

Sri Sri Guru-Gaurangau Jayatah

# The Uddhava-Gita

of

**Krsna-Dvaipayana Vyasa**

*etam sa asthaya paratma-nistham adhyasitam purvatamair maharsibhih*

*aham tarisyami duranta-param tamo mukundanghri-nisevayaiva*

I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Krsna. This was approved by the previous acaryas, who were fixed in firm devotion to the Lord, Paramatma, the Supreme Personality of Godhead

**The Uddhava-Gita**

**KRSNA SPEAKS TO UDDHAVA HIS SEQUEL TO BHAGAVAD GITA**

Original Sanskrit TEXT , Roman Transliterations, and Translations

Featuring

Saratha Darsini Commentary by Srila Visvanatha Cakravarti Thakura

Chapter Summaries and Gaudiya Bhasya

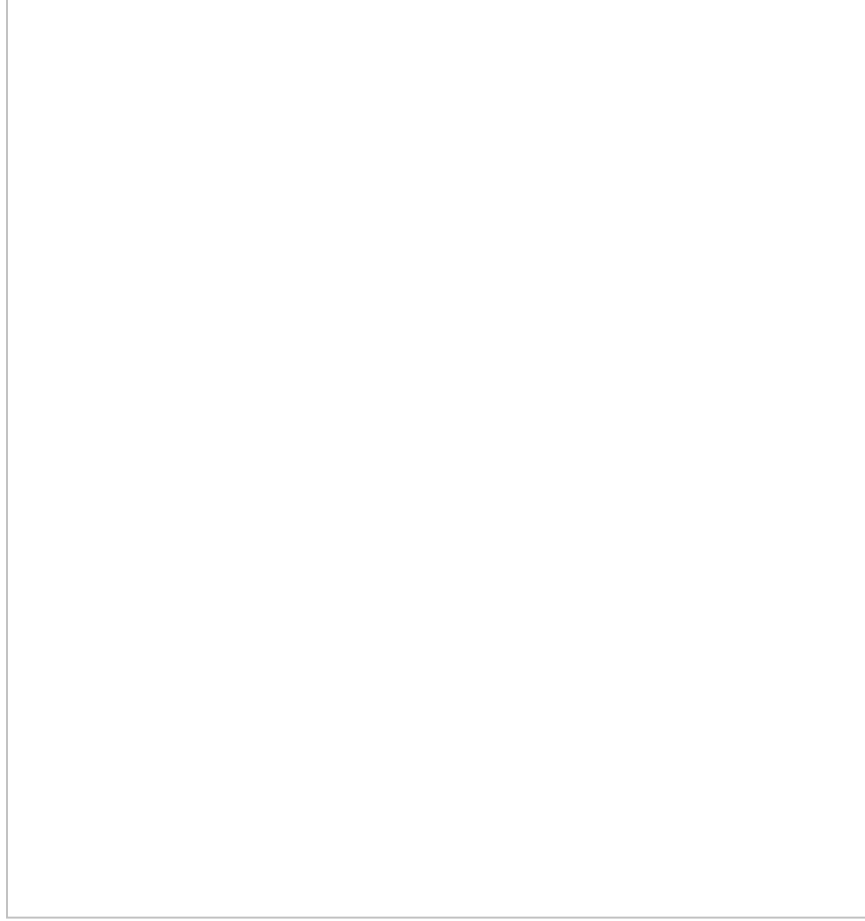
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**DEDICATION**



THIS BOOK is DEDICATED TO HIS DIVINE GRACE

A. C. BHAKTIVEDANTA SWAMIPRABHUPADA

FOUNDER ACARYA INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS

WHO REVEALED TO THE WORLD BHAGAVAD-GITA AS IT IS

## Introduction

*om ajnana-timirandhasya jnananjana-salakaya*

*caksur unmllitam yena tasmai sri-gurave namah*

*sri-caitanya-mano-'bhistam sthapitam yena bhu-tale*

*svayam rupah kada mahyam dadati sva-padantikam*

I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisance's unto him. When will Srila Rupa Gosvami Prabhupada, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?

*vande 'ham sri-guroh sri-yuta-pada-kamalam sri-gurun Vaisnavams ca*

*sri-rupam sagrajam saha-gana-raghunathanvitam tam sa-jivam*

*sadvaitam savadhutam parijana-sahitam krsna-caitanya-devam*

*sri-radha-krsna-padan saha-gana-lalita-sri-visakhanvitams ca*

I offer my respectful obeisance's unto the lotus feet of my spiritual master and unto the feet of all Vaisnavas. I offer my respectful obeisance's unto the lotus feet of Srila Rupa Gosvami along with his elder brother Sanatana Gosvami, as well as Raghunatha Dasa and Raghunatha Bhatta, Gopala Bhatta, and Srila Jiva Gosvami. I offer my respectful obeisance's to Lord Krsna Caitanya and Lord Nityananda along with Advaita Acarya, Gadadhara, Srivasa, and other associates. I offer my respectful obeisance's to Srimati Radharani and Sri Krsna along with Their associates Sri Lalita and Visakha.

*he krsna karuna-sindho dina-bandho jagat-pate*

*gopesa gopika-kanta radha-kanta namo 'stu te*

O my dear Krsna, You are the friend of the distressed and the source of creation. You are the master of the gopis and the lover of Radharani. I offer my respectful obeisance's unto You.

*tapta-kancana-gaurangi radhe vrndavesvari*

*vrndabanu-sute devi pranamami hari-priye*

I offer my respects to Radharani, whose bodily complexion is like molten gold and who is the Queen of Vrndavana. You are the daughter of King Vrsabhanu, and You are very dear to Lord Krsna.

*vancha-kalpatarubhyas ca krpa-sindhubhya eva ca*

*patitanam pavanebhyo vaisravebhyo namo namah*

I offer my respectful obeisance's unto all the Vaisnava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.

*sri-krsna-caitanya prabhu-nityananda*

*sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda*

I offer my obeisance's to Sri Krsna Caitanya, Prabhu Nityananda, Sri Advaita, Gadadhara, Srivasa and all others in the line of devotion.

*hare krsna hare krsna krsna krsna hare hare*

*hare rama hare rama rama rama hare hare*

Uddhava-gita is a hidden treasure practically unknown to the people of the world, and the reason for this is certainly a great mystery. Uddhava-gita was personally spoken by Lord Sri Krishna just prior to His disappearance from this material world, more than five thousand years ago. It is the Lord's final instructions, imparted to His dear devotee, Sri Uddhava. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada wrote about the Uddhava-gita:

“Lord Sri Krsna is factually the spiritual master of the three worlds, and He is the original source of all Vedic knowledge. It is very difficult, however, to understand the personal feature of the Absolute Truth, even from the Vedas. His personal instructions are needed in order to understand the Personality of Godhead as the Supreme Absolute Truth. Bhagavad-gita is the evidence of such transcendental knowledge in gist. One cannot know the Supreme Lord unless one is graced by the Lord Himself. Lord Krsna exhibited this specific mercy towards Arjuna and Uddhava while He was in the material world. Undoubtedly Bhagavad-gita was spoken by the Lord on the Battlefield of Kuruksetra just to encourage Arjuna to fight, and yet to complete the transcendental knowledge of Bhagavad-gita, the Lord instructed Uddhava. The Lord wanted Uddhava to fulfill His mission and disseminate knowledge which He had not spoken even in Bhagavad-gita.”

From this we can understand that although Uddhava-gita contains instructions similar to those imparted to Arjuna on the battlefield of Kuruksetra, it also contains very confidential teachings that are not available even in Bhagavad-gita. The five truths that embody the teachings of Bhagavad-gita—*isvara* (the Supreme Lord), *jiva* (the living entities), *prakṛti* (material nature), *kala* (time), and *karma* (activities)—are fully elaborated upon in the Uddhava-gita.

The Vedic literature offers us many gitas, or songs. There are the Gita Govinda, Venu-gita, Bhramara-gita, Gopi-gita, Avanti-gita, Bhagavad-gita, Uddhava-gita and many more. All of these gitas have one thing in common: they are either songs of the Lord Himself, or of His devotees. In either case, the purpose of these songs is to invoke our forgotten eternal loving relationship with the Supreme Lord. Thus, the songs found in the Vedic literature are not like the ordinary songs of this material world, which are compared to the croaking of frogs, simply inviting the snake of death.

Near the end of Lord Krsna's manifested pastimes in this material world five thousand years ago, the demigods, headed by Brahma and Siva, went to see Him at Dvaraka. At that time, they submitted this appeal:

“My dear Lord, previously we had requested You to remove the burden of the earth. O unlimited Personality of Godhead, that request has now been fulfilled. You killed innumerable demons in order to protect Your devotees, and You re-established the religious principles that had been forgotten in the course of time. You have certainly broadcast Your glories throughout the world, so that everyone can easily become purified simply by hearing about You. Descending into the dynasty of King Yadu, You have manifested Your unique transcendental form, and for the benefit of the entire universe, You have executed magnanimous transcendental pastimes. My dear Lord, pious and saintly persons, who, in the age of Kali, hear and chant narrations of Your transcendental pastimes, will easily cross over the dense darkness of that terrible age. O Supreme Personality of Godhead, O my Lord, You have descended into the Yadu dynasty, and thus You have spent one hundred and twenty-five autumns with Your devotees. My dear Lord, there is nothing remaining for Your Lordship to do on behalf of the demigods. O Lord, You are the basis of everything and if You so desire, then kindly return to Your own abode in the spiritual world.”

Lord Sri Krsna replied, “I have very well understood your prayers. I have certainly executed My duty of removing the burden of the earth, but if I depart for My own abode at this time, the members of the Yadu dynasty will constitute another great burden. Therefore, before I depart from this world, I shall arrange for the withdrawal of the Yadu dynasty.”

Thereafter, Lord Krsna inspired Durvasa Muni and other sages to curse the members of the Yadu dynasty,

so that while quarrelling with each other, they would be annihilated. Lord Kṛṣṇa then met the elder members of the Yadu dynasty and informed them, “Because of the curse of the brahmanas, I see many inauspicious omens foreboding great disturbances and destruction. We should therefore go to Prabhāsa-tīrtha, which is a very sacred place. There, we will be able to counteract the ill effects of all our sinful activities by satisfying the brahmanas with gifts of charity.”

Then, in obedience to the Lord’s desire, the members of the Yadu dynasty went to Prabhāsa-tīrtha, and a fire sacrifice was performed. At that time the men of the Yadu dynasty drank an intoxicating beverage that made them forget everything, even the identities of their mothers, brothers, fathers, children, and friends. Being intoxicated, by the will of the Lord, they fought with each other, and the result was the annihilation of the Yadu dynasty. Actually, the annihilation of the Yadu dynasty was a display of the Lord’s illusory energy, *Māyā*. The Yadavas are eternal associates of the Lord, and are therefore eternally liberated souls. When He had contemplated winding up His pastimes within the material world, the Lord considered how, in His absence, the members of the Yadu dynasty would suffer greatly in separation from Him. It is for this reason that the Lord arranged for their return to His supreme abode before His own departure from the material world.

Thereafter Lord Balarama appeared in His form as Sesa-naga and departed from this world. Lord Śrī Kṛṣṇa then sat underneath a banyan tree, meditating upon Himself. At that time, Uddhava came before Him and prayed, “My dear Lord, I know that You want to return to Your eternal abode in the spiritual sky. I cannot bear to live without You, and so please take me with You.”

Lord Śrī Kṛṣṇa replied, “There is something remaining for you to do on My behalf in this world, and so you must stay here for some time. I will now disclose to you the most confidential understanding of religious principles, whereby even a blind man can easily follow the path and ultimately attain pure love for Me. After understanding this most confidential subject matter, it will be your duty to impart it to the sages residing at Badarikasrama, headed by Nara-Narayana Rṣi.”

The reason for the Lord’s descent into the material world was revealed by the Lord Himself in the Bhagavad-gītā:

*yada yada hi dharmasya glānir bhavati bhārata*

*abhyutthanam adharmasya tadatmanam sṛjamy aham*

Whenever and wherever there is a decline in religious practice, O descendant of Bhārata, and a predominant rise of irreligion—at that time I descend Myself.

The Lord executed His will Himself, as well as through the agency of His dear devotees. It is explained by the Lord in the Bhagavad-gītā that only His pure devotees are fit to receive His revelation and pass it on to others:

*sa evaṃ māyā te ‘dya yogah proktah purāṇaḥ*

*bhaktō ‘si me sakha ceti rahasyam hy etad uttamam*

That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend and can therefore understand the transcendental mystery of this science.

The Lord had already delivered the science of the Supreme to His dear friend and devotee, Arjuna. Now, before enacting His pastime of disappearance from the material world, He desired to deliver more confidential understandings, and He considered Śrī Uddhava to be the fit candidate for receiving these instructions. The unique qualification of Śrī Uddhava was revealed by the Lord Himself in a verse of the Uddhava-gītā:

*na tatha me priyatama atma-yonir na sankarah*

*na ca sankarsano na srir naivatma ca yatha bhavan*

No one is as dear to Me as you, O Uddhava, not My son Brahma, not Siva who was born out of My very body, not My brother Sankarsana, not Laksmi, My consort, who dwells eternally on My chest. Even My own body is not as dear to Me as you are.

*asmal lokad uparate mayi jnanam mad-asrayam*

*arhaty uddhava evaddha sampraty atmavatam varah*

Now I shall leave the vision of this mundane world, and I see that Uddhava, the foremost of My devotees, is the only one who can be directly entrusted with knowledge about Me.

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada commented on this verse as follow: “Jnanam mad-asrayam is significant in this verse. Transcendental knowledge has three departmental divisions, namely knowledge of impersonal Brahman, knowledge of the all-pervading Supersoul and knowledge of the Personality of Godhead. Out of the three, transcendental knowledge of the Personality of Godhead has special significance and is known as bhagavat-tattva-vijnana, specific knowledge of the Personality of Godhead. This specific knowledge is realized by pure devotional service and no other means. Bhagavad-gita (18.55) confirms this: bhaktya mam abhijanati yavan yas casmi tattvatah. ‘Only persons engaged in devotional service can factually know the transcendental position of the Lord.’ Uddhava was considered to be the best amongst all devotees of that time, and therefore he was directly instructed by the Lord’s grace, so that people might take advantage of Uddhava’s knowledge after the disappearance of the Lord from the vision of the world. This is one of the reasons why Uddhava was advised to go to Badarikasrama, where the Lord is personally represented by the Nara- Narayana Deity.”

As Uddhava was being instructed by the Lord in this most confidential understanding of the science of the Supreme, he posed the following question:

“The entire world is entangled in household-life. How can the worlds’ population be liberated and develop attachment for You.”

The Lord knew that soon after His departure the earth would be consumed by the powerful effects of Kali-yuga, and so He advised His dear devotee not to remain in household life, but instead take to a life of renunciation and go to a place in the Himalayas where great sages reside.

One might ask, “Why was Uddhava instructed to renounce the material world and go to the forest? After all, he was already a liberated devotee and a dear associate of the Lord.”

The answer is that just as Arjuna was put into illusion on the battlefield of Kuruksetra so that the Lord could speak the Bhagavad-gita to him, and thus to the entire world, similarly, Uddhava was advised to stay in this world after the Lord’s departure, just so that he could deliver these final and most confidential instructions to the sages at Badarikasrama, and thus to the entire world.

This conversation between the Lord and His dear devotee has been appropriately named Uddhava-gita, although Lord Krsna is the speaker and Uddhava is the listener of the divine song. Uddhava-gita begins by citing an ancient conversation that took place between Maharaja Yadu and a wandering mendicant, who, although naked, appeared quite healthy and self-satisfied.

The Srimad Bhagavatam (1.2.6) reveals how one can be happy in this world:

*sa vai pumsam paro dharmo yato bhaktir adhoksaje*

*ahaituky apratihata yayatma suprasidati*

The supreme occupation for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.”

Such a self-satisfied person always engages in remembering Lord Sri Krsna’s transcendental pastimes. Yadu Maharaja offered his respects to the contented and naked wandering mendicant and said, “I would like to know something. You are naked and you have no possessions. You do not beg for your subsistence, and you roam freely throughout the world. How is it that you look so happy and healthy? I want to know about this.”

In response, the naked sage explained how he had attained the state of self-realization by accepting twenty-four teachers. By observing their characteristics, he had attained his exalted spiritual status as an unattached and self-satisfied person.

Uddhava-gita contains unparalleled instructions of the Lord that are not found anywhere else in this world. Many subjects were briefly discussed by Lord Krsna when He spoke the Bhagavad-gita to Arjuna. In the Uddhava-gita these subjects are dealt with more elaborately, and they are explained in a way that they can be practically applied. We can understand that although Lord Krsna spoke Bhagavad-gita on the battlefield of Kuruksetra in just about forty-five minutes, He spoke to Uddhava while comfortably seated beneath a banyan tree and thus was able to impart more detailed and confidential instructions. Being at ease, Uddhava was free to pose numerous technical questions on a variety of subject matters pertaining to the perfection of spiritual life, and the Lord replied without constraints.

It is our great fortune to be able to present the Uddhava-gita, which is contained within the Eleventh Canto of Srimad-Bhagavatam, as a separate book. Eleventh Canto of Srimad-Bhagavatam has been described as the crown on the head of the Lord. Srimad-Bhagavatam is the literary incarnation of the Supreme Personality of Godhead, and beginning the study of that great literature with the First Canto is considered to be meditation upon the lotus feet of the Lord.

This present edition presents the commentaries of two great Vaisnava masters in our disciplic succession—that of Srila Visvanatha Cakravarti Thakura and that of Srila Bhaktisiddhanta Sarasvati Thakura, the spiritual master of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, who revealed Lord Krsna to the entire world while distributing His sacred teachings, culminating in the Uddhava-gita. Both these great Vaisnava masters, Srila Visvanatha Cakravarti Thakura and Srila Bhaktisiddhanta Sarasvati Thakura, need no introduction as their names speak volumes for the followers of Sri Caitanya Mahaprabhu. They played prominent roles in the movement to propagate the teachings of Lord Krsna and Lord Caitanya throughout the modern world.

Although I am a most insignificant creature, I pray that the publication of this book will bring delight to the dear devotees of the Lord, and shed some enlightenment upon the bewildered people of this world. In this way, I hope to be greatly benefited.

Hoping to remain the servant of the servant of those who are aspiring to be the servants of the Lord.

Isvara dasa.

Completed in Sri Mayapur Dham, Rama Navami, 2000

# Chapter 1

## Lord Krishna Instructs Uddhava

### CHAPTER SUMMARY

This chapter describes how Uddhava requested the Lord to grant him permission to go back to Godhead and how, in response, the Lord suggested that he take to the renounced order of life. It also deals with the avadhuta's description of twenty-four spiritual masters.

After hearing the prayerful request of Uddhava, Sri Kṛṣṇa revealed to him His desire to return to His eternal abode since the purpose of His appearance in this world had been fulfilled. The Lord also indicated that soon after His disappearance, Kali will create great disturbances in the world. So Uddhava should take sannyasa, fix his mind upon Him, and live in this temporary world without attachment, while acting as the benefactor of all living entities. Uddhava replied by saying that apart from devotees of the Lord, detachment from matter, which is the cause of spiritual advancement, is extremely difficult for those who are very attached to sense gratification. He requested the Lord to give him some instructions so that materialistic people who consider the body as the self could attain perfection.

Uddhava told the Lord that he had taken shelter of Him as the only instructor because He is free from all faults, omniscient, the Lord of Vaikuntha, and the friend of all living entities. After hearing Uddhava's request, the Supreme Lord said that the spirit soul is himself can act as his spiritual master and thus the human form of life is very dear to Him. In this connection, the Lord related to Uddhava a conversation between an avadhuta and King Yadu that took place long ago.

Once, King Yadu, the son of Yayati, happened to see an avadhuta who was happily wandering about here and there, sometimes acting like a materialist, sometimes like a madman, and sometimes like one haunted by a ghost. When King Yadu asked the avadhuta about the cause of his ecstatic wanderings, he replied that he was traveling throughout the world as he like, after having received instructions from twenty-four spiritual masters, such as the earth, air, sky, water, and fire. Due to these instructions, he was able to wander over the earth in a liberated condition of life.

From the earth, he learned how to become steady. He also learnt from the mountains and trees of the earth how to do good to others—how to live in this world only for the sake of other's benefit.

From the life air, he learned how to remain satisfied with whatever is easily achieved for keeping the body and soul together. In addition, from the external air, he learned how to remain aloof from bodily sense enjoyment.

From the sky, he learned that the spirit soul, which is all-pervading throughout the body, is always pure and free from any contamination.

From water, he learned how to remain naturally pure and sanctified.

From fire, he learned to eat anything and yet not become contaminated. He also learnt that a charitable person will never face inauspiciousness. He learned that the spirit soul is that which illuminates every material body, and that the appearance and disappearance of the living entity at the times of birth and death is unseen.



From the moon, he learned how the material body develops and then dwindles.

From the sun, he learned how, despite remaining in contact with the objects of enjoyment, one can remain unentangled. He also learned to see how the spirit soul is unchangeable while the material body is simply a designation.

From the pigeon, he learned about the consequences of too much affection for one's family. A person who, in spite of receiving the human form of life, which is considered the gateway to liberation, becomes attached to family life like a pigeon, will certainly fall down, even though he has attained a superior platform after much struggle.

## TEXT 1. 1

*sri-bhagavan uvaca*

*yad attha mam maha-bhaga tac-cikirsitam eva me*

*brahma bhavo loka-palah svar-vasam me 'bhikanksinah || SB 11.7.1*

### TRANSLATION

**The Supreme Lord said: O most fortunate Uddhava, what you have ascertained about My desire to destroy the Yadu dynasty and then return to Vaikuntha is correct. This is actually My desire, and Brahma, Siva, and the other demigods are praying for Me to return to My abode in Vaikuntha.**

**Srila Vishvanatha Cakravarti Thakura**

The word *svarvasa* in this verse means “residence in Vaikuntha.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

The word *svarvasa* refers to the planets where the demigods reside. Although Lord Visnu is sometimes counted among the demigods, His residence is in Vaikuntha. The heavenly planets created by the Lord's external potency, Maya, are different from His abode. Lord Visnu is the supreme controller of all controllers. From Him all the demigods have manifested but they are under the control of Maya, whereas Lord Visnu is the controller of Maya. The Supreme Lord, Visnu, is the root of all existence and the material world is just a dim reflection of His eternal, spiritual abode. He is one without a second and the original source of all spiritual and material manifestations. Lord Visnu is a plenary expansion of Lord Krsna, the original source of all *Visnu-tattva* and *jiva-tattva* expansions.

## TEXT 1. 2

*maya nispaditam hy atra deva-karyam asesatah*

*yad-artham avatirno 'ham amsena brahmanarthitah || SB 11.7.2 ||*

### TRANSLATION

**The mission for which I descended on this earth, along with My plenary portion, Balarama—the noble act of diminishing the burden of the earth because of the prayerful request of Brahma—has**

**now been fulfilled.**

The word *amsena* means, “with Balarama.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

The word *amsena* generally means “incomplete.” It indicates an incompatible situation within the material kingdom. But, in the realm of spiritual variegatedness, this word refers to the inseparable portions of the Supreme Lord.

**TEXT 1. 3**

*kulam vai sapa-nirdagdham nanksyaty anyonya-vigrahat samudrah saptame hy enam purm ca plavayisyati || SB 11.7.3 ||*

TRANSLATION

**Now, as a result of the *brahmanas*’ curse, the Yadu dynasty will be annihilated in a fratricidal war, and on the seventh day from today, the ocean will overflow the city of Dvaraka.**

**TEXT 1. 4**

*yarhy evayam maya tyakto loko 'yam nasta-mangalah bhavisyaty acirat sadho kalinapi nirakrtah || SB 11.7.4 ||*

TRANSLATION

**O saintly Uddhava, I will soon abandon this earth. Thereafter, being overwhelmed by the age of Kali, the earth will become bereft of all piety.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

Simply by the advent of Kṛṣṇa, the entire world became filled with all kinds of auspiciousness . Wherever there is no existence of the Supreme Lord, the path of argument is prominent and the path of disciplic succession is attacked. Sri Kṛṣṇa, who enjoys variegated spiritual pastimes, is an ocean of nectarean mellows. Wherever a relationship with Kṛṣṇa is absent, useless mental speculation becomes prominent, which creates quarrel due to the influence of Kali. If the existence of the Supreme Lord is not realized, people who are deceived by the illusory energy of the Lord are made to run after the path of mental speculation and dry argument.

**TEXT 1. 5**

*na vastavyam tvayaiveha maya tyakte mahi-tale jano 'bhadra-rucir bhadra bhavisyati kalau yuge || SB 11.7.5 ||*

TRANSLATION

**My dear Uddhava, you should not remain on the earth after I return to My eternal abode in the spiritual sky because Kali-yuga will influence human beings so that they will become accustomed to performing all kinds of sinful activities. For this reason, you should not remain here.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

Human beings in the age of Kali are very interested in pursuing sinful propensities because they are unaware of the advent of the Supreme Lord. So, the devotees of the Supreme Lord, who are sober and gentle, do not wish to live in this world, which is covered by the darkness of ignorance and is devoid of a loving relationship with the Supreme Lord. One of the symptoms of a devotee is that he takes pleasure in residing at a place where the Lord enacts His pastimes. Thus, Lord Kṛṣṇa advised Uddhava not to remain on earth in Kali-yuga.

#### TEXT 1.6

***tvam tu sarvam parityajya srieham sva-jana-bandhusu mayy avesya manah samyak sama-drg vicarasva gam || SB 11.7.6 ||***

#### TRANSLATION

**Now, you should completely give up all attachment to your friends and relatives and fix your mind on Me. Thus being always conscious of Me, you should observe all things with equal vision while wandering throughout the world.**

#### Srila Vishvanatha Cakravarti Thakura

Lord Kṛṣṇa thought as follows: “While remaining on the earth, I satisfied the desires of all those who sincerely wanted to see Me. I married many thousands of women, headed by Rukminī, whom I had kidnapped, and I killed many demons in various places and by various contrivances. I attended the religious functions organized by My friends and relatives, so that I have performed many wonderful pastimes for the satisfaction of My devotees.”

“I gave My personal association to all the great devotees in the lower planets. Just to please My mother, Devakī, I return her six dead sons, who had been killed by Kamsa, I went to Sūtala and blessed My great devotee, Bali Maharaja. To return the dead son of My spiritual master, Sandipani Muni, I personally went to Yamaraja, and thus gave him My audience. I even benedicted the residents of heaven with My personal association when I went there to take the *parijata* flower for My wife, Satyabhama. I traveled to Mahāvākunthaloka, to recover the dead children of a *brahmana*. In this way, all the devotees who sincerely desired to see Me received the fulfillment of their desires.” “However, Nara-Narayana Rṣi and the great sages who reside with Him at Badarikasrama, although hoping to see Me, never had their desire fulfilled. I have been on this earth for 125 years and so the duration of My stay has reached its limit. Being busy with My pastimes, I had no time to see these great sages. And yet, Uddhava is almost as good as Me. He is a pure devotee who has been awarded My transcendental opulence. I therefore consider him to be the right person for Me to send to Badarikasrama. I shall impart transcendental knowledge to Uddhava, so that anyone who receives it from him will become detached from material existence. He is the right person to impart this knowledge to the sages at Badarikasrama. He can teach them the procedures for rendering devotional service unto Me. Loving devotional service rendered to Me is the most valuable treasure available in this world. By receiving this knowledge, the desires of Nara-Narayana and the other great sages will be fulfilled.”

“The great souls who have surrendered unto Me are enriched with transcendental knowledge and detachment from the material world. Sometimes, being fully engaged in My devotional service, they may seemingly forget Me, but a pure devotee who possesses love for Me will always be protected by his sincere devotion. Even if such a devotee unexpectedly meets with death while forgetting to keep his mind fixed upon Me, his love for Me is so strong that it will give him protection so that he will eventually attain My lotus feet, which are beyond the vision of materialistic persons. Uddhava is My pure devotee because he can never give up My association.”

While contemplating in this way, Sri Kṛṣṇa inspired Srīman Uddhava to inquire about transcendental

knowledge, renunciation, and devotional service to Him. He said to Uddhava, “You should give up affection for your relatives and friends in the Yadu dynasty.” This affection of Uddhava towards the members of the Yadu dynasty are of two types.

- 1 Bodily relationship with the Yadus.
- 2 Relationship in regard to Krsna.

Among the two, Uddhava is advised give up the former. The Lord will explain to Uddhava how to give up this attachment. As far as the latter relationship is concerned, Uddhava is incapable of giving it up. This relationship is not condemned. Uddhava is certainly aware of Krsna’s mentality.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The devotees of the Lord are equipoised because they see all material objects in relationship with Krsna. Those whose hearts are steady do not become entangled in material affection, in the form of aversion to Krsna, and thus do not consider their nondevotee relatives as the object of their sense gratification. Since those persons, who see everything in relation to Krsna, wander about in this world while giving up the urges of the mind, speech, and body, they are fit to be called devotees of the Lord, or Gosvams. The purport of the *brahmabhuta prasannatma* verse of the *Bhagavad-gita* is the perfect example of seeing all objects with equal vision.

### **TEXT 1. 7**

*yad idam manasa vaca caksurbhyam sravanadibhih*

*nasvaram grhyamanam caviddhi maya-mano-mayam || SB 11.7.7 ||*

### **TRANSLATION**

**My dear Uddhava, know for certain that this material world which you perceive through your mind, speech, eyes, ears and other senses is an illusory creation that one imagines to be real due to the influence of Maya. You should know that all of the objects of the material senses are temporary.**

### **Srila Vishvanatha Cakravarti Thakura**

The question may be raised, “What kind of equal vision should Uddhava have?” In reply to this, Lord Krsna said, “O Uddhava, this material world, which is the object of the senses, such as the mind, speech, eyes, and ears, is temporary and perishable.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Any information received from this material body, which consists of the five knowledge-acquiring senses, the five working senses, and the mind, is limited and destroyed by time because of its temporary nature. The spirit soul coming in contact with the material body develops material designations and desires the insignificant enjoyment that is associated with this temporary material world. As a result of this misconception, he is bereft of the service of the Supreme Lord.

### **TEXT 1. 8**

*pumso 'yuktasya nanartho bhramah sa guna-dosa-bhak*

*karmakarma-vikarmeti guna-dosa-dhiyo bhida || SB 11.7.8 ||*

## TRANSLATION

**That person whose mind is bewildered by illusion perceives many differences in value and meaning among material objects. Thus, one engages constantly on the platform of material good and evil and is bound by such conceptions. Absorbed in material duality, such a person contemplates the performance of compulsory duties, nonperformance of such duties, and the performance of forbidden activities.**

**Srila Vishvanatha Cakravarti Thakura**

An elaboration of the topics described in the previous verse is being given here. The living entities sometimes fall into the trap of duality. They think: “This is prescribed, therefore better; that is faulty, therefore inferior.” This is the conception of ignorant people. For the fallen souls, what is superior and what is inferior? King Citraketu has said that all objects in this material world are insignificant. Therefore, it is difficult to ascertain which one is a curse, which one is a favor, which one is heaven, which one is hell, which one is happiness, and which one is distress. The faults and qualities of objects are attributed to them by the Vedas when it says that prescriptions are qualities and prohibitions are faults. This is a fact. The Vedas have described these subject matters for the benefit of the people who are in ignorance. Karma refers to those activities which are approved by the Vedas, *akarma* means to not perform those activities, and *vikarma* refers to those activities which are prohibited by the Vedas. Those who find faults and qualities are certainly ignorant.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Mental speculators distance themselves from the consideration of the Absolute Truth and engage in enjoying various sense objects, being bereft of the service of the nondual substance, the son of the king of Vraja. That is not the constitutional propensity of the spirit soul. That is the illusion of the unsuccessful yogis. Being controlled by the conception of faults and qualities, such people accept a few temporary activities as prescriptions, and a few activities as prohibition. In this way, they attribute superiority and inferiority to various objects. But, if all objects are seen in relation to Kṛṣṇa, such distinctions will not arise. In order to attain liberation from such conceptions that are based on finding faults and attributing qualities, the topic of *brahma-gayatri* has been described. Spiritual knowledge means knowledge with practical application. If one does not know the mystery of this, then he is sure to fall into illusion. Thus, he attributes faults and qualities to different persons and addresses them as *satkarmi*, *vikarmi*, and *kukarmi*.

## TEXT 1.9

*tasmad yuktendriya-gramo yukta-citta idam jagat*

*atmanikṣasva vitatam atmanam mayy adhisvare || SB 11.7.9 ||*

## TRANSLATION

**Therefore, you should control your mind and senses and see this material world, which is full of happiness and distress, as situated within the self, and also see that this individual self is situated within Me, the Supreme Personality of Godhead.**

**Srila Vishvanatha Cakravarti Thakura**

Therefore, you should regulate your senses and understand that this material world, which is full of happiness and distress, is situated within the living entity as their object of enjoyment. You should also see this material world, as well as the spirit soul, as being under the full subordination of the Supersoul, which

is one of My features.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

By executing devotional service, all of one's senses become properly engaged. Then only can one realize that Krsna is the controller of all, and that He is situated within everybody as the Supersoul. At that time, all the senses become engaged in the service of the master of the senses and thus become free from material designations. Impersonalists try to cease all sense enjoyment, thinking that in the perfectional stage, the living entities become inert. However, such self-abnegation simply denies one the opportunity to realize the Absolute Truth with transcendental senses. The fact is that the master of the senses, Krsna, who is the only proper object of all the senses, is realized by rendering devotional service with all the senses.

Because the conditioned souls have rejected their constitutional position, and because they want to enjoy without God in this material world, which is created by the illusory energy of the Lord, they fall into bewilderment, thinking themselves as something other than eternal servants of the Supreme Lord, or as instruments for the Lord's service. That is why Sri Krsna, the Supreme Personality of Godhead, instructed His pure devotee, Uddhava, just as Prahlada instructed his father, Hinranyakasipu.

Attached householders, who do not see how everything is related to Krsna, are perpetually deceived so that they cannot see the Supreme Lord as He is, because they are driven by their uncontrolled senses. Lord Visnu is the ultimate goal of all the senses. The conditioned soul's propensity to enjoy the material senses is nothing but the spirit of enjoyment that is averse to devotional service.

When Krsna, the son of the king of Vraja, who is one without a second, becomes the only object of all the senses then the temporary propensity of the material senses is checked and the spiritual propensity for serving the Supreme Lord with purified senses is awakened. Because there are no longer any material designations in that state of perfection, the distinction between the body and the self, between the form and the owner of the form, and between the qualities and the owner of qualities, cannot be experienced.

The Supreme Lord is the only object of worship for everyone. He is the object of service for everyone and the object of service of all the senses of everyone. The abomination in the form of unwanted conceptions that bring about inauspiciousness in the variegated activities of this material world cannot influence the servant of the Supreme Personality of Godhead, Vrajendra-nandana. On the spiritual platform, the considerations of *suddha-dvaita*, *dvaitadvaita*, *visistadvaita* and *suddhadvaita* appear to be situated on the same platform so that the *ekayan* system is not obstructed. When the philosophy of *acintyabhedabheda* is revealed, the spirit souls are not seen as distinct from the associates of the Lord who assist Him in His pastimes. On that platform, the pure spirit soul thinks himself as a servant of Krsna and thus engages in His devotional service. Unless one sees all objects in relation to Krsna, there is bound to be inauspiciousness. That is why the devotees of the Lord consider uninterrupted service to Krsna as the constitutional and awakened propensity of the spirit soul.

People who cannot realize the Supreme Lord, the enjoyer of transcendental pastimes, become separated from Lord Acyuta and thus become faithful to temporary and imaginary objects. This is due to not understanding the essential characteristics of the Supreme Lord. In order to open the eyes of such blind people, the Lord, as the supreme instructor, expressed His desire to guide Uddhava, and other similar servants of Uddhava, who have no interest in the *karma-kanda* system of the Vedas, by giving them invaluable instructions.

### **TEXT 1.10**

*jnana-vijnana-samyukta atma-bhutam saririnam*

*atmanubhava-tustatma nantarayair vihanyase || SB 11.7.10 ||*

**Being fully endowed with conclusive knowledge of the Vedas, and having realized the ultimate purpose of such knowledge in practice, you will be able to perceive the pure self and become self-satisfied. In this way, you will become dear to all living beings, headed by the demigods, and you will never be obstructed by any impediment.**

**Srila Vishvanatha Cakravarti Thakura**

If one does not act with a mind fixed on Kṛṣṇa, then the demigods will create obstacles. This is being explained here. The word *jñāna* means, “ascertaining the purport of the Vedas.” The word *vijñāna* means, “to realize that purport.” One must possess both. When one is self-realized, one automatically becomes satisfied. In that condition, one becomes the object of affection of those who have demigod bodies. This is confirmed in the Vedas wherein it is stated, *atmahyesam sa bhavatlī*, “such a soul is very joyful.” Thereafter, the demigods no longer create any disturbance.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Due to lack of knowledge regarding the Supreme Personality of Godhead, Vrajendra-nandana, who is one without a second, the impersonalists cannot understand that both the object of worship and the worshipers are situated in the eternal spiritual kingdom. But, because the eternal devotees of Kṛṣṇa, who accept the personal form of the Lord and who are expert in seeing spiritual variegatedness, are blissful due to realizing their service to Kṛṣṇa, they become liberated from the conception of seeing the difference between the body and the owner of the body. In such a state, the insignificance of the four objectives of life is exposed. Those who are devoid of love for Hari, and who glorify the concept of impersonalism, which is a share of Hari’s illusory energy, Maya, face an impediment in their path of self-realization. As a result, they bring about their own ruination, as did Kamsa, Jarasandha, and so on. Theoretical knowledge can be purified when it is practically applied.

**TEXT 1.11**

***dosa-buddhyobhayatito nisedhan na nivartate  
guna-buddhya ca vihitam na karoti yatharbhakah || SB 11.7.11 ||***

**TRANSLATION**

**One who has attained the transcendental platform, beyond the influence of material dualities, such as good and evil, will automatically follow religious principles and avoid sinful acts. A self-realized soul acts in this way without separate endeavor, just like an innocent child, and not because he considers everything in terms of a materialistic conception of good and evil.**

## **Srila Vishvanatha Cakravarti Thakura**

Less-intelligent people cannot act properly. Wise men, who are beyond the concept of finding faults and qualities, automatically give up activities that are prohibited by the scriptures, even though they no longer have such a dualistic outlook. And, they automatically act in a way that is approved by the scriptures. As an innocent child acts spontaneously and not under the influence of duality, the actions of a wise man are also spontaneous.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

From the external point of view, an innocent child, not knowing the consequences of an action, may sometimes appear to reject sinful activities and be attracted to pious activities, as when a child spontaneously exhibits a generous nature. Similarly, transcendentalists do not become intoxicated by mundane knowledge. They are situated beyond the mentality of finding faults and qualities and realize that Krsna alone is the object of service.

**TEXT 1.12**

***sarva-bhuta-suhrc chanto juana-vijuana-niscayah  
pasyan mad-atmakam visvam na vipadyeta vai punah || SB 11.7.12 ||***

**TRANSLATION**

**The self-realized souls who are firmly fixed in knowledge and realization, and who are equal to all living entities, know this material world as a manifestation of My energy, and thus do not again become entangled in the bondage of material existence.**



## **Srila Bhaktisiddhanta Sarasvati Thakura**

Self-realized souls see all objects of this world to be related to Krsna. They never fall into material existence on account of their spirit of enjoyment. They make friendship with all living entities, knowing them to be ingredients for Krsna's worship. They are naturally peaceful and undisturbed because of their expertise in the field of knowledge and its practical application. No mundane temptation can distract their mind from the lotus feet of Krsna. Those who fail to see this world as a house of happiness because of their unsuccessful attempt to enjoy this world, engage in fruitive activities to achieve material enjoyment. When they become disgusted with material enjoyment, they want to temporarily renounce such enjoyment. That is why Sri Gaurasundara has instructed about *phalgu vairagya* and *yukta vairagya*, which are confidential purports of *Srimad-Bhagavatam*, meant for the understanding of fortunate living entities.

**TEXT 1.13**

*sri-suka uvaca*  
*ity adisto bhagavata maha-bhagavato nrpa*  
*uddhavah pranipatyaha tattvam jijnasur acyutam || SB 11.7.13 ||*

**TRANSLATION**

**Sri Sukadeva Gosvami said: O King, after Lord Krsna instructed Uddhava in this way, the *maha-bhagavata*, Uddhava, who had a desire to know the spiritual truth, offered obeisance's to the Lord and spoke as follows.**

**TEXT 1.14**

***sri-uddhava uvaca***  
***yogesa yoga-vinyasa yogatman yoga-sambhava***  
***nihsreyasaya me proktas tyagah sannyasa-laksanah || SB 11.7.14 ||***

## TRANSLATION

**Sri Uddhava said: My dear Lord, You award the fruit of yoga, You are the knower of mystic yoga, You are the personification of yoga, and You are pleased by the execution of *bhakti-yoga*. For my ultimate benefit, You have explained to me the procedure for accepting the renounced order of life.**

**Srila Vishvanatha Cakravarti Thakura**

O my Lord, You are Yogesvara because You are the controller of *karma-yoga*, *jnana-yoga*, and *bhakti-yoga*. You are *yoga vinyasa*, meaning that You are imparting to me the knowledge of yoga, although I am unqualified to receive it. O Yogatman, You are the personification of yoga. So, if I attain You, then I will attain all types of mystic yoga. Moreover, You will take birth in the house of a devotee because of his devotional service. Therefore, please award devotional service to me in a special way.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Uddhava has addressed Lord Krsna in this verse as Yogesa. Sri Krsna alone is the object of worship and He alone is to be attained through the practice of devotional service. When one understands the characteristics of devotional service, one's propensity for enjoying mundane objects becomes vanquished.

Materialists are attached to hearing and chanting the topics of their wife and

children. Learned scholars are attached to hearing and chanting the topics of scriptural debates. Yogis are attached to the distress produced from controlling their life air. Ascetics are attached to their performance of austerities, and pseudo renunciates are attached to the cultivation of dry, speculative knowledge. But, the servants of Sri Caitanya are always fixed in the path of *bhakti-yoga*. Because the devotees of the Lord have adopted the process of devotional service, which is inclusive of detachment, giving up other inferior attachments, they are real renunciates, or *yukta vairagis*. That is why the Supreme Lord is addressed here as Yogesa. Because the servants of Yogesvara, like Uddhava, dovetail all other yoga processes in the execution of *bhakti-yoga*, the Lord is addressed here as *yoga-vinayasa*.

Because the constitutional propensities of the living entities clearly manifest in the practice of *bhakti-yoga*, the Lord is called Yogatma. In addition, because He is the source of all types of yoga, He is referred to as *yoga-sambhava*. Only persons who are situated in devotional service achieve the supreme benefit of life and thus are able to properly give up all non-devotional propensities. That is the most beneficial thing that can happen to a spirit soul. Sri Kṛṣṇa had mercifully taught this *paramahamsya-dharma*, in the form of *bhakti-yoga*, to Uddhava.

Renouncing the enjoyment of the fruits of one's karma and rejecting the fruits of *jñāna*, or the cultivation of impersonalism, cannot be the cause of the living entities' ultimate benefit because such activities are temporary and dependent. Those who have no interest in hearing the topics of the Supreme Lord are perpetually diverted from the transcendental mellows as a result of being misguided by different yoga processes, such as *hatha-yoga*, *karma-yoga*, *raja-yoga*, and *jñāna-yoga*. When mundane *rasa* displays prominence, then such people, in order to neutralize it, endeavor to practice different kinds of mystic yoga processes and thus are perpetually bereft of *bhakti-yoga*.

TEXT 1.15

*tyago 'yam duskaro bhuman kamanam visayatmabhih  
sutaram tvayi sarvatmann abhaktair iti me matih || SB 11.7.15 ||*

## TRANSLATION

**My dear Lord, O Supersoul of all, I think that it is extremely difficult for those whose minds are attached to sense gratification, and who are bereft of devotion unto You, to renounce material desires.**

**Srila Vishvanatha Cakravarti Thakura**

If it is difficult to follow this process even for Your devotees whose minds are still attached to material enjoyment, then there is no doubt that it must be very difficult for the nondevotees.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Uddhava said: The devotees of the Supreme Lord never desire to accept anything that has not been first offered to the Lord. Therefore, apart from the ingredients of the Lord's service, it is natural for them to give up the desire for enjoying objects that are not related to the Lord. But, lusty non-devotees, who are busy collecting objects for sense gratification are fit to be called materialists because they have no propensity for the Lord's service. There is no possibility for such people to give up the desire for enjoying objects that are not related to the Lord. This is my opinion.

**TEXT 1.16**

***so 'ham mamaham iti mudha-matir vigadhas  
tvam-mayaya viracitatmani sanubandhe  
tat tv anjasa nigaditam bhavata yathaham***

*samsadhayami bhagavann anusadhi bhrtyam || SB 11.7.16 ||*

## TRANSLATION

**My dear Lord, I am certainly foolish because I consider my body and bodily relations to be all and all, even though these things are simply products of Your illusory energy. Thus, I think, “I am this body and these relatives and possessions are mine.” My Lord, please instruct Your foolish servant so that I can give up this illusion and surrender at Your lotus feet.**

**Srila Vishvanatha Cakravarti Thakura**

“My mind is absorbed in mundane conceptions because I am attached to my body, wife, and children, which are created by Maya. The material body is just like a blind well. Therefore, it is my first duty to protect myself from that well. Then, the knowledge that will be gained by following the Lord’s instructions will automatically follow.” This is the sum and substance of this verse.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those who are attacked by *namaparadha* in the form of maintaining the conception of “I and mine,” pollute their real ego due to the influence of the illusory energy of the Lord of Vaikuntha. At that time, they display no power to follow the instruction of the Supreme Lord because, due to lack of surrender, the living entities become bewildered by false ego. Due to the influence of false ego, the living entities become averse to the Supreme Lord and are then bound by the ropes of Maya. On that platform, the constitutional position of the living entities becomes covered. In other words, their inclination towards the Lord’s service slows down considerably. This is why Uddhava is praying to Krsna to remain situated in the service propensity without deviation.

TEXT 1.17

*satyasya te sva-drsa atmana atmano 'nyam vaktaram isa vibudhesv api  
nanucakse sarve vimohita-dhiyas tava mayayeme brahmadayas tanu-bhrto  
bahir-artha-bhavah || SB 11.7.17||*

TRANSLATION

**My dear Lord, You are the Supreme Personality of Godhead, and by Your mercy, You reveal Yourself to the hearts of Your pure devotees. Other than You, I do not see anyone who can impart to me perfect knowledge. You are the perfect teacher, and not the demigods in the heavenly planets. In fact, the demigods, even Lord Brahma, are bewildered by Your illusory energy, Maya. The demigods are also conditioned souls who accept their material bodies and bodily expansions as ultimate reality.**

**Srila Vishvanatha Cakravarti Thakura**

The word *satyasya* in this verse has been used in the dative case, which means that knowledge about the self has been produced from You because You are the basis of all time, place, and circumstances. You are the Supersoul and I am different from You.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Although the Supreme Lord is sometimes counted amongst the demigods, He is nevertheless the self-manifest Absolute Truth, the Supersoul, and the eternal Personality of Godhead. Although partial power of supremacy of the Supreme

Lord is present in the Vaisnava demigods, the moment they fail to display an eagerness for the service of the Supreme Lord, they fall down from the worship of the Lord and plunge into the ocean of forgetfulness. Therefore, if one is to consider the position of the demigods, who are devoid of service to the Supreme Lord, one will find that they lack self-manifest complete knowledge. From this, one can understand that the Supersoul, Lord Visnu , is separate from the living entities, such as the demigods. Demigods like Brahma, who are approachable by human knowledge, have a difference between their body and their self. All of them are bewildered by the illusory energy of Visnu and consider the objects of the external world as the goal of their lives. The worshipers of the demigods, who are attracted to the material sense objects—sound, touch, form, taste, and smell—are similarly covered like their respective objects of worship, by the illusory energy of the Lord, Maya. Aversion to the service of the Supreme Lord is the proof of their nondevotional endeavors. This statement of Uddhava is greatly admired by the servants of Sri Caitanya. They do not consider Sri Caitanyadeva, who is non-different from the son of the king of Vraja, to be merely a spiritual master, like Rsabhadeva or Vyasadeva.

#### TEXT 1.18

*tasmad bhavantam anavadyam ananta-param  
sarva-jnam Isvaram akuntha-vikuntha-dhisriyam  
nirvinna-dhiir aham u he vrjinabhitapto  
narayanam nara-sakham saranam prapadye || SB 11.7.18 ||*

#### TRANSLATION

Therefore, O Lord, feeling weary of material life and tormented by its distresses, I now surrender unto You because You are the perfect master. You are the same Narayana, who is beyond the influence of material time and space. You are the unlimited, all-knowing Supreme Personality of Godhead, whose spiritual abode in Vaikuntha is free from all disturbances. You are free from all faults and You are the sole benefactor of all living entities.

## **Srila Vishvanatha Cakravarti Thakura**

“O Lord, I am especially tortured by material miseries. Therefore, I surrender unto You.”

Sometimes a person may possess all good qualities yet may commit sinful activities. So, how to give up all material association is being described here. The Lord is unlimited or He who has no end. In other words, the Lord is beyond the influence of material time and space.

“Some people are ungrateful but You are not so. You are omniscient. Some people cannot give protection but You are not like that. You are the supreme controller. Some people are a source of inauspiciousness but You are not like that. Your abode of Vaikuntha is free from anxiety, and the material time factor. You are Narayana. You are the supreme shelter of even the *purusavataras*. You are most compassionate because You are the ever well-wisher of all living entities. You appear in this world simply to exhibit Your mercy to the conditioned souls.”

## **Srila Bhaktisiddhanta Sarasvati Thakura**

O Lord, the demigods fulfill our desires. Because the demigods who supply our necessities are not omniscient, rather they are limited living entities of this material world created by Maya, You are actually the true friend of all living entities. Because I have a tendency to commit sinful activities and I am greedy, I have no other alternative than to take shelter at Your lotus feet.

**TEXT 1.19**

*sri-bhagavan uvaca*  
*prayena manuja loka loka-tattva-vicaksanah*



*samuddharanti hy atmanam atmanaivasubhasayat || SB 11.7.19 ||*

## TRANSLATION

**The Supreme Lord said: Generally, persons who are able to understand the truth of this material world try to elevate themselves beyond such a life of inauspiciousness , which simply consists of gross sense gratification.**

**Srila Vishvanatha Cakravarti Thakura**

Lord Sri Krsna replied to Uddhava: You are thinking yourself to be a fool. But, I do not find a wise man like you among all learned persons. It is seen in this world that some people who are inferior to you attain spiritual knowledge on the strength of their own intelligence even without accepting instructions from their spiritual master. But, you are the crest jewel among all wise men. You know the spiritual science instructed by Me. Often many experienced people who are aware of the consequences of auspicious and inauspicious activities cannot deliver themselves from the inauspicious desire of material enjoyment.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Only those who give up all endeavors to satisfy the demands of the body and mind, which are opposite to their constitutional positions, are actually self-realized, and are able to deliver themselves from the desire for material enjoyment.

**TEXT 1.20**

*atmano gurur atmaiva purusasya visesatah  
yat pratyaksanumanabhyam sreya 'sav anuvindate || SB 11.7.20 ||*

## TRANSLATION

**O Uddhava, the self is the foremost spiritual master of the human beings because the self can attain supreme auspiciousness on the strength of his direct and indirect perceptions.**

**Srila Vishvanatha Cakravarti Thakura**

A person can sometimes achieve the highest auspiciousness directly, and sometimes through indirect perception.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The conditioned state can never create inauspiciousness to those who are self-realized. Therefore, self-realized souls accept the Supersoul as their spiritual master, without being entangled in the material conception of life. Such self-realized liberated souls, though living in this world, actually attain auspiciousness by using the two kinds of evidence—direct and indirect perception.

## TEXT 1.21

*purusatve ca mam dhirah sankhya-yoga-visaradah  
avistaram prapasyanti sarva-sakty-upabrmhitam || SB 11.7.21 ||*

## TRANSLATION

**Those who are expert in the science of *sankhya-yoga*, and are self-controlled, can directly see Me, along with all My potencies.**

**Srila Vishvanatha Cakravarti Thakura**

Many among such human beings can realize Me. Those who are sober and non-envious can certainly understand Me. Those who know *sankhya-yoga* and *bhakti-yoga* can also realize Me. It is stated in the *sruti*: *purusatve cavistaram atma sahita- prajnanena sampanna-tamo vijnatam vadati vijnatam pasyati veda svastanam veda lokalokau martyenamrtam Ipsaty evam sampanno 'thetaresam pasunam asana-pipase evabhijnanam*. “The human form of life is endowed with sufficient intelligence so that one can imbibe transcendental knowledge. While in the human form of life, one can speak about his realizations, see the truth of material existence, understand the future consequences of his actions, and thus appreciate the existence not only of this world, but also the next. By experiencing the futility of material existence, the soul in the human form can inquire about immortality. This is the purpose of human life because the human body can enable one to achieve perfection. When a human being becomes advanced by spiritual practice, he will see the futility of the activities of the animals, which are simply eating, sleeping, mating and defending.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

People who are maddened by material enjoyment consider all visible articles as the objects of their temporary sense enjoyment. They consider the Supreme Lord to be impotent, and thus deny His existence. But, those steady and thoughtful people who have mastered the science of self-realization and devotional service realize that the allpowerful Supreme Lord is present in every object.

TEXT 1.22

*eka-dvi-tri-catus-pado bahu-padas tathapadah  
bahvyah santi purah srstas tasam me paurusl priya || SB 11.7.22 ||*

TRANSLATION

**In this material world, there are varieties of created bodies—some with one leg, others with two legs, three legs, four legs, many legs, and still others with no legs. Among all such bodies, the human form is very dear to Me because it awards one the ultimate goal of life.**

**Srila Vishvanatha Cakravarti Thakura**

Now, the Lord is glorifying the human body by saying, “one leg, etc.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

According to their karma, the conditioned souls receive different types of bodies. Because they are materially conditioned, they accept their material body to be their self. Among all such bodies, the human form is dear to the Supreme Lord because only in the human form is one capable of achieving the ultimate goal of life.

TEXT 1.23

***atra mam mrgayantya addha yukta hetubhir Isvaram  
grhyamanair gunair lingair agrahyam anumanatah || SB 11.7.23 ||***

## TRANSLATION

**Although My form is not directly seen by ordinary sense perception, those situated in human life may use their intelligence and other faculties of perception to directly search for Me through both apparent and indirectly ascertained symptoms.**

**Srila Vishvanatha Cakravarti Thakura**

“The living entities who have received human forms can directly search for Me, the supreme controller of all. The devotees worship Me by the process of devotional service, beginning with hearing and chanting. I have already stated that I am known only through devotional service.”

Now, the question may arise that since the Lord is the source of everything, including the intelligence, how can one realize Him through sense perception and mental speculation? The answer is that guesswork undertaken by use of intelligence is unacceptable. By such guesswork, the dependent living entity tries to reach a conclusion but the independent Supersoul is not fully realized by such a process. The Supreme Lord, Kṛṣṇa, is beyond the reach of dry arguments. His forms, qualities, pastimes, and opulence are all inconceivable. Therefore, He is not realized through indirect sense perception.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Only human beings can realize the existence of the Supreme Lord with the help of direct and indirect perception, after seeing cause and effect, temporary and permanent nature, and the external and internal causes in this material world.

TEXT 1.24

*atrapy udaharantimam itihasam puratanam  
avadhutasya samvadam yador amita-tejasah || SB 11.7.24 ||*

TRANSLATION

**Now I will relate to you a historical narration concerning a conversation between the greatly powerful King Yadu and a most intelligent *avadhuta*.**

**Srila Vishvanatha Cakravarti Thakura**

Now I will relate to you an ancient conversation that took place between an *avadhuta* and King Yadu, which will shed light on your understanding of the Supersoul.

TEXT 1.25

*avadhutam dviyam kancic carantam akuto-bhayam  
kavim niriksyā tarunam yaduh papraccha dharma-vit || SB 11.7.25 ||*

TRANSLATION

**Once upon a time, Maharaja Yadu, who himself was most learned in spiritual science, saw an *avadhuta brahmana* who appeared to be young and**

wise, wandering about fearlessly. Maharaja Yadu took the opportunity and inquired from the *brahmana* as follows.

TEXT 1.26

*sri-yadur uvaca  
kuto buddhir iyam brahmann akartuh su-visarada  
yam asadya bhaval lokam vidvams carati bala-vat || SB 11.7.26 ||*

TRANSLATION

Sri Yadu said: O *brahmana*, I can see that you are not practicing any kind of spiritual discipline and yet you have gained perfect understanding of everything and everyone within this world. Kindly tell me how you developed your extraordinary intelligence. Why do you wander over the earth, behaving as if you were a mere child?

TEXT 1.27

*prayo dharmartha-kamesu vivitsayam ca manavah  
hetunaiva samlhanta ayuso yasasah sriyah || SB 11.7.27 ||*

TRANSLATION

People in this world often cultivate religiosity, economic development, and sense gratification, and also the science of self-realization, and their usual motive is to achieve a long duration of life, acquire fame, and enjoy material opulence.

## **Srila Vishvanatha Cakravarti Thakura**

Although they desire to know about religiosity, economic development, sense gratification, and the self, people in general think that these will benefit them with a long duration of life, and so on.

**TEXT 1.28**

*tvam tu kalpah kavir daksah su-bhago 'mrta-bhasanah  
na karta nehase kincij jadonmatta-pisaca-vat || SB 11.7.28 ||*

**TRANSLATION**

**Although you are able, wise, expert, handsome, and a sweet speaker, you are not engaged in doing anything. Rather, you appear to be acting like an inert madman, as if you were a ghostly creature.**

## **Srila Vishvanatha Cakravarti Thakura**

Yadu, the son of Yayati, is saying: You are not the performer of any action, and you do not want anything. It is not that you are not doing anything because of ignorance—you are capable. It is not that you lack expertise—you are expert in all activities. It is not that you are ugly and hence, you do not wish to associate with a woman—you are handsome. You speak less. It is not that you are not a learned person but you do not wish to converse with anyone. O *brahmana*, despite all these, why are you behaving like a dumb person?



TEXT 1.29

*janesu dahyamanesu kama-lobha-davagnina  
na tapyase 'gnina mukto gangambhah-stha iva dvipah || SB 11.7.29 ||*

TRANSLATION

**Although human beings in this world are burning in the forest fire of lust and greed, you remain free and are not burned by that fire. You appear to be like a peaceful elephant in the midst of the water of the cooling Ganges.**

**Srila Vishvanatha Cakravarti Thakura**

You are young and still, you are not afflicted by lusty desires. What is the reason behind this? People in this world are always suffering from lust, greed, and so on. However, you are free from such suffering and thus appear to be like an elephant standing in the water of the Ganges.

**Srila Bhaktisiddhanta Sarasvati Thakura**

There is abundance of water in the Ganges. The water of the Ganges can extinguish any fire. As the waves of the Ganges can extinguish the fire of lust of an intoxicated elephant and make him peaceful, although human beings in this world are always disturbed by enemies, such as lust, you are an *avadhuta*. And, because you are not overwhelmed by lusty desires, you are not disturbed by the fire of lust, like an elephant situated in the water.

TEXT 1.30

***tvam hi nah prcchatam brahmann atmany ananda-karanam  
bruhi sparsa-vihinasya bhavatah kevalatmanah || SB 11.7.30 ||***

## TRANSLATION

**O great *brahmana*, I see that you are devoid of any contact with material enjoyment and that you are traveling alone, without any companions or wife and children. Therefore, because I am sincerely inquiring from you, please tell me the cause of the great ecstasy that you feel within yourself.**

**Srila Vishvanatha Cakravarti Thakura**

According to the logic that one who has a mouth will speak, I wish to know from where you are getting this unlimited happiness. You are completely aloof from sense enjoyment but still, you are receiving so much happiness.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The sense objects—form, taste, smell, sound, and touch—cannot attack those liberated souls who are fully engaged in the devotional service of the Supreme Lord, and who are freed from the desire for material enjoyment. Those who are attached to material form, taste, and so on, become entangled by the affection of their wife and children. You are an avadhuta and so I want to know why you are experiencing transcendental bliss, even though you are not intoxicated by worldly happiness.

*sri-bhagavan uvaca*  
*yadunaivam maha-bhago brahmanyena su-medhasa*  
*prstah sabhajitah praha prasrayavanatam dvijah || SB 11.7.31 ||*

#### TRANSLATION

The Supreme Lord said: When the *avadhuta brahmana* was thus respected and spoken to in this way by the intelligent King Yadu, who was the benefactor of the *brahmanas*, being pleased with the king's respectful attitude, he began to humbly reply.

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord said: O most fortunate Uddhava, when the wise King Yadu pleased the *avadhuta* by his service, he began to speak as follows.

#### TEXT 1.32

*sri-brahmana uvaca*  
*santi me guravo rajan bahavo buddhy-upasritah*  
*yato buddhim upadaya mukto 'tamiha tan srnu || SB 11.7.32 ||*

#### TRANSLATION

The *avadhuta brahmana* said: My dear King, I have received knowledge from the many spiritual masters who are present in this world. It is because

**of this that I am able to freely wander about in this world. Now, please hear as I describe these spiritual masters to you.**

### **Srila Vishvanatha Cakravarti Thakura**

O King, I have many spiritual masters who I chose with the help of my intelligence. Although I did not formally receive instructions from them, I have accumulated much knowledge by observing them with the help of my intelligence. In this way, I have become free from the miseries of material existence and am wandering about freely in this world. Now, let me tell you the names of these spiritual masters.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Those who are averse to Kṛṣṇa and who are full of *anarthas* are always busy lording it over material objects. They spend their days accomplishing the three objectives of life—religiosity, economic development, and sense gratification. Their only aim is to enhance their duration of life, as well as their glories and beauty. Because Avadhuta Mahasaya did not display any such behavior, King Yadu asked him the reason for his wandering about in this way. In reply, the *avadhuta* said: “Rather than accepting these twenty-four entities that are observed within this visible world as the means of my enjoyment, I have accepted them as my instructing spiritual masters, giving up the conception of accepting something and rejecting something else. I do not live like an ordinary human being, who is driven by mental speculation and thus bereft of the service of a spiritual master. I travel in this world under the shelter of my fixed intelligence. With a desire to surpass all *anarthas* and to always render loving service to the Supreme Lord, I have taken shelter of these twenty-four spiritual masters.”

*prthivi vayur akasam apo 'gnis candrama ravih  
kapoto 'jagarah sindhuh patango madhukrd gajah*

*madhu-ha harino mlnah pingala kuraro 'rbhakah  
kumari sara-krt sarpa urnanabhiih supesakrt*

*ete me guravo rajan catur-vimsatir asritah  
siksa vrttibhir etesam anvasiksam ihatmanah || SB 11.7.33-35 ||*

## TRANSLATION

**O King, I have taken shelter of the following twenty-four things as my spiritual masters—the earth, air, sky, water, fire, moon, sun, a pigeon, a python, the sea, a moth, a honeybee, an elephant, a honey thief, deer, fish, the prostitute Pingala, the kurara bird, a child, a young girl, an arrow maker, a serpent, a spider, and a wasp. My dear King, by studying their activities, I have learned the science of the self.**

## Srila Vishvanatha Cakravarti Thakura

The earth, air, sky, water, fire, the moon, the sun, a pigeon, a python, the sea, a moth, a honeybee, an elephant, a hunter who steals honey, deer, fish, the prostitute named Pingala, a kurara bird, a child, a young girl, an arrow maker, a serpent, a spider, and a wasp. I have learned many things from the behavior of these twenty-four things.

## TEXT 1.36

*yato yad anusiksami yatha va nahusatmaja  
tat tatha purusa-vyaghra nibodha kathayami te|| SB 11.7.36 ||*

## TRANSLATION

*Please listen, My dear son of Maharaja Yayati, a tiger among men, as I tell you what I learned from each of these spiritual masters*

### TEXT 1.37

*bhutair akramyamano 'pi dhlro daiva-vasanugaih  
tad vidvan na calen margad anvasiksam ksiter vratam || SB 11.7.37 ||*

## TRANSLATION

**A sober person, even when harassed by other living beings, should understand that his aggressors are acting helplessly under the control of providence. In this way, he should never be distracted from progress on his path. This principle of tolerance I have learned from the earth, which is always steady and tolerant, despite being repeatedly kicked by the living entities who dwell on her.**

**Srila Vishvanatha Cakravarti Thakura**

The *avadhuta* had learned the quality of tolerance from the earth—this is being described in this verse. Even though living entities continuously walk over the surface of the earth, the earth always remains steady and fixed. The *avadhuta* learned this quality from the earth. In the same way, an intelligent person should never give up following his prescribed path, whether he meets with happiness or distress brought about by the arrangement of providence.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

People consider the earth to be an object of their enjoyment, rather than an instructing spiritual master. Every person tries to distract others from the path of eternal religion by causing various disturbances. Because of accepting the subordination of the demigods, who fulfill our material desires, the living entities become envious of each other. When living entities are overwhelmed with miseries caused by other living entities, there is very little chance for them to exhibit tolerance. Intolerant people invariably exhibit a great propensity toward material enjoyment in this world, due to lack of proper training. Nevertheless, the nature of the earth is tolerance. One can become tolerant if he considers the earth as a spiritual master and takes this lesson from her.

**TEXT 1.38**

*sasvat parartha-sarvehah pararthaikanta-sambhavah sadhuh sikseta bhu-  
bhrtto naga-sisyah paratmatam || SB 11.7.38 ||*

**TRANSLATION**

**An intelligent person should learn from the mountain how to devote himself to the service of others, making their welfare the sole purpose for his existence. This is also the lesson to be learned as a disciple of the tree.**

## **Srila Vishvanatha Cakravarti Thakura**

Two features of the earth are mentioned here—the mountains and the trees. What does one learn from the mountain? The mountain sustains the earth, produces

streams that supply water, and produces various jewels. All these are meant for others' benefit. In the same way, all activities of a saintly person should be performed with the aim of benefiting others. This should be the nature of the devotees. Similarly, if someone uproots a tree and plants it somewhere else, the tree accepts it without any protest. One learns to do good to others from the tree. Therefore, a yogi should become like a tree. These are the teachings one should learn from the mountain and the tree.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The mountain is made of stone but clay is not so hard. That is why the hard mountain can sustain the soft soil but soft soil cannot sustain the burden of the mountain. The earth has two kinds of ingredients; the hard mountain and the soft clay. Everyone should learn how to perform welfare activities for others from the mountain. The principal characteristic of a saintly person is that he always desires supreme benefit for others. Otherwise, selfish interest captures the living entities and induces them to become envious of others.

The lesson to be learned from the tree, which grows on the earth, is to tolerate disturbances caused by others. The non-devotee materialistic enjoyer considers all items of this world to be objects of his enjoyment. But, a devotee considers all items as his spiritual masters, and learns from them different things. This is the nature of a devotee. Worship of Lord Hari is possible only if one becomes as tolerant as a tree, and as immovable and steady as a mountain. Otherwise, an intolerant person can never engage in the service of the Supreme Lord. That is why Sri Gaurasundara has instructed everyone to be as tolerant as a tree in order to chant the holy name of Lord Hari.

**TEXT 1.39**

*prana-vrttyaiva santusyen munir naivendriya-priyaih  
jnanam yatha na nasyeta navakiryeta van-manah || SB 11.7.39 ||*



## TRANSLATION

**As the life air moves within the body without expecting any support from the sense objects, a learned sage should take satisfaction in the simple maintenance of his existence, and should not seek satisfaction through gratifying the material senses. In other words, one should take care of his material body in a way that his cultivation of spiritual knowledge will not be disturbed, and his speech and mind are not distracted from his spiritual discipline.**

**Srila Vishvanatha Cakravarti Thakura**

Air is of two types: the life air that moves within the body, and the air of the external world, or wind. What we have to learn from the life air is being described here. The life air performs its duty and is simply satisfied with food and other bare necessities of life. As the senses enjoy various sense objects, such as form, taste, and so on, the life air does not. Similarly, thoughtful sages should remain satisfied even with just food and water, like the life air. One should eat only as much as is required to keep the body and soul together, so that the life air will not be disturbed. If one does not eat, his mind will not remain active, and as a result, his knowledge will be destroyed. Therefore, one should maintain his life properly so that his speech and mind are not disturbed. Moreover, by eating abominable, dry, and unclean foods, one's mind and words become disturbed.

Also, by eating palatable and rich foods, one becomes lazy, has an increase in the urge for sex, and becomes agitated in his speech and mind.

**Srila Bhaktisiddhanta Sarasvati Thakura**

It is not the duty of thoughtful men to give up their tolerance and become restless in this rarely attained human form of life. By manipulating the senses

under the influence of one's mental propensity, one becomes attracted to imperfect, temporary material objects. When one thus engages in material activities that are apparently pleasing to his senses, then the path of his material enjoyment becomes clearly laid out. As soon as one forgets the Supreme Lord, one desires to lord it over this material world, which was created by Maya. As a result, his speech and mind become disturbed. Thus, he becomes situated in the darkness of ignorance and considers such ignorance or partial knowledge to be the attainment of full knowledge. This is how he falls down from the understanding of the Supreme Lord. Therefore, by adopting the path of liberation, and rejecting the path of sense gratification, there is no possibility of the speech and mind becoming covered by mixed knowledge, or ignorance. In addition, disturbance of the body and intelligence under the influence of pseudo renunciation does not help in diminishing the propensity for material enjoyment. Therefore, it is necessary to follow the path of proper renunciation and engage in the service of the Lord, which is the ultimate goal of life.

#### TEXT 1.40

*visayesv avisan yogi nana-dharmesu sarvatah guna-dosa-vyapetatma na  
visajjeta vayu-vat || SB 11.7.40 ||*

#### TRANSLATION

**The self-realized soul, whose heart is free from thoughts of happiness and distress, should always remain unattached, like the wind, despite coming in contact with material objects, which are full of material qualities.**

**Srila Vishvanatha Cakravarti Thakura**

Now, what can be learned from the wind is being described. Even if one is exposed to sense gratification, one should not become attached to it. One should

not place too much importance in insignificant, great, superior, or inferior material objects. As the wind cannot enter a closed room, and thus does not help in the act of burning there, the introspective sage should not be the cause of any material activity.

**Srila Bhaktisiddhanta Sarasvati Thakura**

As the unsteady, restless mind engages itself in enjoying form, taste, smell, sound, and touch, it nourishes various material conceptions of life. That is why subjects of thought, such as finding faults and attributing good qualities, display their mastery over the mind. As the wind blowing from various directions may create disturbances, the restless mind searching for varieties of material enjoyment destroys a conditioned soul's attempt for self control. It is therefore essential for a devotee to serve Lord Hari by means of *ekayana*, with the support of fixed intelligence.

**TEXT 1.41**

*parthivesv iha dehesu pravistas tad-gunasrayah  
gunair na yujyate yogi gandhair vayur ivatma-drk || SB 11.7.41 ||*

**TRANSLATION**

**Just as the wind, although carrying varieties of aromas, does not mix with them, the self-realized soul, although living in a material body and apparently acting like an ordinary man, is never entangled.**

**Srila Vishvanatha Cakravarti Thakura**

One should remain unattached to bodily activities. This is the lesson one should learn from the wind. Although the wind may carry good or bad aromas, it is not affected by them, or does not mix with them. Similarly, even though a self-realized soul may live in a material body and act according to his acquired nature, he does not become entangled. By learning from the wind, a yogi should not become attached to his body or bodily activities. He should always know that the spirit soul is different from the material body.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Those who are able to understand the temporary nature of the material body and mind, as well as the fault of the conditioned soul's aversion to the Supreme Lord, are fit to be called self-realized yogis. Such yogis do not act due to being driven by the three modes of material nature, nor do they become entangled in activities that are pleasing to the body and mind. As the wind carries aromas but is not affected by any particular aroma, giving up its own nature, similarly, the self-realized soul engages in the service of the Lord while accepting the necessities of the body without attachment. In this way, he remains free from the results of activities performed by his gross and subtle bodies.

TEXT 1.42

*antarhitas ca sthira-jangamesu  
brahmatma-bhavana samanvayena  
vyaptyavyavacchedam asangam atmano  
munir nabhastvam vitatasya bhavayet || SB 11.7.42 ||*

TRANSLATION

**An introspective person, even while living in the material body, should consider himself to be an eternal spirit soul. He should see how eternal souls**

**have entered all varieties of life-forms, both moving and non-moving, and that they are spread all over the universe. One should also understand that the Supreme Personality of Godhead, in His all-pervading feature as the *Paramatma*, is present, along with the eternal souls, within all bodies. Both the individual soul and the Supreme Soul can be realized by contemplating the sky. Although the sky extends without limit, and everything rests within the sky, it does not mix with anything, nor is it divided.**

### **Srila Vishvanatha Cakravarti Thakura**

Although the Supersoul is situated both inside and outside all objects, He remains unattached, just like the sky. This is the lesson to be learned from the sky. In spite of remaining within the body, the Supersoul is all-pervading. By means of his transcendental realization, a yogi should think of the Supersoul as all-pervading, like the sky. Although present within all moving and non-moving living entities, He remains situated in His supreme position. Just as the all-pervading sky is present within a pot, and is also outside the pot, the Supersoul, although present within the material bodies of all living entities, is all-pervading.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

There is always difference between the constitutional characteristics of an object and its unconstitutional characteristics. Persons who are acquainted with the science of the self never support the argument that the material body is the self. A self-realized soul never engages in accepting or rejecting material objects. He has no intention of either expanding his material enjoyment or minimizing it. Because the living entities are simultaneously one with and different from the Lord, they also possess the quality of all-pervasiveness. Similarly, if the concept of *acintya-bhedabheda* is accepted, it can be understood that the living entities simultaneously possess both the possibility for aversion to the Supreme Lord, and eternal service to the Supreme Lord. By directly or indirectly attaining knowledge of the self, one also realizes his self to be separate from the material objects he sees, just like the sky, which is present both inside and outside a pot.

The natural characteristics of an object are realized by observing its interaction with other objects, both directly and indirectly.

TEXT 1.43

*tejo-'b-anna-mayair bhavairmeghadyair vayuneritaih na sprsyate nabhas  
tadvatkala-srstair gunaih puman || SB 11.7.43 ||*

TRANSLATION

**Although powerful winds blow clouds across the sky, the sky itself is never disturbed. In the same way, the spirit soul is not transformed by contact with material nature. Although the spirit soul is awarded a body made of earth, water, and fire, and although his actions are dictated by the three modes of material nature, which are products of eternal time, his eternal nature is never affected.**

**Srila Vishvanatha Cakravarti Thakura**

Just as the sky remains aloof despite the presence of clouds being driven by the mighty wind, the spirit soul is always aloof from the material body made of fire, water, earth, and so on, which was created by the material time.

**Srila Bhaktisiddhanta Sarasvati Thakura**

As clouds hover throughout the sky, being driven by the wind, the sky does not mix with the clouds, even though they appear so. Similarly, although the gross and subtle bodies seem merged with the spirit soul, the spirit soul is always

distinct from them. When the spirit soul comes in contact with material nature, he is awarded a body made of the five gross elements. When the spirit soul is liberated from the bondage of the three modes of material nature, he has no more connection with the gross and subtle bodies. Eternal time factor is the original cause of the three modes of material nature. A differentiation in the three material qualities is made possible when the time factor becomes divided into past, present, and future. The conditional state produced by the material modes of nature, which are born of the divided time factor, is always distinct from the eternal spirit soul. Although clouds may appear to be part of the sky, the sky is distinct from the clouds, always maintaining its separate identity. Similarly, even though the spirit soul appears to be temporarily confined within the gross and subtle bodies, it is unaffected by them, just like the sky.

TEXT 1.44

*svacchah prakrtitah sriigdho madhuryas tirtha-bhur nram  
munih punaty apam mitram iksopasparsa-kirtanaih || SB 11.7.44 ||*

TRANSLATION

**O King, a saintly person is naturally pure, free from all contaminations, well behaved, and a benefactor of all human beings. Just by seeing, touching, or hearing such an exalted soul, one is purified just as one is cleansed by bathing with pure water. A saintly person, like a holy place of pilgrimage, purifies all those who meet him, because he is always engaged in chanting the glories of the Lord.**

**Srila Vishvanatha Cakravarti Thakura**

Now the lesson to be learned from water is being described. Water is by nature pure and cooling. It is considered to be affectionate toward everyone. Water is

sweet. Saintly persons are also sweet by nature and they purify all living entities by instructing them about devotional service. Saintly persons should behave as the well-wishing friend of everyone, just like water. Devotees purify everyone, just as water purifies everything by its contact.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The people of this material world, who always desire happiness and yet simply suffer from distress, are very restless and so, they cannot be thoughtful. They are incessantly driven by their material conceptions of life and are firmly situated in the principle that material enjoyment is everything. Because they are exceedingly attached to material enjoyment, when their desires are not satisfied, they become angry. When they are in anxiety due to a lack of material enjoyment, they become afflicted with fear. However, the sages who are inclined to the Lord's service are not like this. They are as sanctified as water, they are naturally affectionate to everyone, and they are compassionate to all living entities. They are true friends of all living entities, they always speak very sweetly, and they are never interested in dry arguments. They are themselves places of pilgrimage because they are fully surrendered to the Supreme Lord, and thus they possess the twenty-six transcendental qualities. Such great souls are in direct contact with the Lord and thus, are never bereft of His association. Such saintly souls purify the entire world by their constant glorification of the Lord. Simply by their association, their faithful followers become liberated from their condition of material absorption.

By the phrase *apam mitram*, the thoughtful sages have been compared with water. Within the water of the thoughtful sages, the three *purusa* incarnations—Karanarnavasayl Visnu , Garbhodakasayl Visnu , and Ksirodakasayl Visnu are manifest. There is no question of contamination in transparent water. By constant hearing and glorification of the Supreme Lord, liberated sages remain freed from material conceptions and thus become qualified to touch the Supreme Lord. Their association is the cause of the conditioned souls' liberation from their restlessriess of mind and the resultant conditional life.



*ejasvi tapasa dipto durdharsodara-bhajanah  
sarva-bhaksyo 'pi yuktatma nadatte malam agni-vat || SB 11.7.45 ||*

## TRANSLATION

**Saintly persons have become powerful by the execution of austerities. They do not endeavor to enjoy anything material of this world, and they accept food offered to them by destiny. If by chance they eat some contaminated food, they are not affected, just like fire, which burns up all contaminated substances that are offered to it.**

**Srila Vishvanatha Cakravarti Thakura**

The lesson to be learned from fire is herein being described. The next three verses are also concerning fire. Fire is very powerful and no one has the ability to counteract it. Fire digests the food that enters the stomach. Those who are fire-like-yogis should not accumulate eatables for the future, but should be satisfied with what is easily available.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The lessons to be learned from fire are being described in this verse, and the following three verses. In this verse, it is said that when fire burns everything, it remains unaffected. Fire doesn't become contaminated, rather, it purifies everything. Similarly, saintly persons, even though given the opportunity to enjoy material objects, do not do so but instead, remain unattached. They are always transcendently situated and so they do not take pleasure in temporary material objects. This is the characteristic of self-realized souls. Such persons do not accumulate things unnecessarily—they accept things only to the extent as is

necessary for their maintenance and that also, without attachment. Saintly persons are always free from the contamination of sinful activities and thus they are the true moralists. They are not attracted to anything of this visible world, being driven by insatiable greed. These are the qualities to be learned from fire.

#### TEXT 1.46

***kvacic channah kvacit spasta upasyah sreya icchatam  
bhunkte sarvatra datnam dahan prag-uttarasubham || SB 11.7.46 ||***

#### TRANSLATION

**A pure devotee, just like fire, is sometimes not visible and at other times, he is seen. For the benefit of the conditioned souls who are desperately searching for happiness, a pure devotee may act as a spiritual master and thus like fire, burn his disciples' sinful reactions to ashes by mercifully accepting their service.**

#### **Srila Bhaktisiddhanta Sarasvati Thakura**

Devotees do not like to disclose their own glories and so they are like fire covered by ashes. Sometimes, in order to teach people, devotees reveal their glories, just like a blazing fire. Sometimes they act as a spiritual master for the benefit of ordinary people. As fire accepts gifts, such as ghee, offered by worshipers, devotees accept the glorification offered by their worshipers. In this way, they burn to ashes, just like fire, the most coveted objects possessed by materially absorbed worshipers, without exhibiting the slightest desire to enjoy them.

TEXT 1.47

*sva-mayaya srstam idam sad-asal-laksanam vibhuh  
pravista lyate tat-tat- svarupo 'gnir ivaidhasi || SB 11.7.47 ||*

TRANSLATION

**The all-pervading Supersoul, having entered the bodies of the different species of life, which are created by His own energy, appears to have assumed such identities, just as fire appears to be manifest differently in pieces of wood of different sizes and shapes.**

**Srila Vishvanatha Cakravarti Thakura**

As fire is present within wood and manifests when there is friction, the Supreme Lord is present everywhere within this world and He reveals Himself when one cultivates devotional service, beginning with hearing and chanting.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Just as fire is present within the wood and generally manifests when there is friction, similarly, the object of worship remains with the worshiper as He displays various worldly forms. Because the living entities are by nature subordinate to the Supreme Lord, their perfection is attained when they take complete shelter of the object of their worship. Because the conditioned souls in this material world accept service from others rather than rendering service to their worshipable Lord, they forget their constitutional position as eternal servants of the Supreme Lord.

Although the conditioned souls, who are averse to the Lord's service, and who

are situated within the temporary nature created by the supreme director, causing their constitutional positions to be covered and their service to the Lord forgotten, they remain fully spiritual.

**TEXT 1.48**

*visargadyah smasananta bhava dehasya natmanah  
kalanam iva candrasya kalenavyakta-vartmana || SB 11.7.48 ||*

**TRANSLATION**

**The stages of one's bodily condition, beginning with birth and ending with death, have no effect upon the eternal soul, just like our vision of the waxing and waning of the moon does not affect the moon itself. Such changes occur due to the imperceptible movements of time.**

**Srila Vishvanatha Cakravarti Thakura**

Birth and death, as well as the other transformations, are meant only for the material body and not the spirit soul, just as the apparent waxing and waning of the moon does not affect the moon itself. Such changes are enforced by the imperceptible movements of time.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The wheel of time is unseen. In the present conditional state, the living entities cannot understand what undivided, or eternal, time is. It is the time factor that causes the waxing and waning of the moon. From this example, it is understood

that the pure spirit soul neither increases nor decreases. Rather, it is the material body, which is obtained from the temporary material nature, that develops and then dwindles. Under the influence of time, the material body is born, remains for some time, and then dies. As the waxing and waning of the moon is an effect of reflecting the rays of the sun, so all living entities are manifested in various species by the will of the Supreme Lord.

TEXT 1.49

*kalena hy ogha-vegena bhutanam prabhavapyayau  
nityav api na drsyete atmano 'gner yatharcisam || SB 11.7.49 ||*

TRANSLATION

**The flames of a fire appear and disappear at every moment but this is not noticed by the casual observer. Similarly, the waves of time flow without stop, like the currents of a mighty river, and they imperceptibly cause the birth and death of the countless bodies of the living entities. And yet, the soul, who is thus forced to change his position again and again, cannot perceive how time is working.**

**Srila Vishvanatha Cakravarti Thakura**

Just like the logic of *simha avalokana*, this verse is teaching us the lesson to be learned from fire. As sparks continuously appear from a blazing fire, and then disappear, the material bodies of the spirit souls are constantly appearing and disappearing.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The birth and death of the living entities is caused by powerful time. Although fire sometimes appears blazing and sometimes appears meek, the spirit soul is not affected by the varying conditions of the material body.

TEXT 1.50

***gunair gunan upadatte yatha-kalam vimuncati  
na tesu yujyate yogi gobhir ga iva go-patih || SB 11.7.50 ||***

TRANSLATION

**Just as the sun evaporates a large quantity of water and then sends it back to the earth in the form of rain, so a saintly devotee accepts whatever is offered to him, and when a suitable person approaches him to beg for something, he gives such things up. Thus, both by accepting and renouncing the objects of the senses, a devotee is not entangled.**

**Srila Vishvanatha Cakravarti Thakura**

This verse, and the next verse, describe the lesson to be learned from the sun. The sun evaporates water and then distributes it, in the form of rain. In the same way, self-realized souls accept sense objects by means of their senses. Later on, if someone approaches them and asks for those objects, they give them away. The self-realized souls are not attached to anything. They do not think in terms of “I have gotten something,” or “I have donated something.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

Just as the sun evaporates water by its powerful rays, saintly persons accept all kinds of material enjoyment, but without attachment. Just as the sun does not take away the water from the earth, but ultimately gives it back, in the form of rain, the devotees of the Supreme Lord accept material enjoyment, but they do not become polluted by such actions.

TEXT 1.51

*budhyate sve na bhedena vyakti-stha iva tad-gatah  
laksyate sthula-matibhir atma cavasthito 'rka-vat || SB 11.7.51 ||*

TRANSLATION

**Even though it is reflected in various objects, the sun is never divided, nor does it have anything to do with its reflection. Only dull-headed persons would consider the sun in this way. Similarly, although the soul is reflected through innumerable material bodies, it remains undivided and nonmaterial.**

**Srila Vishvanatha Cakravarti Thakura**

The sun may be reflected off various surfaces and thus appear in a variety of ways, but we know that the sun itself is far beyond such manifestations and has nothing to do with them. In the same way, the spirit souls are reflected through their material bodies, which exhibit myriad designations, such as white, black, male, female, young, and old. The soul's eternal constitutional position is something far beyond these temporary manifestations, however, and has nothing to do with them.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

When the sun is reflected in many mirrors, it gives one the impression that there are many suns. Similarly, the illusory energy, Maya, creates the impression that the conditioned souls have no resolute desire to serve the Supreme Lord. All living entities are eternal servants of the Supreme Lord. They have no other duty or destination than service to the Supreme Lord. But, foolish people give up the service of the Supreme Lord, under the control of false ego, and become busy for their own sense gratification. This is their foolishness. When the living entities are liberated from all gross and subtle designations, they constantly engage in the service of the Lord of Vaikuntha. In Vaikuntha, the living entities have no propensity whatsoever for sense gratification, unlike the conditioned souls. There is no question of any disturbance to the exchanges of happiness between the worshipable Lord and His eternal servants.

TEXT 1.52

*nati-sriehah prasango va kartavyah kvapi kenacit  
kurvan vindeta santapam kapota iva dina-dhih || SB 11.7.52 ||*

TRANSLATION

**One should never indulge in too much attachment for anything, or concern for anyone. Otherwise, this will lead one to great unhappiness, like the foolish pigeon.**

**Srila Vishvanatha Cakravarti Thakura**



The lesson to be learned from the pigeon is indicated in this verse. One should never have too much affection for anyone, nor should one become too attached to anything, nor should one be overly attached to maintaining his dependents.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Every living entity is an eternal servant of the Supreme Lord. If he gives up the service of the Lord and engages in the service of anyone else, for his own enjoyment, he will ultimately have to suffer like the pigeon who will be described in the following verses.

TEXT 1.53

*kapotah kascanaranye krta-nido vanaspatau  
kapotya bharyaya sardham uvasa katicit samah || SB 11.7.53 ||*

TRANSLATION

**There once was a pigeon that lived in the forest, along with his wife. He built a suitable nest within a tree and lived there for several years in her association.**

TEXT 1.54

*kapotau sriha-gunita hrdayau grha-dharminau  
drstim drstyangam angena buddhim buddhya babandhatuh || SB 11.7.54 ||*

## TRANSLATION

**The two pigeons conscientiously performed their household duties. Their hearts were tied together by the rope of affection, and they were each attracted by each other's glances, bodily features, and moods. Thus, they completely bound each other with the tight knots of affection.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

As a wife and husband are naturally attached to each other, the male and female pigeon were extremely attached to each other and in that way, they enjoyed sense gratification. They were so attached to each other that they could not bear separation from each other for even a moment. The main cause of such mundane affection and attachment is forgetfulness of the Supreme Lord. The living entities' affection for the Lord and their attachment to Him is eternal. When that relationship is disrupted, such pure affection and attachment is reflected in a perverted manner as affection for temporary objects of this material world. This creates a reflection of happiness, in the form of forgetfulness of the Supreme Lord.

**TEXT 1.55**

***sayyasanatana-sthana varta-kridasanadikam  
mithuni-bhuya visrabdhau ceratur vana-rajisu || SB 11.7.55 ||***

## TRANSLATION

**Innocently placing their faith in the future, the pigeons rested, sat, walked, stood, conversed, played, ate, and so on, as a loving couple in the trees of the**

forest.

**Srila Vishvanatha Cakravarti Thakura**

As soon as the conditioned soul forgets the Supreme Lord, he begins to act in a different way and because of his enjoying propensity, he engages in activities such as sleeping, sitting, traveling, gossiping, playing, eating, simply for his personal sense gratification. However, these same activities are engaged in by the liberated servants of the Lord, for His pleasure. Liberated devotees have no other business than serving the Supreme Lord. All their activities, such as sleeping, traveling, and speaking, are performed with the aim of satisfying the Supreme Lord. The fallen condition of the living entities is due to their making a distinction between themselves and the Supreme Lord, who is eternal, full of knowledge and bliss.

**TEXT 1.56**

*yam yam vanchati sa rajan tarpayanty anukampita  
tarn tam samanayat kamam krcchrenapy ajitendriyah || SB 11.7.56 ||*

**TRANSLATION**

**O King, whenever the she-pigeon desired something, she would flatteringly cajole her husband with affectionate glances and conversation, and the he-pigeon, whose senses were not controlled, would provide everything she wanted, even with great personal difficulty.**

**Srila Vishvanatha Cakravarti Thakura**

O King, the wife of the pigeon pleased her husband with sweet gestures, smiles, glances, and pleasant conversation.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Materialistic persons who, instead of accepting the Supreme Lord as the only master of their senses, think themselves to be equal to Hrsikesa, engage in various activities in this world with a desire to gratify their senses and accumulate wealth. As the enjoyer pigeon acts whimsically to please the enjoyed pigeon, materialists are busy enjoying temporary material happiness with their gross and subtle bodies. The example of the male and female pigeons' happiness and distress has been cited to teach such materialists. The condition souls who maintain too much affection and attachment for material objects suffer in material existence, just like the male and female pigeon.

**TEXT 1.57**

*kapoti prathamam garbham grhnantli kala agate  
andani susuve nide sta-patyuh sannidhau sate || SB 11.7.57 ||*

**TRANSLATION**

**In due course of time, baby pigeons having tender limbs and small feathers created by the inconceivable energy of Lord Hari were born from their eggs.**

**TEXT 1.58**

*tesu kale vyajayanta racitavayava hareh*

*saktibhir durvibhavyabhih komalanga-tanuruhah || SB 11.7.58 ||*

## TRANSLATION

**When the time was ripe, baby pigeons, with tender limbs and feathers created by the inconceivable potencies of Sri Hari, were born from those eggs.**

**Srila Vishvanatha Cakravarti Thakura**

The she-pigeon gave birth in due course of time.

**Srila Bhaktisiddhanta Sarasvati Thakura**

When the conditioned souls become averse to the Supreme Lord, then the Supreme Lord spreads the network of illusion in all their activities, to increase their aversion to His service. Those who do not display an inclination for the service of the Supreme Lord are awarded suitable mentalities, according to their desires and activities. In this way, they pose themselves as enjoyers and become busy in trying to enjoy this material world.

TEXT 1.59

*prajah pupusatuh prltau dampatl putra-vatsalau  
srnvantau kujitam tasam nirvrtau kala-bhasitaih || SB 11.7.59 ||*

## TRANSLATION

**The two pigeons became very affectionate to their children, and they took great pleasure in listening to their awkward chirping, which sounded very sweet to them. Thus, with love and affection, they began to raise the little birds who were born of them.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

The conditioned souls, who are averse to the service of Kṛṣṇa, experience great pleasure by hearing the sweet words of their children, which are the fruit of their aversion to the service of the Lord. But, because that pleasure is not eternal, that very pleasure will one day become the cause of their distress.

**TEXT 1.60**

*asam patatraih su-sparsaih kujitair mugdha-cestitaih  
pratyudgamair adinanam pitarau mudam apatuh || SB 11.7.60 ||*

**TRANSLATION**

**The mother and father pigeons became very happy while watching their children grow up. Their chirping, their childish movements around the nest, and their attempts to fly were all very pleasing to see. Seeing how their children were satisfied, the parents felt pleased.**

**Srila Vishvanatha Cakravarti Thakura**

The word *adlna* in this verse means that the pigeons were very joyful.

TEXT 1.61

*sriehanubaddha-hrdayav anyonyam Visnu-mayaya  
vimohitau dina-dhiyau sisun pupusatuh prajah || SB 11.7.61 ||*

TRANSLATION

**In this way, being bewildered by the illusory energy of Lord Visnu , the male and female pigeons, who were very much attached to each other, continued to nourish their offspring, even though this sometimes involved a great deal of difficulty.**

**Srila Vishvanatha Cakravarti Thakura**

Being overwhelmed by the illusory energy of Lord Visnu , the male and female pigeons carefully maintained their young children.

TEXT 1.62

*ekada jagmatus tasam annartham tau kutumbinau  
paritah kanane tasminn arthinau ceratus ciram || SB 11.7.62 ||*

TRANSLATION

**One day, the male and female pigeons, who had many dependent offspring, went out of their nest to find food for their children and thus wandered about within the forest for a long time.**

**TEXT 1.63**

*drstva tan lubdhakah kascid yadrcchato vane-carah  
jagrhe jalam atatya caratah svalayantike || SB 11.7.63 ||*

**TRANSLATION**

**Then one day, a hunter who was wandering in the forest happened to see the baby pigeons walking near their nest. By spreading his net, the hunter gleefully captured them.**

**Srila Vishvanatha Cakravarti Thakura**

Upon seeing that the young pigeons were playing near their nest, the hunter spread his net and caught them all.

**TEXT 1.64**

*kapotas ca kapoti ca praja-pose sadotsukau  
gatau posanam adaya sva-nidam upajagmatuh || SB 11.7.64 ||*

**TRANSLATION**



**The mother and father pigeon had always been very anxious to look after their helpless children, and they were wandering in the forest looking for food at that time. Having obtained something for their children to eat, they returned to their nest.**

**Srila Vishvanatha Cakravarti Thakura**

After collecting some food, the male and female pigeons returned to their nest.

**TEXT 1.65**

***Kapoti svatmajan viksyā balakan jala-samvrtan  
tan abhyadhavat krosantli krosato bhṛsa-duhkhita || SB 11.7.65 ||***

**TRANSLATION**

**When the female pigeon saw that her children were trapped within the hunter's net, she became overwhelmed with anguish. While crying out, she rushed toward them as they cried out to her in return.**

**TEXT 1.66**

***sasakṛt sriha-gunita dina-cittaja-mayaya  
svayam cabadhyata sica baddhan pasyanty apasmṛtiḥ || SB 11.7.66 ||***

## TRANSLATION

**The female pigeon had wanted to be bound by the strong ropes of maternal affection and so when she saw the condition of her children, she became aggrieved. Being under the influence of the illusory energy of the Lord, she became practically mad. As she rushed to help her children, she also became bound up by the hunter's net.**

**Srila Vishvanatha Cakravarti Thakura**

When the mother pigeon saw her children trapped within the net, she became so overwhelmed with lamentation that she was also captured by the hunter.

**TEXT 1.67**

kapotah svatmajan baddhan atmano 'py adhikan priyan  
bharyam catma-samam dlno vilalapati-dukhkhitah || **SB 11.7.67** ||

## TRANSLATION

**When the father pigeon saw his children, who he considered to be more dear than his very life, along with his wife, who he considered as equal to himself, fatally bound within the hunter's net, he became terribly distressed and began to lament most pathetically.**

**Srila Vishvanatha Cakravarti Thakura**

The usage of the word *ca* in this verse indicates that he began to lament for both his wife and children.

TEXT 1.68

*aho me pasyatapayam alpa-punyasya durmateh  
atrptasyakrtarthasya grhas trai-vargiko hatah || SB 11.7.68 ||*

TRANSLATION

**The male pigeon said: Alas, my life has been destroyed! What a fool I was, for never performed any pious activities. I neglected my own self-interest and thus failed to fulfill the purpose of life. My family, which was the basis of my acts of religiosity, economic development, and sense gratification, is now vanquished.**

TEXT 1.69

*anurupanukula ca yasya me pati-devata  
sunye grhe mam santyajya putraih svar yati sadhubhih || SB 11.7.69 ||*

TRANSLATION

**My wife and I were a loving couple. She faithfully served me as if I were her worshipable deity. Now, she has left me alone and gone to reside in the heavenly planets with our children.**

TEXT 1.70

*so 'ham sunye grhe dlno mrta-daro mrta-prajah  
jijivise kim artham va vidhuro duhkha-jivitaḥ || SB 11.7.70 ||*

TRANSLATION

**I am a wretched person living alone in misery. My wife and children are dead. Why should I continue to live? My heart is so aggrieved on account of separation from my family that my life is nothing more than suffering.**

TEXT 1.71

*tams tathaivavrtan sigbhir mrtyu-grastan vicestataḥ  
svayam ca kṛpanaḥ siksū pasyann apy abudho 'patat || SB 11.7.71 ||*

TRANSLATION

**As the foolish pigeon gazed upon his poor children trapped in the net, on the verge of death, struggling hopelessly to free themselves, he lost all good sense and also fell into the hunter's net.**

**Srila Vishvanatha Cakravarti Thakura**

Even after seeing that his children were entrapped within the net and were vainly struggling to get free, the male pigeon also fell into the trap.

TEXT 1.72

*tam labdhva lubdhakah krurah kapotam grha-medhinam  
kapotakan kapotim ca siddharthah prayayau grham || SB 11.7.72 ||*

TRANSLATION

**After the cruel and greedy hunter had captured the attached male and female pigeons, and their children, he happily returned home.**

TEXT 1.73

*evam kutumby asantatma dvandvaramah patatri-vat  
pusrian kutumbam krpanah sanubandho ‘vasidati || SB 11.7.73 ||*

TRANSLATION

**One who is too attached to family life becomes overburdened with grief and anxiety. Like the pigeon, his only hope is to find some tiny pleasure in sexual affairs. While busily engaged in maintaining his family, a materialistic person must suffer greatly, along with all his family members.**

TEXT 1.74

*yah prapya manusam lokam mukti-dvaram apavrtam*

*grhesu khaga-vat saktas tam arudha-cyutam viduh || SB 11.7.74 ||*

## TRANSLATION

**If a person who, even after attaining the human form of life, which is like the gateway to liberation, becomes attached to household life, like the foolish bird in this story, then he is considered by the learned persons as one who has climbed to a high place only to trip and fall down.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

Human beings are more qualified to achieve eternal benefit than the living entities in other forms of life. Living entities, such as animals and birds, are less-intelligent. It is easily seen by human beings that they are unable to give up attachment for their wife and children. In the same way, human beings who do not understand the consequences of a miserable materialistic life become attached to enjoying the association of their fellow humans and thus are just like the pigeon family. As long as human beings are alive, they should try to learn these lessons from the above-mentioned eight spiritual masters and thus attain life's ultimate goal. To see the earth, air, sky, water, fire, the moon, the sun, and the pigeon with mere knowledge of the external world will only increase one's thirst for sense gratification. But, with sharp internal vision, if one considers them as worshipable rather than objects of his enjoyment, then his inclination toward Krsna will increase, and he will become eligible to attain liberation, even while living in this world.

*Thus ends the translation of the first chapter of the Uddhava-gita, entitled "Lord Krsna instructs Uddhava" with the commentaries of Srila Visvanatha Cakravarti Thakura and purports of Srila Bhaktisiddhanta Sarasvati Thakura.*

## Chaper 2

### The Story of Pingala

#### *CHAPTER SUMMARY*

In this chapter, the Supreme Lord, Sri Krsna, describes to Uddhava what the *avadhuta brahmana* had learned from nine spiritual masters, beginning with the python. The *avadhuta brahmana* narrated to Maharaja Yadu his experiences as follows.

1. The lesson to be learned from the python: It is the duty of intelligent persons to remain engaged in the worship of the Supreme Lord while maintaining their livelihood with whatever is easily available by the arrangement of providence. Even if no food is available, one who desires to worship the Supreme Lord should think that whatever is destined to him will certainly come, and that he should not waste his precious time uselessly endeavoring for the bodily necessities. In this way, he should maintain himself like a python, who does not endeavor for food. This practice will enable him to meditate on the Supreme Lord with undivided attention.
2. The lesson to be learned from the ocean: Self-realized souls, who are inclined towards the Supreme Lord, appear very pure and grave, just like the water of a calm ocean. As the ocean does not increase during the rainy season, even as many rivers flow into it, nor does it dry up in summer, when no water from the rivers enter it, a self-realized soul is neither elated when he receives objects of enjoyment, nor distressed when such objects are lacking.
3. The lesson to be learned from the moth: Just as a moth is enticed by a fire, flies into the fire, and dies, foolish people whose senses are not controlled are attracted by the form of a woman, her golden ornaments, and her dress, and thus fall down to the darkest regions of hell. Chasing after these

embodiments of the divine illusory energy of the Lord, one ultimately loses his life and falls down into the most horrible hell.

4. The lesson to be learned from the bee: There are two kinds of bees—the bumblebee and the honeybee. The lesson to be learned from the bumblebee is that a self-realized soul should maintain himself by begging a little bit from door to door. He should collect essential truths from all the scriptures, whether they be great or insignificant. The lesson to be learned from the honeybee is that a renounced person should not accumulate food, thinking that he will eat it later, in the evening or the next day. If he does so, he will be destroyed along with his accumulated food, just as a greedy honeybee is destroyed along with its honey.
5. The lesson to be learned from an elephant: The male elephant follows the female elephant with a desire to enjoy her, and thus falls into a ditch made by a hunter and is trapped. In the same way, one who is attached to the form of a woman is destroyed by falling deep into the well of material existence.
6. The lesson to be learned from the honey thief: Just as a man takes all the honey that was collected with hard labor by the honeybees, one in the renounced order of life has the privilege of enjoying before anyone else the food and other valuable things purchased by the hard-earned money of householders.
7. The lesson to be learned from the deer : Just as a deer loses his life after being attracted by the music of a hunter, the life of a person who is attached to worldly songs is wasted.
8. The lesson to be learned from the fish: Just as a fish meets with death when it tries to enjoy the baited fishhook, unintelligent people spoil their valuable human lives by being slaves to the demands of the insatiable tongue.
9. There was once a prostitute named Pingala who lived in the city of Videha and from her, the *avadhuta* learned a lesson. One day, Pingala dressed herself nicely and waited impatiently, from evening to midnight, for the arrival of her paramour. When he didn't come, Pingala became so disappointed that she developed detachment. Being inspired by her conscience, she abandoned her sinful desire born of the thirst for meeting her paramour. She then meditated on Sri Hari and attained great peace in her mind. The instruction received from her is that desire for material enjoyment is the cause of our distress. Therefore, only one who has given up such desires can fix himself in



meditation upon the Supreme Lord, and thus achieve transcendental peace.

#### TEXT 2.1

*sri-brahmana uvaca  
sukham aindriyakam rajan svarge naraka eva ca  
dehinam yad yatha duhkham tasman neccheta tad-budhah || SB 11.8.1 ||*

#### TRANSLATION

**The *avadhuta brahmana* said: O King, just as material miseries come upon the living entities, whether in heaven or in hell, without endeavor, material happiness will automatically come without seeking it. For this reason, intelligent persons never endeavor for material enjoyment.**

#### **Srila Vishvanatha Cakravarti Thakura**

This chapter describes nine spiritual masters, beginning with the python. Later on, the disappointment that the prostitute, Pingala, experienced will be described as the cause of her happiness. One should not work very hard simply for bodily maintenance. In this regard, what can be learned from the python will be described in the following four verses. Just as distress comes without any endeavor, happiness will come to us of its own accord and so, what is the need to endeavor for it?

#### **Srila Bhaktisiddhanta Sarasvati Thakura**

Intoxicated by material enjoyment, the conditioned souls try to gratify their

senses by contact with temporary material objects. This enjoyment is of two types—worldly and heavenly. The conditioned souls enjoy sense gratification as long as they are alive, and then after death, according to their karma, pious souls enjoy heavenly pleasure while impious souls suffer in hellish conditions. Rather than pursue the path of fruitive activities for attaining the heavenly planets, or becoming sense enjoyers in contact with temporary material objects, intelligent people should become inclined towards the service of Kamadeva Visnu, who is the director and aim of our senses.

#### TEXT 2.2

*grasam su-mrstam virasam mahantam stokam eva va  
yadrcchayaivapatitam grased ajagaro ‘kriyah || SB 11.8.2 ||*

#### TRANSLATION

**Like the python, one should give up material endeavors and accept for one’s maintenance food that comes of its own accord, whether such food is delicious or tasteless, ample or meager.**

**Srila Vishvanatha Cakravarti Thakura**

The propensity of the python is to be inactive and make no endeavor for his maintenance.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The python is satisfied with whatever comes of its own accord. Instead of

endeavoring for sense enjoyment, it remains satisfied with any condition of life. It does not try to eat palatable food, or too much food, and it does not try to manipulate the senses, mind, and speech for attaining happiness. Instead, the python always displays its gravity. The lesson to be learned from the python is that those who are inclining towards the service of Lord Kṛṣṇa should not be anxious to gratify their senses. They should not be bound up by the urges of the belly and genitals. One should remain indifferent to such propensities. Eating too much, collecting too much, and endeavoring too much are not favorable for the service of the Supreme Lord. Rather than seeing the python as a mere snake, one should consider it to be a spiritual master. Indeed, one who can see how the Supreme Lord is present everywhere must be considered a *maha-bhagavata*. Only those who are fully surrendered to the Supreme Lord are actually sober, and qualified to serve the Supreme Lord. They are like the python, who is never agitated for sense enjoyment.

#### TEXT 2.3

*sayitahani bhurini niraharo ‘nupakramah  
yadi nopanayed graso mahahir iva dista-bhuk || SB 11.8.3 ||*

#### TRANSLATION

**If food does not come of its own accord, a saintly person should simply fast without making any endeavor to fill his stomach. He should understand that his fasting is the arrangement of the Supreme Lord. Thus following the example of the python, he should patiently wait for the Lord to supply him food.**

#### TEXT 2.4

***ojah-saho-bala-yutam bibhrad deham akarmakam  
sayano vita-nidras ca nehetendriyavan api || SB 11.8.4 ||***

## TRANSLATION

**A saintly person should remain in a peaceful condition of life by giving up all anxiety with regards to the maintenance of his body. Even though he may be very sound, both mentally and physically, he should never attempt to accumulate wealth like a materialistic man, but should always remain fixed in his real self-interest.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

One should give up lethargy and always remain awake to his real self-interest by engaging in the devotional service to the Supreme Lord. One should not waste time accumulating more and more material assets. In this way, one should follow the example of the python.

## TEXT 2.5

***munih prasanna-gambhiro durvigahyo duratyayah  
ananta-paro hy aksobhyah stimitoda ivarnavah || SB 11.8.5 ||***

## TRANSLATION

**A saintly sage is happy and pleasing in his external behavior, whereas internally he is most grave and thoughtful. Because he is unfathomable, unconquerable, and unlimited, he is never disturbed, and thus in all**

**respects he is like the tranquil waters of the unfathomable and unsurpassable ocean.**

**Srila Vishvanatha Cakravarti Thakura**

This and the next verse describe the lesson to be learned from the ocean. A self-realized soul is as grave as the ocean because he does not allow anyone to understand his intentions. A saintly person is thus unfathomable and does not reveal his mentality to others. He is unconquerable because his prowess is difficult to overcome. He is insurmountable because, even when put into great difficulty, he does not waver from his determination to remain in Krsna consciousness. He does not reveal his mind to others, and others do not agitate him because he has conquered the urges of the mind and senses.

**TEXT 2.6**

***samrddha-kamo hino va narayana-paro munih  
notsarpeta na susyeta saridbhir iva sagarah || SB 11.8.6 ||***

**TRANSLATION**

**During the rainy season, raging rivers rush toward the ocean, and during the summer, the same rivers contain hardly any water. Still, the ocean does not increase in size during the rainy season, nor does it dries up in the summer. Similarly, a saintly person who has accepted the Supreme Lord as his goal of life should not become overjoyed when he receives material opulence, nor become morose when he has nothing.**

**Srila Vishvanatha Cakravarti Thakura**

Even though during the rainy season the swollen rivers rush into the ocean, it does not become swollen. In the summer, the ocean does not dry up due to lack of water from the rivers, which have become shallow. Similarly, the transcendentalist should not become joyful when in a materially prosperous condition, and should not lament when he finds himself impoverished. Actually, the devotees of Lord Hari, who are fixed in devotional service, feel the sweetness of that service and lament when they feel a lack of devotional service.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The mind of the devotee who is always absorbed in devotional service is unfathomable, like the water of the ocean. Just as the ocean is very deep and therefore insurmountable, foolish conditioned souls are unable to understand the grave heart of a liberated soul. Those who are wise and are therefore inclined toward the Lord's service, and who desire their own welfare, should become as grave as the ocean by minimizing material activities. They should not become disturbed and restless like ordinary foolish people. Although the water of innumerable rivers constantly fills the ocean, it remains unchanged, just as devotees of the Supreme Lord, who are liberated souls, never are disturbed, even in the midst of a calamity.

#### **TEXT 2.7**

*drstva striyam deva-mayam tad-bhavair ajitendriyah  
pralobhitah pataty andhe tamasy agnau patanga-vat || SB 11.8.7 ||*

#### **TRANSLATION**

**Those whose senses are not controlled feel attracted to enjoy the form of a**

woman, which is created by the illusory energy of the Lord. Thus they fall into the darkness of material existence, just as the moth maddened by the fire rushes blindly into its flames.

**Srila Vishvanatha Cakravarti Thakura**

When material beauty, especially the form of a woman, attracts a living entity, he becomes captivated. This is what is to be learned from the moth.

**TEXT 2.8**

*yosid-dhiranyabharanambaradi-dravyesu maya-racitesu mudhah  
pralobhitatma hy upabhoga-buddhya patanga-van nasyati nasta-drstih || SB  
11.8.8 ||*

**TRANSLATION**

**Foolish people are immediately aroused at the sight of a lusty woman who is beautifully decorated with golden ornaments, fine clothing, and other cosmetic features. Being eager to enjoy her, such foolish people lose all intelligence and are destroyed, just like the moth who rushes into the blazing fire.**

**Srila Vishvanatha Cakravarti Thakura**

Although a woman is attractive for all five senses, the perception of her form is mentioned first because of its prominence.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The conditioned souls, who are averse to the service of the Supreme Lord, are so attached to sense gratification that they always remain in the association of women, engaged in their service. Such persons are controlled by their wives, their fine dress, and their cosmetic arrangements, and they cannot understand that these are like a trap meant for their destruction. Foolish people who are driven by the desire to enjoy the objects of the senses, which are created by the illusory energy of Lord Visnu , consider themselves to be enjoyers, just like moths attracted by a blazing fire. They endeavor to remain entangled in the material world because they think that it is a place of enjoyment. These restless and uncontrolled conditioned souls are attracted by the glaring form of material beauty and madly run towards it, just as a moth rushes towards a blazing fire. As a result, they fall into the darkness of ignorance and lose all chance for spiritual happiness. Therefore, those who have material desires and are thus engaged in fruitive activities, and who have thus fallen into the trap of material enjoyment, should take this lesson from the moth.

### **TEXT 2.9**

*stokam stokam grased grasam deho varteta yavata grhan ahimsann atisthed  
vrttim madhukarim munih || SB 11.8.9 ||*

### **TRANSLATION**

**The self-realized sage should accept only enough food to keep his body and soul together, taking just a little from different houses without giving trouble to the householders. In this way, one should take a lesson from the honeybee.**



## **Srila Vishvanatha Cakravarti Thakura**

In this and the next verse, the lesson to be learned from the honeybee is being described. A honeybee may sometimes become attracted by the extraordinary aroma of a lotus flower and sit on it the whole day. However, when the lotus closes its petals at sunset, the honeybee is trapped. Similarly, an intelligent person should not become attracted by the generosity of a householder who gives him sumptuous food, and thus become ensnared in materialistic life. For this reason, a saintly person should collect a little food from many houses. By taking too much, again and again, a mendicant should not give trouble to householders.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

A honeybee collects a small amount of honey from many flowers. A saintly devotee should take this lesson from his spiritual master, the honeybee. Instead of asking for a large quantity of alms from a particular householder, a saintly person should accept only that which is necessary for his maintenance by taking a small amount of food from many householders. Such behavior will not cause any difficulty to the householders. If a householder is regularly asked to give sumptuous food, he may certainly become displeased with the mendicant. Those who are mendicants should take this lesson of the honeybee. To accumulate vast assets for undertaking welfare activities is an impediment on the path of Kṛṣṇa consciousness.

### **TEXT 2.10**

*anubhyas ca mahadbhyas casastrebhyah kusalo narah  
sarvatah saram adadyat puspebhya iva satpadah || SB 11.8.10 ||*

### **TRANSLATION**

**Just as a bee takes the nectar from all kinds of flowers, similarly, an intelligent person should take the essence of all the scriptures.**

**Srila Vishvanatha Cakravarti Thakura**

One should follow the example of the honeybee, accepting only the essence of life. An intelligent person should be prepared to take lessons from all religious scriptures, whether they be big or small, just as a honeybee collects honey from all kinds of flowers.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The symptom of an expert person is that he is able to extract the essence from both the small and large sources of knowledge. To collect the essence of the flowers is the act of an intelligent person, and not the taking away of the entire plant or bush. This is the lesson to be learned from the honeybee. An ass carries heavy loads but is ultimately cheated, whereas the honeybee, rather than carry the burden of a garden of flowers, simply collects the essential nectar from the flowers. By carefully noting the difference between the ass and the honeybee, an intelligent person should extract the essence from all scriptures that are favorable for the cultivation of devotional service. One should not be like an ass, carrying a heavy burden of useless knowledge. It is often seen that people deceive themselves by discussing useless topics, such as Sri Gaurasundara's disappearance, and His traveling to Dvaraka.

**TEXT 2.11**

***sayantanam svastanam va na sangrhnita bhiksitam  
pani-patrodaramatro maksikeva na sangrahi || SB 11.8.11 ||***

## TRANSLATION

**An introspective sage should not accumulate the food that he has collected by begging, thinking, “I will eat this in the evening, and I will save this for tomorrow.” Rather, he should accept only as much food as fits in his hands and store only that which fills his belly. He should not imitate a greedy honeybee who eagerly collects more and more honey.**

**Srila Vishvanatha Cakravarti Thakura**

The lesson to be learned from the honeybee is being described. A saintly person should not accumulate the food that he has collected by begging, thinking, “I will eat this in the evening, and I will eat that tomorrow.” Then, what is the question of saving something for the next month? It is the opinion of some that one should not accept an invitation to eat at some future time. What kind of begging bowl should one employ? The answer is that one should use the palms of one’s hands as his begging bowl. Where should one store his alms? The answer is that one should store whatever he collects in his stomach, and nowhere else. One who follows this advice is certainly a saintly devotee.

**Srila Bhaktisiddhanta Sarasvati Thakura**

As a honeybee may meet with death after being stuck in the huge quantity of honey it has collected with great attachment, a mendicant may spoil his spiritual life by accumulating more than is required. However, for spreading Kṛṣṇa consciousness, one may accumulate unlimited material opulence.

***sayantanam svastanam va na sangrhmta bhiksukah  
maksika iva sangrhnan saha tena vinasyati || SB 11.8.12 ||***

## TRANSLATION

**A saintly mendicant should not save any food for eating later in the day, or the next day. If he disregards this injunction and, like the honeybee, collects more than his immediate needs, he will be destroyed, along with his accumulated wealth.**

**Srila Vishvanatha Cakravarti Thakura**

What is the harm if one accumulates a great deal of wealth? The answer is that if a mendicant accumulates more than necessary, he will meet with destruction, along with his possessions.

## TEXT 2.13

***padapi yuvatim bhiksur na sprsed daravim api sprsan kariva badhyeta karinya  
anga-sangatah || SB 11.8.13 ||***

## TRANSLATION

**The introspective sage should never touch a young woman, or even a wooden doll in the shape of a woman with his feet. By bodily contact with a woman, he will become entangled and fall down into the pit of material**

**enjoyment, just as an elephant is captured by the use of a she-elephant, due to his desire to touch her body.**

### **Srila Vishvanatha Cakravarti Thakura**

A saintly person should not touch even a wooden form of a woman with his feet. Elephant hunters tempt and attract a male elephant by leading it to a pit covered by grass, showing it a female elephant at the far side. The enamored elephant then falls into the pit, and is thus captured.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The trick used for capturing wild elephants is herein described. Wild elephants are tempted by exhibiting a she-elephant in front of them. They are led to a well-guarded pit and thus captured. The madness of the elephant is compared to the arrow of Cupid. The maddened elephants are attached to enjoying the association of female elephants but intelligent devotees should adopt a mood contrary to this. As an elephant is attracted by the touch of a female elephant, a lusty man is attached to enjoying the association of women. Therefore, to see a woman on some pretext, or to even think about her, is totally prohibited for those who are renounced. One should not allow his mind to be lost in lusty dreams of sex pleasure. Sexual enjoyment is exhibited in various ways, such as by talking, by contemplating, by touching, and ultimately, by engaging in sexual intercourse. All of these constitute a network of illusion by which one is helplessly bound to material existence. Therefore, an intelligent person should not indulge in any form of sense enjoyment with women.

**TEXT 2.14**

***nadhigacchet striyam prajnah karhicin mrtyum atmanah  
baladhikaih sa hanyeta gajair anyair yatha || SB 11.8.14 ||***

## TRANSLATION

**An intelligent person should never try to exploit the form of a woman for his sense gratification. Just as an elephant trying to enjoy a she-elephant may be killed by other bull elephants also enjoying her company, one trying to enjoy a lady's company can at any moment be killed by her other lovers who are stronger than he.**

**Srila Vishvanatha Cakravarti Thakura**

One should not think, “This woman is meant only for my enjoyment,” because he may be killed by a stronger debauchee who wants to enjoy the same woman.

TEXT 2.15

*na deyam nopabhogyam ca lubdhair yad duhkha-sancitam  
bhunkte tad api tac canyo madhu-hevarthavin madhu || SB 11.8.15 ||*

## TRANSLATION

**Greedy people earn wealth with great labor. But the person who has struggled so much to acquire this wealth is not always allowed to enjoy it himself or give it in charity to others. A greedy person is like a bee who works hard to make some honey, which is then stolen by someone who will either eat it or sell it. No matter how carefully one tries to protect his hard-earned wealth, there will always be someone who is able to steal it.**

## **Srila Vishvanatha Cakravarti Thakura**

One may not be able to enjoy his hard-earned wealth, or give it in charity to others, because there is always the chance of it being stolen. This is the lesson that can be learned from the honey thief. Greedy people often earn money with great hardship but then are unable to enjoy it or give it away in charity because someone else has stolen it, just as a honey thief enjoys the honey that was accumulated by honeybees. Now, the question may arise, “How could another person know about one’s hidden wealth?” The answer is that thieves can understand who has wealth by observing their behavior, just as a honey thief knows the whereabouts of honey by carefully observing the movement of the honeybees.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The conditioned souls, who are averse to the service of the Supreme Lord, fall into a life of inauspiciousness by accumulating material possessions for their own enjoyment. A honeybee works hard to collect honey, and yet it is enjoyed by someone else, and so an intelligent person should not allow himself to suffer the same fate. This is another lesson to be learned from the honeybee.

**TEXT 2.16**

*su-dukhoparjitair vittair asananam grhasisah madhu-hevagrato bhunkte  
yatir vai grha-medhinam || SB 11.8.16 ||*

**TRANSLATION**

**Just as a hunter takes away the honey laboriously produced by the**

**honeybees, similarly the renounced mendicants first eat the food cooked by the attached householders who earn their wealth with great labor.**

**Srila Vishvanatha Cakravarti Thakura**

It is possible to enjoy sense gratification without personal endeavor. In this regard, I accept the honey thief as my spiritual master. The *brahmacari s* and the *sannyasis* are entitled to be the first to enjoy the sumptuous food produced by householders. If a householder enjoys such food without first offering it in charity to the mendicants, he must purify himself by undergoing the atonement called *candmyanam*.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Honeybees collect honey with a great deal of hardship. Just as a greedy hunter takes away the honey that was accumulated by the honeybees, renounced persons accept the first portion of the wealth accumulated by greedy and attached householders as alms. Although externally, it appears that saintly persons use the householders' wealth for their personal gratification, they actually employ it in the service of the Supreme Lord.

**TEXT 2.17**

***gramya-gita m na srnuyad yatir vana-carah kvacit  
sikseta harinad baddhan mrgayor gita –mohitat || SB 11.8.17 ||***

**TRANSLATION**



**A *sannyasi* who lives in the forest should never hear worldly songs promoting sense enjoyment. The consequence of becoming attached to worldly music can be understood by studying the example of the deer, who are bewildered by the sweet music of the hunter, and are thus captured and killed.**

**Srila Vishvanatha Cakravarti Thakura**

Attachment to mundane songs and music is an *anartha*. This should be learned from the deer. The *vanaprasthas* and the *sannyasis* should never hear mundane songs and music, which simply promote sense gratification. Instead, they should hear songs in glorification of the Supreme Lord.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Just as a deer becomes captivated by the hunter's enchanting music, *sannyasis* will certainly fall down from the path of renunciation by listening to songs promoting sense gratification. This is the lesson to be learned from the deer. It is well-known how Rsyasrngā Muni became ensnared by hearing the singing of beautiful women.

**TEXT 2.18**

***nrtya-vaditra-gita ni jusan gramyani yositam asam kridanako vasya rsyasrngo  
mrgi-sutah || SB 11.8.18 ||***

**TRANSLATION**

**Being attracted by the mundane singing, dancing and musical performances of beautiful women, even the great sage Rsyasrnga, the son of Mrgi, came under their sway, just like a pet dog.**

**Srila Vishvanatha Cakravarti Thakura**

The most instructive example of a renounced person being attracted by songs of sense gratification is Rsyasrnga Muni, who came under the control of beautiful women in that way.

**TEXT 2.19**

*jihvayati-pramathinya jano rasa-vimohitah  
mrtyum rcchaty asad-buddhir minas tu badisair yatha || SB 11.8.19 ||*

**TRANSLATION**

**Just as a fish, incited by the desire to enjoy its tongue, loses its life, being pierced by the fisherman's hook, foolish people meet with ruin, being disturbed by the urges of the uncontrollable tongue.**

**Srila Vishvanatha Cakravarti Thakura**

Attachment for enjoying varieties of taste is another *anartha*. This is the lesson to be learned from the fish. The fisherman places some meaty bait on a hook that easily attracts the unintelligent fish. Being greedy to enjoy its tongue, the fish tastes the bait and thus dies.

## Srila Bhaktisiddhanta Sarasvati Thakura

The fish invites its death by being attracted to the meat attached to the hook of the fisherman. Taking a lesson from the fish, the introspective sages should not indulge in eating palatable food, consisting of six kinds of taste. One cannot properly worship Krsna if one remains a servant of his tongue and genital. In this regard, one should carefully consider the following verses.

*jihvara lalase yei iti-uti dhaya  
sisriodara-pamyana krsria nahi paya*

One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Krsna.

(Sri Caitanya-caritamrta Antya 6.227)

*samo man-nisthata buddher dama indriya-samyamah  
titiksa duhkha-sammarso jihvopastha-jayo dhrtih*

The word *sama* or *santa-rasa* indicates that one is attached to the lotus feet of Krsna. *Dama* means controlling the senses and not being deviated from the Lord's service. Endurance of unhappiness is *titiksa* and *dhrti* means controlling the tongue and the genitals. (*Srimad-bhagavatam* 11.19.36)

TEXT 2.20

*indriyani jayanty asu nirahara manisinah  
varjayitva tu rasanam tan nirannasya vardhate || SB 11.8.20 ||*

TRANSLATION

**Intelligent people control all their senses, except the tongue, by fasting,**

**because fasting causes one to be even more afflicted by the desire to taste delicious food.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those who are attached to material enjoyment fulfill their desire for taste with the help of the tongue. If the tongue is denied its favorite tastes, it becomes greedy and agitated. An intelligent person, however, does not fall under the control of the tongue but instead tries to make progress in spiritual life.

The business of the tongue is to seek gratification with varieties of tastes. By visiting the twelve forests of Vrndavana, however, one can become released from the desire to enjoy the twelve kinds of mundane sense gratification. The five primary material relationships are neutrality, servitude, friendship, parental love, and conjugal love. The seven secondary material relationships are humor, astonishment, chivalry, compassion, anger, dread, and ghastliness. In their pure form, these twelve *rasas* are exchanged between the living entity and the Supreme Personality of Godhead in the spiritual sky. By visiting the twelve forests of Vrndavana, one can purify these twelve rasas, which are not manifested in a perverted form. In this way, one can become a liberated soul who no longer possesses material desires. If one artificially tries to renounce sense gratification, he will certainly fail. Indeed, such artificial renunciation generally results in inflaming one's material desires.

**TEXT 2.21**

***tavaj jīṇḍriyo na syad vijitanyendriyah puman  
na jayed rasanam yavaj jīṇam sarvaṁ jīte rase || SB 11.8.21 ||***

**TRANSLATION**

**Even if a person controls all his other senses, if he fails to control his tongue, he cannot be called a genuinely self-controlled man. On the other hand, if a person controls his tongue, it is to be understood that he has conquered all his senses.**

### **Srila Vishvanatha Cakravarti Thakura**

The deer, elephant, moth, honeybee, and fish are attracted by sound, touch, form, taste, and smell and thus invite destruction. Human beings are also attracted to these five objects of the senses. If one becomes attached to sense objects, one's degradation is inevitable. The tongue, which is the leader of all the other senses and which induces the other senses, is potentially the most harmful. Therefore, one should take special care to conquer the tongue. The purport is that if one fasts, his other senses can be regulated but his tongue's demands will further increase. And, by indulging the tongue in sense gratification, all the other senses will become agitated. Therefore, one should control his tongue in such a way that all the other senses, which are subordinate to the tongue, are also controlled. What is the method of conquering the tongue? One should loudly chant the holy name of the Supreme Lord and thus experience the ecstasy of *kirtana*. By honoring the remnants of the Supreme Lord's food, one can also control his tongue.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The senses of those in the bodily conception of life can never be controlled because such persons are bereft of the mellows of devotional service. Those with uncontrolled senses try to enjoy the objects of the senses, which are distinct from the spiritual realm of Vraja, and so they end up becoming devoted to their belly and genitals. Therefore, until one comes to the platform where he can see everything in relation to the Supreme Lord, he should utilize everything in his possession for the service of Kṛṣṇa, without attachment. Only in this way can one conquer his material desires, which are very difficult to subdue. A devotee who in the beginning is unable to traverse the path of attachment (*raga-marga*)

must follow the regulative principles. One's desires for material enjoyment will not cease until they are replaced by desires to serve the Supreme Lord.

When a devotee attains the platform of *bhava*, on the strength of his regulative devotional service, then as a result of becoming free of all *anarthas*, he becomes a traveler on the path of attachment. It is only then that one becomes liberated from the gross urges of the tongue, belly, and genitals, as well as from the subtle urges for profit, fame, and adoration. At that time, he is no longer bewildered by the flowery words of the Vedas, which tempt one to remain in this temporary world of material enjoyment. When one can control the urges of his body, mind, and speech, then all his *anarthas* are eliminated. In this regard, Srila Bhaktivinoda Thakura has written the following song, the meaning of which should be discussed by everyone.

*sarira avidya jala, jadendriya tahe kala,  
jlve phele visaya-sagare*

*ta'ra madhye jihva ati, lobhamaya sudurmati,  
ta'ke jeta kathina samsare  
krsria bada dayamaya, karibare jihva jaya,  
sva-prasada-anna dila bhai  
sei annamrta khao, radha-krsria-guna gao,  
preme daka caitanya-nitai*

O Lord! This material body is a lump of ignorance, and the senses are a network of paths leading to death. Somehow or other, we have fallen into the ocean of material sense enjoyment, and of all the senses, the tongue is the most voracious and uncontrollable. It is very difficult to conquer the tongue in this world, but You, dear Krsna, are very kind to us for You have sent this nice prasada to help us conquer the tongue. Therefore, let us take this prasada to our full satisfaction and glorify Your Lordships Sri Sri Radha and Krsna and in love call for the help of Lord Caitanya and Prabhu Nityananda.

TEXT 2.22

*pingala nama vesyasid videha-nagare pura  
tasya me siksitam kincin nibodha nrpa-nandana || SB 11.8.22 ||*

## TRANSLATION

**O son of kings, long ago, there lived a prostitute named Pingala who resided in the city of Videha. Now, please hear what I have learned from her.**

**Srila Vishvanatha Cakravarti Thakura**

Now, the *brahmana* will describe what he learned from Pingala, the prostitute, by narrating her story.

## TEXT 2.23

*sa svairiny ekada kantam sanketa upanesyati  
abhut kale bahir dvare bibhratl rupam uttamam || SB 11.8.23 ||*

## TRANSLATION

**One night, the prostitute dressed herself attractively and sat outside her house, waiting for the arrival of a lover.**

**Srila Vishvanatha Cakravarti Thakura**

By dressing in attractive ways and making various sensual bodily gestures, the prostitute, Pingala, would attract her lovers.

TEXT 2.24

*marga agacchato viksyā purusaṁ purusaṁśabha  
tan sulka-dan vittavataḥ kantaṁ mene 'rtha-kamuki || SB 11.8.24 ||*

TRANSLATION

**O foremost of men, this prostitute wanted desperately to get some money and for that purpose she stood by the side of the road at night, gazing at all the men as they passed by. She thought, “This man looks wealthy and I am sure that he would like to enjoy with me.” In this way, she evaluated all men as they passed her by.**

**Srila Vishvanatha Cakravarti Thakura**

People who were attached to enjoying an intimate relationship with a woman would come to her house and pay a handsome amount.

TEXT 2.25-26

*agatesv apayatesu sa sanketopajivini  
apy anyo vittavaṁ ko 'pi māṁ upaśyati bhuri-dah  
evam durasaya dhvasta- nidra dvary avalambati  
nirgacchanti praviṣatī nisitham samapadyata || SB 11.8.25-26 ||*

TRANSLATION



**As Pingala stood in her doorway, many men passed her by. Her only means of support was her profession as a prostitute, and so she anxiously thought, “Maybe this man will enjoy my company. He looks like he has a lot of money. Here is another man who will surely pay me for my love. Alas! This man did not stop but someone else is coming now who will surely want to pay me for my love.” Thus, hoping against hope, Pingala remained standing in her doorway, unable to earn enough money and thus retire for the night. Being very anxious, she sometimes went out into the street, and then again went back into her house. In this way, the night passed.**

**Srila Vishvanatha Cakravarti Thakura**

The word *nisitham* indicates that she waited till midnight but no one availed of her services.

**TEXT 2.27**

***asya vittasaya susyad- vaktraya dina-cetasah  
nirvedah paramo jajne cinta-hetuh sukhavahah || SB 11.8.27 ||***

**TRANSLATION**

When it became very late, the prostitute, who badly wanted to get some money, became morose so that her face appeared withered. Being full of anxiety and greatly disappointed, she began to experience a sense of detachment from her situation, so that a kind of happiness arose within her mind.

**Srila Vishvanatha Cakravarti Thakura**

Her entire night passed by thinking about wealth.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The prostitute, Pingala, who was greedy for money, dedicated her life to satisfying lusty men. As a result of engaging in the service of conditioned souls with her body, mind, and speech, and forgetting the service of the Supreme Lord, her mind became extremely restless. Finally, she became so frustrated that she became indifferent to her situation, so that happiness began to arise within her mind.

TEXT 2.28

*tasya nirvinna-cittaya gitam srnu yatha mama  
nirveda asa-pasanam purusasya yatha hy asih || SB 11.8.28 ||*

TRANSLATION

**Detachment is the only means by which a person can destroy the network of material desires. The prostitute felt disgusted with her situation and this gave rise to indifference. Now, please hear from me the song sung by the prostitute in that situation.**

### **Srila Vishvanatha Cakravarti Thakura**

Pingala thought, “My ambitions are the cause of my material bondage.

Detachment or indifference is the only weapon by which this network of bondage can be cut to pieces.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Those who cannot gain freedom from the bondage of their social position and family responsibilities, if they take up the trident of detachment, they can cut the knots of material bondage and attain auspiciousness . Those who are too attached to material enjoyment and are addicted to bodily pleasures cannot understand the messages of the self-satisfied Supreme Lord, being bound by the ropes of illusion.

TEXT 2.29

***na hy angajata-nirvedo deha-bandham jihatati yatha vijnana-rahito manujo  
mamatam nrpa || SB 11.8.29 ||***

TRANSLATION

**O King, just as an ignorant person with no spiritual knowledge is never inclined to renounce his false sense of ownership, similarly, a person who has not developed a sense of detachment will never give up his attachment for his material body.**

### **Srila Vishvanatha Cakravarti Thakura**

The *avadhuta* begins to explain the purpose of this narration.

TEXT 2.30

*pingala uvaca  
aho me moha-vitatim pasyatavijitatmanah  
ya kantad asatah kamam kamaye yena balisa || SB 11.8.30 ||*

TRANSLATION

**Pingala said: Alas! Just see how greatly illusioned I am, due to my uncontrolled senses. As a result, I have lost my power of discrimination and therefore desire satisfaction from similarly illusioned lusty men.**

**Srila Vishvanatha Cakravarti Thakura**

The word *kama* means “lusty desires.” Pingala is in effect saying, “I desire to become satisfied in sex and thus I can understand that I am completely illusioned.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

The senses of the conditioned souls are naturally attracted to the sense objects of this material world. This is the prime example of the conditioned soul’s foolishness. Some people, who are actually averse to the Lord’s service, try to artificially check their senses from engagement in sense gratification for some time, but this actually does more harm than good because of their misunderstanding regarding the Absolute Truth. Foolish people consider other sense enjoyers to be their masters, and thus they pray to them for the fulfillment of their own sense gratification. However, as soon as one becomes enlightened in

spiritual understanding, his life of material enjoyment can be transformed into a life of spiritual perfection.

TEXT 2.31

*antam samlpe ramanam rati-pradam vitta-pradam nityam imam vihaya  
akama-dam duhkha-bhayadhi-soka- moha-pradam tuccham aham bhaje 'jna*  
|| **SB 11.8.31** ||

TRANSLATION

**I am so foolish that I have given up the service of the most beloved person, the Supreme Lord, who is always situated within my heart, and who can award me real pleasure and prosperity. I abandoned His service and engaged in the service of insignificant men who were unable to fulfill my real desires but instead brought me distress, fearfulness, anxiety, lamentation, and illusion.**

**Srila Vishvanatha Cakravarti Thakura**

Pingala thought, “The Supersoul is sitting in my heart. Why do I not try to experience the pleasure of conjugal love with Him? Why am I earning money by allowing many sinful men to enjoy my body? Actually, all these rich men were unable to fulfill my lusty desires.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

The material desires of the conditioned souls are aroused due to lack of God

consciousness, or due to lack of seeing the Supreme Lord as the only worshipable person. Aversion to the Lord's service places the conditioned souls in an artificial condition of distress, fear, lamentation, and illusion. Being under the control of the material nature, they cannot understand that the Supreme Lord is the true object of worship in all respects, and that He is always present by their side. The Supreme Lord is the actual enjoyer of all that is enjoyable, and He is situated in the hearts of all living entities as their well-wishing friend. Because it is the natural propensity for a conditioned soul to befriend another conditioned soul, they should together engage in the service of the non-dual Supreme Person. The Supreme Lord is eternal, and He is the master of those who award material wealth and other benedictions. He alone awards transcendental happiness because He is the one supreme person, who is eternal, full of knowledge and bliss, who maintains all other, subordinate persons. One who gives up his relationship with the Supreme Lord and indulges in temporary material enjoyment is certainly fool number one.

TEXT 2.32

*aho mayatma paritapito vrtha sanketya-vrttyati-vigarhya-vartaya  
strainan narad yartha-trso 'nusocyat krltena vittam ratim atmanecchati || SB  
11.8.32 ||*

TRANSLATION

**Alas! I have unnecessarily troubled myself by adopting this most abominable profession of prostitution, desiring to earn money and enjoy sexual pleasure by selling my body to lusty men, who themselves are to be pitied.**

**Srila Vishvanatha Cakravarti Thakura**

Pingala laments that she tried to attain a most insignificant pleasure by selling her body to insignificant, useless men.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The art of arousing the spirit of enjoyment is called *sanketya vrtti*, and it involves employing sensual gestures and movements. Employing this art is one of the sinful ways of earning one's livelihood. Only the most condemned and greedy sense enjoyers are so attracted by the illusory beauty of a woman that they will spend their hard-earned money in exchange for a few moments of her association. If, somehow or other, a conditioned soul revives his inclination for Krsna's service, he will come to understand that it was because of giving up the service of the Lord that he has been swallowed by the witches of material enjoyment and impersonal liberation.

TEXT 2.33

*yad asthibhir nirmita-vamsa-vamsya-sthunam tvaca roma-nakhaih  
pinaddham  
ksaran-nava-dvaram agaram etad vin-mutra-purnam mad upaiti kanya || SB  
11.8.33 ||*

TRANSLATION

**This material body is like a house wherein, I, the eternal spirit soul, am residing. My spine, ribs, and the bones of my arms and legs are like the beams and pillars of the house. This body, which is full of stool and urine, is covered by skin, hair, and nails. Foul secretions emanate from the nine doors of this body. Other than me, what woman would foolishly devote herself to this material body, thinking that she will find pleasure there?**

## **Srila Vishvanatha Cakravarti Thakura**

Pingala thought, “Alas! This is most strange! I have accepted this disgusting body, which is full of obnoxious substances, as the object of my conjugal pleasure. This house in the form of my body has nine gates. The spinal chord is the main bamboo pillar upon which the body is supported. The bones of the rib cage, as well as the hands and legs, are considered to be secondary beams, giving support. Who is more unfortunate than me to consider such a body as a source of love and pleasure?”

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The gross body of the conditioned soul is compared to a house. Just as a house consists of many wooden beams that provide support to the structure, the physical body is an assembly of bones, flesh, hair, nails, and other component parts. This body excretes abominable substances, such as stool, urine, and perspiration. Therefore, it must be concluded that those who give up the service of Krsna just to accept the perishable and disgusting objects of this material world as desirable, are certainly most unfortunate people.

TEXT 2.34

*videhanam pure hy asminn aham ekaiva mudha-dhih  
yanyam icchanty asaty asmad atma-dat kamam acyutat || SB 11.8.34 ||*

TRANSLATION

**I rejected Sri Hari, who awards self-realization and our original spiritual**



**form, to enjoy sense gratification with many men. There is certainly no other woman in this city of Videha who is as foolish as myself.**

**Srila Vishvanatha Cakravarti Thakura**

Pingala thought, “I am so unchaste that I desired the association of many useless men rather than Lord Acyuta, who gives Himself to His dear devotees.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Lord is the personification of all transcendental mellows. There is nothing temporary or abominable in Him. If one desires to serve the Lord, one should give up the aspiration to be the enjoyer of the objects of the senses. To serve the temporary objects of this material world is certainly foolishness.

**TEXT 2.35**

***suhrt presthatamo natha atma cayam saririnam tam vikriyatmanaivaham  
rame ‘nena yatha rama || SB 11.8.35 ||***

**TRANSLATION**

**Lord Hari is the well-wisher, the Lord, and the Supersoul of all living entities. I will purchase Him with the price of complete surrender and then enjoy with Him, just like Laksmidevi.**

**Srila Vishvanatha Cakravarti Thakura**

Pingala thought, “ ‘What should I do then?’ If you ask me this, my answer is that I will dedicate my body to my most beloved Lord and enjoy His company.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Self-realized souls who are devoted to Lord Hari’s service are the actual friends and best masters of the embodied souls. If the conditioned souls engage in the service of the Lord, like Laksmi, then their lives will become successful and they will attain eternal happiness. Pingala realized that it is better to serve the Supreme Lord with ones body, mind, and speech, under the subordination of Laksmidevi, than to sell one’s body to the temporary men of this world. This realization alone can free the conditioned soul from his propensity for material enjoyment.

TEXT 2.36

*kiyat priyam te vyabhajan kama ye kama-da narah  
ady-antavanto bharyaya deva va kala-vidrutah || SB 11.8.36 ||*

TRANSLATION

**Men give women some satisfaction of their senses, but they are all destined to die, even the demigods in the heavenly planets. These men are temporary creations of the illusory energy of the Lord, who will be forcibly dragged away by time. Considering this, how much pleasure can men actually give to their women?**

**Srila Vishvanatha Cakravarti Thakura**

Pingala thought, “All men, and even demigods, who endeavor to fulfill their lusty desires, are subject to birth and death. So, how can they please their wives? I therefore conclude that no one in this world, or in the next, other than the Supreme Lord, is worthy of my service.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Tempting objects of this world, proud men who are busily absorbed in their temporary material identifications, and demigods who cannot award any true benefit to their subordinates, are destroyed by time as a result of their karma.

**TEXT 2.37**

*nunam me bhagavan prito Visnu h kenapi karmana  
nirvedo ‘yam durasaya yan me jatah sukhavahah || SB 11.8.37 ||*

**TRANSLATION**

**Although I was determined to enjoy this material world, because this most auspicious detachment has awakened in my heart, I think that Lord Sri Hari must be pleased with me. Without even knowing it, I must have performed some activity that satisfied Him.**

### **Srila Vishvanatha Cakravarti Thakura**

In this way Pingala, praises her good fortune. Some learned authorities have said

that when Dattatreya happened to come to Pingala's house, she said to him, "O foremost sage, what have I done to have the good fortune of seeing you? Today, you have mercifully blessed my house. Please come in. Have some food and water and then rest awhile." Indeed, Pingala even cleansed her courtyard when Dattatreya arrived there, out of his own sweet will.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

In this regard, one should contemplate the purport of the following verse from the *Srimad-Bhagavatam* (11.23.28):

*nunam me bhagavams tustah sarva-deva-mayo harih  
yena nlto dasam etam nirvedas catmanah plavah*

The Supreme Lord, Hari, who is the Lord of lords, must have been pleased with me because, by His mercy, I have developed this mood of detachment, which is the means for my deliverance from the ocean of material existence.

#### **TEXT 2.38**

*maivam syur manda-bhagyayah klesa nirveda-hetavah  
yenanubandham nirhrtya purusah samam rcchati || SB 11.8.38 ||*

#### **TRANSLATION**

**One who has developed detachment can give up the bondage of material existence, and one who undergoes great suffering gradually becomes, out of a sense of hopelessness, indifferent toward the material world. It was due to my great suffering that detachment awoke in my heart. If I were actually unfortunate, how could I have undergone such merciful suffering? I can only conclude that I am actually fortunate because, I have received the**

**mercy of the Lord. Somehow or other, He must be pleased with me.**

**Srila Vishvanatha Cakravarti Thakura**

Pingala thought, “Someone may ask me, ‘Why are you suffering despite having wealth? Is it because Lord Visnu is not pleased with you?’ I would reply, ‘Please do not say that. If Lord Visnu was not pleased with me then I, who am an unfortunate prostitute, would not have developed a mood of indifference. Because of this indifference, I was able to give up all material aspirations and achieve satisfaction within my heart.’ ”

**TEXT 2.39**

***tenopakrtam adaya sirasa gramya-sangatah  
tyaktva durasah saranam vrajami tam adhisvaram || SB 11.8.39 ||***

**TRANSLATION**

**Therefore, with all respect, I accept this favor of Sri Hari upon my head. I will now surrender myself unto the lotus feet of the Lord of the universe, Sri Hari, giving up all material desires.**

**Srila Vishvanatha Cakravarti Thakura**

Pingala thought, “Therefore, I gladly welcome this favor of Lord Visnu, which has resulted in my mood of detachment. Although I was fully attached to worldly enjoyment, I now take shelter at the lotus feet of the Lord of the universe, Sri Hari.”

TEXT 2.40

*santusta sraddadhaty etad yatha-labhena jivati  
viharamy amunaivaham atmana ramanena vai || SB 11.8.40 ||*

TRANSLATION

**I have firm faith in the favor of Sri Hari, and I am satisfied to accept whatever He provides for my maintenance. I will only enjoy the association of Sri Hari, who is the actual source of all love and happiness.**

**Srila Vishvanatha Cakravarti Thakura**

Pingala thought, “If someone were to ask, ‘What will you do after surrendering to Sri Hari?’ the answer is that I will enjoy life with whatever I receive by His mercy. I will only enjoy the association of Sri Hari, who alone is capable of giving me real pleasure.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

One never commits any sin or offense if he utilizes all material objects in the service of Lord Krsna, and accepts whatever comes of its own accord for his maintenance. Desire for material enjoyment arises as soon as there is an absence of the propensity to render loving service to the Supreme Lord. This is the root cause of all material miseries. While utilizing this natural propensity for serving the Supreme Lord, one is able to see everything within the material world as meant for the Lord’s enjoyment, rather than his own enjoyment. Thus one sees the material world as an opportunity for engaging in the devotional service of the

Lord. In Krsna consciousness, one's conditional life is dissolved, and one become qualified to establish true friendship with other devotees in the course of rendering loving service to the Supreme Lord.

TEXT 2. 41

*samsara-kupe patitam visayair musiteksanam  
grastam kalahinatmanam ko 'nyas tratum adhisvarah || SB 11.8.41 ||*

TRANSLATION

**The intelligence of the conditioned souls is taken away by his activities of sense gratification. Thus, he falls into the dark well of material existence, where he is seized by the deadly serpent of time. Who else but the Supreme Personality of Godhead could save the poor living entity from such a hopeless condition?**

**Srila Vishvanatha Cakravarti Thakura**

One may argue, “Why did Pingala surrender to Visnu , instead of one of the demigods, like Brahma?” The answer is that no one but Lord Visnu is capable of delivering the living entities who are drowning in the dark well of material existence, and are thus blinded by their spirit of material enjoyment and devoured by the poisonous snake of time.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The conditioned souls are bitten by the snake of time because they consider

themselves to be the enjoyers of this temporary material world, which is experienced by the senses as sound, touch, form, taste, and smell. This spirit of enjoying separate from the Lord is the reason for their falling into the dark well of material existence. Still, the all-merciful Supreme Lord has made many arrangements to deliver the fallen conditioned souls from the dark well of material enjoyment by engaging them in His devotional service.

TEXT 2.42

*atmaiva hy atmano gopta nirvidyeta yadakhilat  
apramatta idam pasyed grastam kalahina jagat || SB 11.8.42 ||*

TRANSLATION

**Only when one can see how this material world is being swallowed by the serpent of time does he become sober and thus come to his senses. Thus, he refrains from all types of material enjoyment and becomes qualified to act for his own protection.**

**Srila Vishvanatha Cakravarti Thakura**

One may ask, “By what means can one be delivered from the dark well of material existence?” The answer is that when one realizes that the entire material creation is being swallowed by the serpent of time, then he can become indifferent to all kinds of material enjoyment. Being endowed with this understanding, one becomes his own protector.

Pingala replies, “Recently, this was my personal experience, and thus I became freed from the clutches of material existence without separate endeavor. Now, I will worship Lord Visnu with love and devotion.”



This is the sum and substance of this verse.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

When a conditioned soul becomes self-realized and his natural propensity for the Lord's service is awakened, he receives the spiritual strength to protect himself from falling back down into material existence. As a result, he is no longer anxious to enjoy this material world, nor does he become intoxicated by thoughts of material enjoyment. It is only in forgetfulness of the Supreme Lord that a living entity indulges in sense gratification under the influence of the time factor. Such a materialistic life is the result of one's aversion to the Supreme Lord. One can be influenced by the material time factor, sense objects, and sense pleasure only as long as one is ignorant of his eternal constitutional position. The bodily conception of life separates the living entities from the cultivation of Krsna consciousness and makes them falsely think of themselves as the enjoyers of material nature.

TEXT 2.43

*sri-brahmana uvaca  
evam vyavasita-matir durasam kanta-tarsa-jam  
chittvopasamam asthaya sayyam upavivesa sa || SB 11.8.43 ||*

TRANSLATION

**The Avadhuta *brahmana* said: Thus, her mind completely made up, Pingala cut off all her sinful desires to enjoy sex pleasure with so-called lovers, and so she became situated on the platform of perfect peace. Thereafter, she sat down on her bed.**

TEXT 2.44

*asa hi paramam duhkham nairasyam paramam sukham  
yatha sanchidya kantasam sukham susvapa pingala || SB 11.8.44 ||*

TRANSLATION

**Material desires are undoubtedly the causes of terrible misery, and freedom from such desires is the cause of the greatest happiness. While thinking in this way, Pingala renounced all desires to enjoy the affection of materialistic men, so that she was able to peacefully go to sleep.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

Sense enjoyers are always disturbed in this world of so-called enjoyment. Hiding somewhere nearby the path of renunciation, the threefold material miseries inspire careless transcendentalists to become enjoyers of perishable material objects whenever they get the slightest opportunity. The sinful desire for attaining fame even while tied by the ropes of desires for material enjoyment sometimes induces the conditioned souls to become servants of Ravana, Kamsa, Jarasandha, Agha, Baka or Putana. If the conditioned souls turn off the temporary lamp of material desires and become attached to the lotus feet of the inhabitants of Vraja, then all auspiciousness will be within their grasp. Pseudo renunciation makes a living entity very proud. On the other hand, proper renunciation places living entities on the platform of pure goodness, or transcendence. Until the lamp of material desire is turned off, a devotee's desire for the service of the lotus feet of Sri Radha cannot materialize.

In this regard, one should contemplate the meaning of this verse:

*asa-bharair amrta-sindhu-mayaih kathancit  
kalo mayati-gamitah kila sampratam hi  
tvam cet krpam mayi vidhasyasi naiva kim me*

*pranair vrajena ca varoru bakarinapi*

“O ravishingly beautiful Sri Radhe! I am passing my days and nights in torment, with the singular hope that I may obtain the ocean of immortal nectar, so kindly shower Your grace upon me. Deprived of Your mercy, of what use are my life, residence in Vraja, or even servitorship to Krsna, the enemy of Bakasura?”

(Srila Raghunatha dasa Gosvami’s *Vilapa-kusumanjali* 102)

Sri Gaurasundara has taught us that the mood of separation is the best process for relishing the mellows of ecstatic love of Krsna.

*Thus ends the translation of the second chapter of the Uddhava-gita, entitled “The story of Pingala,” with the commentaries of Srila Visvanatha Cakravarti Thakura and purports of Srila Bhaktisiddhanta Sarasvati Thakura.*

## Chapter 3

### Detachment from all that is material

#### CHAPTER SUMMARY

In this chapter, the *avadhuta brahmana* describes the lessons to be learned from the seven remaining spiritual masters, beginning with the kurara bird. He also describes an additional guru, one's own body.

1. The instruction of the kurara bird is that attachment is the mother of all distress. One who is unattached and has no material possessions is qualified to achieve unlimited happiness.
2. The *avadhuta brahmana* learned from a foolish, lazy boy that by becoming free from anxiety, one can nicely worship the Supreme Lord and experience transcendental bliss.
3. The instruction received from the young girl who kept only one conchshell bangle on each wrist is that one should remain alone and thus steady his mind. Only in such a condition will it be possible for one to fix his mind completely on the Supreme Lord. Once, several men arrived to ask for the hand of a young girl, whose relatives had coincidentally left the house. She went inside and began to prepare food for the unexpected guests by beating rice paddy. At that time, her conchshell bangles made a loud noise, rattling against each other. In order to stop this sound, the girl broke off the bangles, one by one, until at last, only one remained on each arm. Just as two or more bangles make noise, if two or more people live together, there is bound to be quarrel and useless gossiping.
4. The *avadhuta brahmana* also received instruction from the arrow maker, who was so absorbed in constructing an arrow that he did not even notice that the king was passing right by him on the road. In the same way, one should worship Sri Hari with undivided attention and a controlled mind.

5. The lesson to be learned from the serpent is that a sage should wander alone, should not live in any prearranged place, should be always careful and grave, should not reveal his movements, should take assistance from no one, and should speak little.
6. This is the lesson to be learned from the spider. Just as a spider makes its web from its own saliva and then withdraws it, the Supreme Lord creates this universe from out of Himself and then winds it up into His own body.
7. From the weak insect that assumed the form of a wasp, the *avadhuta brahmana* learned that the living entity, under the sway of affection, hatred, and fear, attains in his next life the identity of that object upon which he had fixed his attention.
8. Realizing that the temporary material body is subject to birth and death, and that this human form of body is extremely rarely achieved, a sober person should give up his attachment for the body and should properly utilize his time for acquiring knowledge so that he can attain the goal of life.

#### TEXT 3.1

*sri-brahmana uvaca*  
*parigraho hi duhkaya yad yat priyatamam nrnam*  
*anantam sukham apnoti tad vidvan yas tv akincanah || SB 11.9.1 ||*

#### TRANSLATION

**The *avadhuta brahmana* said: Everyone considers something of this world to be very dear to him. Because of such attachment, one ultimately becomes morose. One who understands this simple truth should give up the false sense of possessiveness and thus tread the path to true happiness.**

**Srila Vishvanatha Cakravarti Thakura**

This chapter describes seven spiritual masters, beginning with the kurara bird. The material body has been added as the eighth spiritual master in this chapter. In total, the lessons to be learned from twenty-five spiritual masters are described. The first two verses of this chapter deal with the lesson to be learned from the kurara bird. When one enjoys the object that is most dear to him, he will certainly face great distress later on. On the other hand, those who remain aloof from such attachment, remaining as *akincana*, are to be known as learned men who are qualified to achieve unlimited happiness.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

As a result of forgetfulness of the Supreme Lord, the conditioned soul's taste for objects produced by the material modes of passion and ignorance increases unlimitedly. The conditioned souls rarely have the inclination to attain the platform of pure goodness, from which one can realize the Supreme Lord. All material miseries are produced from the influence of the modes of passion and ignorance. The momentary lack of distress experienced due to the influence of mode of goodness is not the same as genuine, spiritual happiness. Unalloyed devotees do not notice the presence of temporary distress produced by the interaction of the modes of nature because they experience unlimited happiness due to being situated on the platform of pure goodness. Conditioned souls who are under the control of their senses run after limited, ever-changing, and tempting material objects and thus become beggars to achieve their objectives. This is the cause of their distress.

#### **TEXT 3.2**

*samisam kuraram jaghnur balino 'nye niramisah tadamisam parityajya sa  
sukham samavindata || SB 11.9.2 ||*

## TRANSLATION

**Once a large kurara bird was very hungry, being unable to find any prey, it attacked a weaker kurara bird who had some flesh in its claws. Being in danger of his life, the weaker kurara bird gave up his meat and thereby attained actual happiness.**

**Srila Vishvanatha Cakravarti Thakura**

The word *samisam* in this verse refers to a meat-eating kurara bird. When a kurara bird was chased by another stronger kurara bird, it dropped the flesh in its claws and thus achieved happiness.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Incited by the modes of nature, birds become violent and kill other birds, either to eat them or to steal meat captured by them. Hawks, vultures and eagles are in this category. A human being should give up the envious propensity to commit violence against others and should take to Krsna consciousness, whereby one sees every living entity as equal to oneself. On this platform of actual happiness, one does not envy anyone, and thus sees no one as his enemy.

**TEXT 3.3**

***na me manapamanau sto na cinta geha-putrinam  
atma-krida atma-ratir vicaramiha bala-vat || SB 11.9.3 ||***

TRANSLATION

**Those who are attached to family life are always anxious about their children, wealth, and reputation, but I have nothing to do with all these. I do not worry about a family, and I have no concern for praise or insult. I live the life of the eternal soul, and I experience affection on the spiritual platform. Thus I wander over the earth like a child.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

When one has no interest in accumulating worldly praise or criticism, he can become fixed in the science of the self.

**TEXT 3.4**

*dvav eva cintaya muktau paramananda aplutau  
yo vimugdho jado balo yo gunebhyah param gatah || SB 11.9.4 ||*

**TRANSLATION**

**In this world, two types of people are free from all anxiety and merged in great happiness—one is the retarded and childish fool, and the other is an advanced transcendentalist who knows the science of the Absolute Truth.**

**Srila Vishvanatha Cakravarti Thakura**

In this verse, the lesson to be learned from a foolish boy is described. The *brahmana* said, “I don’t care for honor and dishonor, I am not worried about



house, children, and so on. Just like a child, I happily wander about alone in this world.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The more one prays for sensual enjoyment in this material world, the more his desires for such enjoyment increase, so that he becomes more and more absorbed in matter. Those who are indifferent to material pleasures are freed from material miseries and are happy.

#### **TEXT 3.5**

*kvacit human tv atmanam vrnanan grham agatan  
svayam tan arhayam asa kvapi yatesu bandhusu || SB 11.9.5 ||*

#### **TRANSLATION**

**Once, a girl of marriageable age was at home alone because her parents and relatives were away. At that time, some men came to ask for her hand in marriage and so she received them with all hospitality.**

### **Srila Vishvanatha Cakravarti Thakura**

The lesson to be learned from the unmarried girl is being described. Once, some men went to the house of an unmarried girl to ask for her hand in marriage. It so happened that the girl’s relatives were away from home at that time. So, the unmarried girl received the guests nicely, offering them *asanas* of kusa grass and water.

TEXT 3.6

*tesam abhyavaharartham satin rahasi parthiva  
avaghnantyah prakostha-sthas cakruh sankhah svanam mahat || SB 11.9.6 ||*

TRANSLATION

**O King, when that unmarried girl began to beat rice paddy to prepare food for the unexpected guests, the conch shell bangles on her arms began to collide with each other and create a loud noise.**

**Srila Vishvanatha Cakravarti Thakura**

Wondering when the people of the house would return and begin to cook, the girl began to prepare rice to serve the guests. However, her conch shell bangles began to make a loud noise.

TEXT 3.7

*sa taj jugupsitam matva mahati vridita tatah  
babhanjaikaikasah sankhan dvau dvau panyor asesayat || SB 11.9.7 ||*

TRANSLATION

**The young girl was afraid that her guests would know that her family was**

poor because she was performing the menial task of husking the rice. Being very intelligent, the girl broke the conchshell bangles so that only two remained on each wrist.

TEXT 3.8

*ubhayor apy abhud ghoso hy avaghnantyah sva-sankhayoh  
tatrapy ekam nirabhidat ekasman nabhavat dhvanih || SB 11.9.8 ||*

TRANSLATION

Thereafter, when the young girl resumed husking the rice, the bangles once again made noise by colliding with each other. Then, the girl took off one more bangle from each arm, leaving only one, so that the noise completely stopped.

**Srila Vishvanatha Cakravarti Thakura**

The girl was embarrassed because husking rice is the job of a servant in the house of well-to-do people. The intelligent girl then took off her bangles, one by one, leaving only two on each arm. When these bangles again began to make noise, she took one more bangle from each arm, leaving only one.

TEXT 3.9

*anvasiksam imam tasya upadesam arindama  
lokan anucarann etan loka-tattva-vivitsaya || SB 11.9.9 ||*

## TRANSLATION

**O subduer of the enemy, I travel over the surface of the earth learning about the nature of this world. Thus, I personally witnessed the lesson taught by this girl.**

**Srila Vishvanatha Cakravarti Thakura**

The *brahmana* sage explained to King Yadu that what he was speaking was realized knowledge. By wandering over the world, he had experienced everything that he had learned from the gurus under discussion. Instead of pretending to be an all-knowing mystic, he simply described what he had learned during his wanderings.

## TEXT 3.10

*vase bahunam kalaho bhaved varta dvayor api eka eva vaset tasmāt kumarya  
iva kankanah || SB 11.9.10 ||*

## TRANSLATION

**When many people live together, there will undoubtedly be quarrels. Even if only two people live together, there will certainly be frivolous conversation and disagreement. That is why one should live alone, following the example of the young girl and her bangles.**

## **Srila Vishvanatha Cakravarti Thakura**

The lesson to be learned from the girl who removed all her bangles but one is that one who is trying to advance on the path of *jnana-yoga*, which involves philosophical speculation, should live alone after giving up all desires for having the association of friends and relatives. After all, whenever people live together, they quarrel over insignificant matters, and engage in much trivial talk that has no relation to their aspiration for spiritual advancement. Therefore, just to have a peaceful environment in which to practice yoga, it is recommended that one live alone. On the other hand, a princess who has been married to a qualified prince dresses herself very attractively and then appears before him to receive his love. Similarly, Bhakti-devi decorates herself with the association of Vaisnavas, who assemble to chant the holy names of the Lord and dance in ecstasy. Because pure devotees do not associate with non-devotees, in that sense, they reside alone and thus take the lesson of the single bangle from the young girl. After all, pure devotees do not quarrel among themselves, nor do they engage in frivolous talks because they are fully satisfied on the platform of rendering devotional service to the Lord, without any material desires. Thus, devotees of the Lord happily associate with one another for the purpose of rendering service to the Lord.

The Supreme Lord has personally said in the *Srimad Bhagavatam* (3.25.34):

*naikatmatam me sprhayanti kecin  
mat-pada-sevabhirata mad-lhah  
ye 'nyonyato bhagavatah prasajya  
sabhajayante mama paurusani*

A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

If there is more than one person in a place, there is every possibility that there will be a quarrel, because each individual has his own idea and purpose. When

the girl took away all her bangles except one on each wrist, there was no more noise as a result of colliding with each other. Similarly, one should give up the association of those who are not devoted to the Supreme Lord. The character of a Vaisnava is always pure. However, in places where non-devotees congregate, there will undoubtedly be envious criticism of Vaisnavas. If many people gather to glorify the Lord, there will be no conflict of interest. That is why one should worship the Lord in the association of like-minded people. This is also solitary *bhajana* as described in the system of *ekayana*.

#### TEXT 3.11

*mana ekatra samyunjyaj jita-svaso jitasanah  
vairagyabhyasa-yogena dhriyamanam atandritah || SB 11.9.11 ||*

#### TRANSLATION

**One should perfect his yoga sitting postures and the breathing exercises while carefully cultivating a life of renunciation. Thus, with single-minded attention, one should engage in yoga, making it the goal of his life.**

**Srila Vishvanatha Cakravarti Thakura**

One should practice concentrating his mind. This lesson is to be learned from the arrow maker. The mind is always flickering, due to material attachment, wandering here and there. Here it is recommended, to perfect a life of renunciation, one should practice *astanga-yoga* mixed with devotional service.

#### TEXT 3.12

*yasmin mano labdha-padam yad etac chanaih sanair muncati karma-renun  
sattvena vrddhena rajas tamas ca vidhuya nirvanam upaity anindhanam || SB  
11.9.12 ||*

## TRANSLATION

**The mind can be controlled when it is fixed on the Supreme Personality of Godhead. When the mind is thus applied to the service of the Lord, it becomes free from polluted desires for sense gratification so that as the mode of goodness increases in strength, one can completely give up the modes of passion and ignorance. When the mind is no longer fed the fuel of the modes of nature, the fire of material existence becomes extinguished, so that one achieves the transcendental platform of direct relationship with the object of his meditation, the Supreme Lord.**

**Srila Vishvanatha Cakravarti Thakura**

When the mind is controlled and restrained from the desire for performing fruitive activities, it becomes cleansed of the contamination of passion and ignorance through an increase of the mode of goodness. When the mind is no longer influenced by the modes of passion and ignorance, it becomes steady and as a result of being situated in the mode of goodness, one becomes joyful.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The three modes of material nature create conflict among one another. For that reason, those who are actually intelligent carefully control their mind. When one is freed from the influence of the modes of passion and ignorance, one achieves a life of auspiciousness . It is only possible to transcend the three modes of

material nature when the mind is fully under control.

TEXT 3.13

*tadaivam atmany avaruddha-citto na veda kincid bahir antaram va  
yathesu-karo nrpatim vrajantam isau gatatma na dadarsa parsve || SB 11.9.13*  
||

TRANSLATION

**There was once an arrow maker who was so absorbed in making a straight arrow that he did not even notice the king, when he passed right in front of him. When one's Consciousness is completely fixed on the Supreme Personality of Godhead, one no longer sees in terms of duality, or internal and external reality.**

**Srila Vishvanatha Cakravarti Thakura**

If one desires to concentrate his mind on the Supreme Lord, he should study the example of the arrow maker. The arrow maker was so absorbed in his work that even when the king passed by, with so much pomp and commotion, the arrow maker did not even notice him.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The only way to withdraw the mind from the objects of the senses is to eagerly engage in the devotional service of Lord Kṛṣṇa. When the mind is not absorbed in fervently desiring to please the Supreme Lord, it wanders on the subtle



platform of accepting and rejecting the things of this world. By surrendering unto the Supreme Lord and engaging in His devotional service, one can be freed from the continuous struggle for supremacy of the three modes of material nature. For one who is thus fully engaged, the spirit of enjoying things in a mood of being separate from Kṛṣṇa will not affect him. As long as a conditioned soul wanders within the kingdom of mental speculation, having giving up Kṛṣṇa's service, he will remain fully absorbed in matter. In this regard, one should carefully consider this verse of the *Upadesamṛta*:

*atyaharah prayasas ca prajalpo niyamagrahah  
jana-sangas ca laulyam ca sadbhir bhaktir vinasyati*

One's devotional service is spoiled when he becomes too entangled in the following six activities:

1. Eating more than necessary or collecting more funds than required.
2. Over endeavoring for mundane things that are very difficult to obtain.
3. Talking unnecessarily about mundane subject matters.
4. Practicing the scriptural rules and regulations only for the sake of following them, and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically.
5. Associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness.
6. Being greedy for mundane achievements.

**TEXT 3.14**

*eka-cary aniketah syad apramatto guhasayah alaksyamana acarair munir eko  
'lpa-bhasanah || SB 11.9.14 ||*

**TRANSLATION**

**A saintly person should wander about alone, without any companion and without a fixed residence. Indeed, just to avoid bad association, he should be careful so that he will not even be recognized by others. While traveling here and there, he should avoid speaking more than what is absolutely necessary.**

**Srila Vishvanatha Cakravarti Thakura**

The lesson to be learned from the snake is herein described. As a snake wanders about alone, out of fear of people, behaving in such a way that no one will notice it, an introspective sage should conduct his life in the same manner.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The propensity for material enjoyment is the cause of the living entities' distress. This propensity also covers his actual purpose in life. Instead of opposing the previously followed social etiquette, if one accepts it without attachment then gradually he will achieve auspiciousness. When one follows the *varnasrama* system, he takes the first step in self-realization. One should work honestly and control his propensity for sexual enjoyment, either by completely renouncing it as a *brahmacari* or *sannyasi*, or by accepting the concession offered to the householder. Without regulating one's life, everything will be performed whimsically, so that it will be impossible to make spiritual advancement. A person's attachment to society, friendship, and love is a great impediment on the path of spiritual elevation. If one maintains such attachments, progress will be very slow. Sri Caitanya Mahaprabhu taught us by His personal example what a devotee should and should not do. It is simply obedience to these principles that will lead one to the perfection of life. There is no use in ways of mundane society, which simply directs us toward the path of sense gratification.

***grharambho hi duhkaya viphalas cadhruvatmanah  
sarpah para-krtam vesma pravisya sukham edhate || SB 11.9.15 ||***

## TRANSLATION

**For the living entities who possess perishable material bodies, building a house is miserable and useless. A snake enters a hole created by others and lives happily.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

Because the snake does not build its own house, but occupies a dwelling constructed by others, it does not become entangled in the miseries of building a residence. The ass-like people of this world have accepted a great burden by providing electric lights, vehicles, fans, and so on, for the Vaisnavas, and they should continue to do so. Because Vaisnavas are travelers on the path of spiritual life, they do not carry the great burden of material advancement, because they abstract the essence of life. They do not undergo great inconvenience just for the comfort of their bodies but instead live in a world built by others without becoming attached to it. Expertise in the act of renovation and preserving one's family or society traditions is not the goal of those who travel on the path of spiritual life.

**TEXT 3.16**

***eko narayano devah purva-srstam sva-mayaya samhrtya kala-kalaya kalpanta  
idam isvarah eka evadvitiyo 'bhud atmadharo 'khillasrayah || SB 11.9.16 ||***

## TRANSLATION

**Narayana, is the worshipable Lord of the universe and of all the living entities contained therein. Working independently, the Lord creates the cosmic manifestation by directing His potency. To enact the annihilation of the universe, the Lord employs His personal expansion, time, thus withdrawing everything to remain within Himself. Thus, the Lord is the reservoir of all potencies. The *pradhana*, which is the cause of the cosmic manifestation, is conserved within the Lord and thus is non-different from Him. After the annihilation of the universe, the Lord alone exists as one without a second.**

**Srila Vishvanatha Cakravarti Thakura**

The *avadhuta brahmana* says, “I have learned from the spider how the Supreme Lord creates the universe. Lord Narayana alone, without anyone’s help, created the universes by manipulating His energies, under the control of time, and then annihilated them. After the annihilation, the Lord remained as one without a second. All the conditioned living entities, as well as the material energies, became merged within the Lord. Thus, He is the shelter of all energies.”

**TEXTS 3.17-18**

***kalenatmanubhavana samyam nitasu saktisu  
sattvadisv adi-purusah pradhana-purusesvarah***

***paravaranam parama aste kaivalya-samjnitah  
kevalanubhavananda-sandoho nirupadhikah || SB 11.9.17-18 ||***

## TRANSLATION

**When His material energies, such as the mode of passion, are in a neutral condition, by His influence in the form of time, the Lord remains as the supreme controller. The Supreme Personality of Godhead is the controller of the material nature, the Lord of the *puruṣāvatāras*, the only shelter of the living entities, including the demigods, headed by Brahma. The Lord is fully transcendental, the personification of supreme bliss, the primeval Lord, and the giver of liberation.**

### **Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord neutralizes the material energies, such as the mode of goodness, by displaying His potencies in the form of time. Even in that neutral state, the Lord remains the controller of the material nature, as well as the *puruṣāvatāras*. He is the supremely worshipable Lord of all liberated and conditioned souls. Because there are no activities, such as the creation of the universe, in that neutral state, the Supreme Lord enjoys eternal happiness in His own mood, referred to as *yoga-nidra*. He is called *nirupadhika* because at that time, His energy, Maya, remains dormant. It is stated in the Third Canto of the *Srimad-Bhagavatam* that when the energies of the Supreme Lord are dormant, He remains awake.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

While trying to ascertain the nature of the Absolute Truth with the help of their speculations, conditioned souls come to the conclusion that it is impersonal. Less intelligent people, under the grips of illusion, imagine that the living entities and the Supreme Lord are one and the same. With this conclusion, they focus their attention on the impersonal feature of the Supreme Lord. According to the *Srimad-Bhagavatam*, the Supreme Personality of Godhead creates, sustains, and annihilates this universe, which is under the control of time, by the three modes of material nature. The supremely independent Lord induces the conditioned living entities, who are His fragmental parts, to dance as the enjoyers of the

objects of the senses. When one gains practical experience that the gross and subtle material bodies are simply coverings of the eternal soul, one gives up the foolishness of material attachment and becomes attached to the Supreme Personality of Godhead. This is actual liberation, the highest form of which is to reside in Vraja and relish supreme bliss, free from all material designations.

TEXT 3.19

*kevalatmanubhavana sva-mayam tri-gunatmikam sanksobhayan srjaty adau taya sutram arindama || SB 11.9.19 ||*

TRANSLATION

**O subduer of the enemies, at the time of creation, the Personality of Godhead expands His energy in the form of time and by glancing over His material energy, Maya, which is composed of the three modes of material nature, the *mahat-tattva* becomes manifested.**

**Srila Vishvanatha Cakravarti Thakura**

After describing the annihilation, creation is now being described. By His own spiritual energy, the Supreme Lord awakens His material energy, Maya, and agitates her by means of His glance. In this way, he creates the *mahat-tattva*, which consists of the total material ingredients and the power of creation.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The fully cognizant Supreme Lord is the creator of the conditioned souls, and the

material world. The infinitesimal conditioned living entities can attain the ultimate goal of life, love of God, by executing practical devotional service under the guidance of a pure devotee. The conception that this material world is false, and that the infinitesimal living entities can merge in the infinite Supreme Lord at the time of liberation is not factual.

TEXT 3.20

*tam ahus tri-guna-vyaktim srjantm visvato-mukham yasmin protam idam  
visvam yena samsarate puman || SB 11.9.20 ||*

TRANSLATION

**The compilers of the scriptures describe the *mahat-tattva*, from which the cosmic manifestation springs, to be the effect of the three modes of material nature. Indeed, this universe is resting within that *mahat-tattva*, and due to its potency, the living entity undergoes material existence.**

**Srila Vishvanatha Cakravarti Thakura**

The word *tam* in this verse indicates the *mahat-tattva*, which is the manifestation of the three modes of material nature, and which creates the various planets, with the help of the false ego. How have the varieties of planets and living entities been created? This is described in the Vedas as follows: “O Gautama, it is the air that sustains all the planets of the universe, and the varieties of living entities residing on them. The living entities are traveling throughout the material existence by the force of air.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

The material creation is a manifestation of the Lord's external energy, which covers the healthy condition of the living entities, who are spiritual by nature, and induces them to become masters of the material universe, which is actually under the control of time. By thinking themselves to be the enjoyers of material nature, the insignificant living entities mistakenly imitate the Supreme Lord and thus create the misfortune of wandering within the conditional state of material existence under the control of perverted desires. Undivided devotional service to the Supreme Lord is real liberation. As soon as one is separated from the Lord's service, due to the influence of Maya, one tries to become the master. This is the actual fault of the living entities in this material world, and it results from their aversion to the service of the Supreme Lord.

TEXT 3.21

*yathornanabhir hrdayad urnam santatya vakratah taya vihrtya bhuyas tam grasaty evam mahesvarah || SB 11.9.21 ||*

TRANSLATION

**Just as from within himself the spider manifests thread through its mouth, plays with it for some time, and then eventually withdraws it within itself, the Supreme Lord creates this universe from His own self, utilizes it for some time, and then He eventually withdraws it within His own self.**

**Srila Vishvanatha Cakravarti Thakura**

The word *urnanabhi* indicates a spider. A spider releases threads from her heart through her mouth, creates a web, and plays on it. Then again, it swallows the entire web. In the same way, the Supreme Lord creates the entire universe from



His own self and then, after enjoying His pastimes, again withdraws it within His own self.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The spirit souls wander about in this temporary world, which was created by the Supersoul. Just as a spider manifests thread from its body and then again winds it up within itself, the Supreme Lord creates this temporary material world, which is a manifestation of His inferior energy, and then again winds it up. This temporary material world is under the control of time, it is limited, and it is full of miseries.

TEXT 3.22

*yatra yatra mano dehl dharayet sakalam dhiya  
sriehad dvesad bhayad vapi yati tat-tat-svarupatam || SB 11.9.22 ||*

TRANSLATION

**Whatever a living entity concentrates his mind upon, whether out of affection, hatred, or fear, he will certainly attain in his next life.**

### **Srila Vishvanatha Cakravarti Thakura**

The *avadhuta brahmana* says, “The devotees of the Supreme Lord, who are attached to meditating upon His transcendental form, easily attain the same bodily features as the Lord. This is not at all wonderful. I have learned this lesson from the wasp.”

The next two verses describe the lesson to be learned from the wasp. When one's mind meditates upon a particular form without deviation, he will certainly attain that form in the future.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The living entity, who is embodied by gross and subtle matter, experiences affection, hatred, or fearfulness for the object of his attachment as dictated by his intelligence, which is under the control of the spirit of material enjoyment. Ultimately, one attains the form of the object upon which he meditates. If one can renounce the desire for material enjoyment and thus attract the attention of the unlimitedly affectionate Lord, while displaying anger towards those who are envious of the Lord, and fear of the consequences of absorption in sense gratification, he can attain an eternal spiritual form as a servant of the Supreme Lord in His transcendental abode.

TEXT 3.23

*kitah pesaskrtam dhyayan kudyam tena pravesitah yati tat-satmatam rajan  
purva-rupam asantyajan || SB 11.9.23 ||*

TRANSLATION

**O King, once a tiny insect was captured and kept captive in a hive of a wasp. Out of great fear, that tiny insect constantly meditated upon his captor so that, without giving up its present body, it gradually assumed the form of a wasp. There is no doubt that whatever one thinks of at the time of death, he will attain that state of existence in his next life.**

## **Srila Vishvanatha Cakravarti Thakura**

The insect attained the same bodily features as the wasp, even without giving up its present body. This indicates that when one meditates on a particular form, he will gradually come to resemble the object of his meditation. A good example of this is Dhruva Maharaja. Generally, a devotee who meditates upon the Lord gives up his material body at the time of death and then attains a spiritual form, so that materialistic persons are unable to perceive the transformation. This is enacted by the internal energy of the Supreme Lord. Sometimes, it appears that the spiritual body has been given up but such pastimes are illusory. Narada Muni has explained that when he received the spiritual body of an associate of the Lord, his material body was instantaneously relinquished, just like a flash of lightning and its illumination occur simultaneously.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

When a cockroach sees a bright green insect, it becomes so afraid that it begins to meditate on it and thus becomes fully absorbed in its mood. Similarly, conditioned souls can become self-realized in this very lifetime by practicing Krsna consciousness. By being established in the devotional service of the Supreme Lord, they attain liberation even in the present life. Steady intelligence is the main criteria for achieving complete absorption in the object of one's meditation. Being bewildered by his knowledge of the external world, a person may see the body of a liberated person as meant for his enjoyment, failing to understand his own position as a servant of the Lord. Internal perfection is distinct from external appearances. Foolish people cannot understand this and so they are unable to understand the intentions of perfected souls. If an ordinary person tries to understand the position of a *paramahansa mahabhagavata* with the help of his mundane perception, there is no doubt that he will pave his way to hell. In this regard, one should carefully consider the verse that begins *arcaye visriau siladhi*. A person's assessment of a self-realized Vaisnava's external behavior becomes the cause of his inauspiciousness. That is why the (*api cet suduracaro bhajate mam ananya-bhak sadhur eva sa mantavyah samyag vyavasito hi sah*

Even if a devotee sometimes seems to engage in abominable activities, he should be considered a *sadhu*, a saintly person, because his actual identity is that of one engaged in the loving service of the Lord. In other words, he is not to be considered an ordinary human being.) *api cet suduracarah* verse has been presented in the *Bhagavad-Gita* 9.30.

TEXT 3.24

*evam gurubhya etebhya esa me siksita matih  
svatmopasiksitam buddhim srnu me vadatah prabho || SB 11.9.24 ||*

TRANSLATION

**O King, from these spiritual masters I have acquired great wisdom. Now, please listen to what I have learned from my own body.**

**Srila Vishvanatha Cakravarti Thakura**

Now, the *brahmana* will speak about what he learned from his own body.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The *avadhuta brahmana* says, “I have provided my intelligence with many valuable lessons after seeing the activities of various spiritual masters. Now, I will tell you what I have learned from my own self.”

TEXT 3.25

*deho gurur mama virakti-viveka-hetur bibhrat sma sattva-nidhanam satatarty-  
udarkam tattvany anena vimrsami yatha tathapi parakyam ity avasito  
vicaramy asangah || SB 11.9.25 ||*

TRANSLATION

**The material body is also my spiritual master because it teaches me detachment. Being a product of the material nature, it always comes to a painful end. Thus, although I use my body to acquire knowledge, I always remember that it will ultimately be consumed by others. Thus, in a mood of detachment, I wander about in this world.**

**Srila Vishvanatha Cakravarti Thakura**

The *avadhuta brahmana* says, “By the use of my power of discrimination, I have learned the lesson of detachment from my body, and so I also consider it to be a spiritual master. This body is born at a particular time and ultimately perishes. In this way, it has taught me detachment. The stomach is a part of the body, and it can remain like a mendicant without food for two or three days. This is another lesson I have learned from my body. With the help of the senses of the body, I will cultivate devotional service to the Lord by hearing and chanting. A pure devotee, despite contact with all varieties of material tastes, does not become attached to them, although he is attached to tasting the mellows of his relationship with Lord Hari. When one chews betel nuts, his tongue remains red long after the betel nuts are spit out. By this example, one should know that engagement in sense gratification will undoubtedly produce a lasting effect within the mind. Actually, the material body does not belong to us—it will ultimately be enjoyed by someone else. If it is discarded in a lonely place, dogs and jackals will eat it. If it is buried after death, it will become the food of worms and germs. After considering all this, I have given up all attachment to

my my body and I simply wander about freely.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The *avadhuta brahmana* says, “My present diseased material condition is due to my attachment for the objects of the senses. By utilizing both my gross and subtle bodies for engagement in sense gratification, I have come under the control of time. This would not be the case if my intelligence were fixed on attaining the Absolute Truth. Now, I will give up all attempts to enjoy the objects of the senses, so that I will no longer be materially absorbed, despite living in a material body.” The proper utilization of one’s intelligence is to extract the essence from life in this material world, instead of becoming overwhelmed by material attachment. This is the secret of serving the Supreme Lord, which is distinct from a life of material enjoyment.

#### **TEXT 3.26**

*jayatmajartha-pasu-bhrtya-grhapta-vargan  
pusriati yat-priya-cikirsaya vitanvan  
svante sa-krcchram avaruddha-dhanah sa dehah  
srstvasya bljam avasidati vrksa-dharmah || SB 11.9.26 ||*

#### **TRANSLATION**

**A man who is attached to his material body accumulates money with great struggle to maintain his wife, children, property, domestic animals, servants, homes, relatives, friends, and so on. Actually, one does all this for the gratification of his own body. As a tree before dying produces the seed of a future tree, the dying body manifests the seed of one’s next material body in the form of accumulated karma. Thus assuring the continuation of one’s material existence, the material body sinks down and dies.**

## **Srila Vishvanatha Cakravarti Thakura**

One may question, “The material body is the best of all spiritual masters because it teaches one detachment, leading to engagement in devotional service. Although it is temporary, one should take great care to preserve the material body, which enlightens one with knowledge. If one does not properly adore his material body, he must certainly incur the sin of ungratefulness. How can one remain detached from such a body?”

The answer is that the material body does not instruct one like a benevolent teacher, it teaches detachment by placing us in so much misery. A person remains busy expanding his family empire because he wants to experience pleasure from it. It is only due to attachment for his body that a person carefully maintains his family members. In due course of time, the body will lose all capacity for material enjoyment, and then lay down and die. A person’s karma creates the seed of his future life, and thus forces him to continue suffering in material existence. When the seed of a tree is ripe, it falls. The same principle applies to the material body.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

A tree creates a seed that produces another tree before dying. Similarly, a conditioned soul nourishes his wife, children, pet animals, wealth, and relatives with his hard-earned money, just to give pleasure to his own gross and subtle bodies, and these acts create the seed of his future existence. After working hard in this way, a materially attached person gives up his body at death. To see the gross and subtle material bodies as identical with the soul is ignorance. Those who cannot discriminate between matter and spirit are not on the level of intelligent people who very well understand the existence of the eternal soul beyond the temporary material body.

*jihvaikato ‘mum apakarsati karhi tarsa  
sisrio ‘nyatas tvag udaram sravanam kutascit  
ghrano ‘nyatas capala-drk kva ca karma-saktir  
bahvyah sapatnya iva geha-patim lunanti || SB 11.9.27 ||*

## TRANSLATION

**As each wife of a householder who has many wives tries to attract her husband for her own purpose—the tongue, genitals, sense of touch, belly, ears, nose, restless eyes, and working senses, attract the embodied soul towards their respective objects of enjoyment.**

**Srila Vishvanatha Cakravarti Thakura**

One should feed his body only as much as is necessary to maintain it, without attachment. This is the way to serve the body as one’s spiritual master. When one, due to great attachment, provides the senses with whatever they ask for, the tongue demands palatable food and engagement in gossip, thirst demands water, and the genitals demand the association of women.

**Srila Bhaktisiddhanta Sarasvati Thakura**

As a landlord is attracted by his many wives to fulfill their respective self-interests, the objects of this world attract the working senses and knowledge-acquiring senses.



*srstva purani vividhany ajayatma-saktya  
vrksan sarisrpa-pasun khaga-dandasukan  
tais tair atusta-hridayah purusam vidhaya  
brahmavaloka-dhisanam mudam apa devah || SB 11.9.28 ||*

## TRANSLATION

**The Supreme Lord first created, with the help of His energy, *maya-sakti*, trees, insects, animals, birds, reptiles, and so on and yet, He was not satisfied. Finally, the Lord created the human body, which offers the conditioned soul sufficient intelligence to realize Him, and thus He became pleased.**

## **Srila Vishvanatha Cakravarti Thakura**

This human form of body, which can award one liberation, was created by the supreme controller. Therefore, one should not misuse this body and go to hell. It is described in this verse, after creating various types of bodies, the supreme controller was not satisfied and so He finally created the human body, considering it suitable for awarding the conditioned soul the opportunity to regain His association. It is stated in the Vedas that after creating the human form of body, the Supreme Lord achieved immense happiness.

The Vedas state:

*tabhyo gam anayat ta abruvan na vai no 'yam alam iti  
tabhyo 'svam anayat ta abruvan na vai no 'yam alam iti  
tabhyah purusam anayat ta abruvan su-krtam bata*

After creating various types of bodies, the Lord called for a cow and asked, “Do you know the Supreme Lord?” She replied, “No. I cannot understand who is the Supreme Lord.” Then, the Lord called a horse and asked it the same question. The horse gave a similar reply. Then, the Lord called for human beings and

asked them the same question. They replied, “We will know You by Your mercy.” (*Aitareya Upanisad* 1.2.2-3)

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Lord, with the help of His energy, creates the enjoyers and objects of enjoyment, imbuing them with their respective propensities. However, the enjoyers, the minute conditioned spirit souls, cannot be satisfied by enjoying limited and temporary inert objects. Until the conditioned soul, who is a part and parcel of the Supreme Lord, realizes that the attempt to enjoy material form, taste, sound, smell, and touch, without self-realization, is most abominable, he will continue to suffer material miseries. However, when he realizes his spiritual identity as the eternal servant of the Lord, he crosses over the influence of Maya and accepts himself as being maintained and protected by the Lord. Such a pure devotee, being freed from false pride, never thinks of himself as the maintainer or enjoyer.

#### **TEXT 3.29**

*labdhva su-durlabham idam bahu-sambhavante  
manusyam artha-dam anityam aplha dhirah  
turnam yateta na pated anu-mrtyu yavan  
nihsreyasaya visayah khalu sarvatah syat || SB 11.9.29 ||*

#### **TRANSLATION**

**After many lifetimes in lower species, one achieves the rare human form of life. Although temporary, the human body gives one the opportunity to attain the perfection of life. One who is actually intelligent should try to attain this perfection of life as long as the body remains healthy. After all, sense gratification is available in all the other species of life, whereas Kṛṣṇa**

**consciousness can only be cultivated by a human being.**

### **Srila Vishvanatha Cakravarti Thakura**

Although this body is temporary, it awards eternal benefit. Therefore, one should try to attain supreme auspiciousness as long as the body is functioning properly. One should know for certain that the body is born, then dies, and then again one accepts another birth, which are all temporary. Sense enjoyment, which is available in the human form of life is also available for hogs, dogs, and horses.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The conditioned souls are subjected to the cycle of repeated birth and death. Sometimes one becomes a demigod, sometimes a human being, sometimes an animal, and sometimes a tree, or even a stone. In this way, the eternal soul identifies himself in various ways, according to the body that he receives. According to his particular type of body, a living entity is destined to enjoy a particular set of sense objects. This is also true for a human being, but the human form of life affords one the opportunity to cultivate knowledge of the Absolute Truth. Therefore, the human form of life is extremely desirable. Still, one cannot remain permanently in the human body.

Only the human form affords one the opportunity of attaining life's ultimate goal. Therefore, while situated in a human body, one should carefully consider how to attain life's perfection and not waste his valuable time gratifying his senses to no avail. Even activities meant for the temporary welfare of human society should be avoided. One should only cultivate the devotional service of the Lord because only this will afford him eternal benefit. One's supreme benefit is obtained when one follows in the footsteps of those who do not endeavor for material gain because they are always engaged in the service of the Supreme Lord. Duties to family, society, and one's occupation only seem prominent as long as one does not strive for his ultimate benefit by surrendering to the Lord. By the association of devotees, one awakens his eternal propensity for devotional service. Without taking shelter of the association of devotees, one

must continue to suffer the threefold material miseries. Even when such non-devotees strive for liberation from material miseries, they generally become impersonalists.

TEXT 3.30

*evam sanjata-vairagyo vijñānaloka atmani  
vicarami mahīm etam mukta-saṅgo 'nahankṛtaḥ || SB 11.9.30 ||*

TRANSLATION

**Having learned these lessons from my spiritual masters, I remain fixed in realization of the Supreme Lord and, fully renounced and enlightened by realized spiritual knowledge, I wander over the earth without mundane association or false ego.**

**Srila Vishvanatha Cakravarti Thakura**

In reply to King Yadu's question, the *brahmana* said: "I have acquired knowledge in this way. I have become detached from sense gratification, I have realized the presence of the Supersoul by practical application of my acquired knowledge, I have become freed from false ego, and I wander about this world, free from unnecessary association."

TEXT 3.31

*na hy ekasmiṁś guror jñānam su-sthiraṁ syat su-puskalam  
brahmaitad advitīyaṁ vai glyate bahudharsibhiḥ || SB 11.9.31 ||*

## TRANSLATION

**Although God is one, sages have described Him in different manners. For this reason, one may not be able to gain a complete understanding of God from one ordinary spiritual master.**

### **Srila Vishvanatha Cakravarti Thakura**

The question may arise that since the Supreme Lord has said, *tasmad gurum prapadyeta jijnasuh sreya uttamam*: “One should take shelter of a self-realized spiritual master who knows the science of the Absolute Truth and inquire from him about one’s ultimate welfare,” then how can one have more than one guru? Svetaketu and Brghu are examples of those who had more than one guru.

In this regard, the *brahmana* replied, “It is true that I have only one initiating guru, but in the field of practical activity, I have found these twenty five objects as providing very good and bad examples to take lessons from, and so I have accepted them as my *siksa-gurus*, or instructing spiritual masters. By observing examples of good behavior one will be strengthened in devotional service, and in seeing negative examples one will be forewarned and avoid danger.”

“ I have learned to become detached from eight spiritual masters—the pigeon, fish, deer, young girl, elephant, snake, moth, and kurara bird. I have learned both renunciation of the temporary and acceptance of the eternal from three spiritual masters—the honeybee, the honey thief, and Pingala. I have learned how to cultivate interest in the Supreme Lord from the other spiritual masters, beginning with the earth. Acceptance of many instructing spiritual masters often helps to strengthen one’s convictions.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The most correct meaning of the word Brahman is Lord Visnu . There is no worthy song or subject for hearing other than that which glorifies Lord Vasudeva. There is nothing actually worth learning in this world other than knowledge leading to the devotional service of the Supreme Lord. Cultivating knowledge in a way that is not related to the Lord can do nothing more than enhance our material enjoyment.

TEXT 3.32

*sri-bhagavan uvaca  
ity uktva sa yadum vipras tam amantrya gabhira-dhih  
vanditah sv-arcito rajna yayau prito yathagatam || SB 11.9.32 ||*

TRANSLATION

**The Supreme Lord said: Having thus spoken to King Yadu, the wise *brahmana* accepted obeisance's and worship from the king. Feeling satisfied within himself, he left exactly as he had come, after bidding the king farewell.**

TEXT 3.33

*avadhuta-vacah srutva purvesam nah sa purva-jah  
sarva-sanga-vinirmuktah sama-citto babhuva ha || SB 11.9.33 ||*

TRANSLATION

**O Uddhava, King Yadu, who was the forefather of our ancestors, became**

**freed from all material attachment so that his mind became fixed in tranquility after hearing these statements of the *avadhuta*.**

### **Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord Krsna said to Uddhava: “After the *brahmana*, Dattatreya, had instructed King Yadu, he departed out of his own sweet will, just as he had come.”

*Thus ends the translation of the third chapter of the Uddhava-gita entitled, “Detachment from all that is material,” with the commentaries of Srila Visvanatha Cakravarti Thakura and purports of Srila Bhaktisiddhanta Sarasvati Thakura.*

## Chapter 4

### The Nature of Fruitive Activity

#### CHAPTER SUMMARY

In this chapter, Lord Sri Krsna refutes the doctrines of philosophers like Jaimini and describes to Uddhava how the conditioned souls can develop pure transcendental knowledge.

One who is fully surrendered unto the Supreme Lord should follow the Vaisnava *dharma* that is described in the *Pancaratra* and other revealed scriptures. According to his natural qualities and work, one should follow the rules of *varnasrama* without duplicity. So-called knowledge that is received through one's material senses, mind, and intelligence is as useless as the dreams experienced by a person attached to sense gratification. Therefore, one should give up work for sense gratification and accept work as a matter of duty.

When one has come to understand something of the truth of the self, he should give up material work performed out of duty and simply dedicate himself completely to the service of the bona fide spiritual master, who is the manifest representative of the Personality of Godhead. A disciple should have firm faith in his spiritual master, he should be anxious to learn from him the science of the soul, and he should be free from envy and the tendency to indulge in nonsense talk.

The spirit soul is separate from both the gross and subtle bodies. An embodied soul accepts different kinds of bodies according to his *karma*. Only a bona-fide spiritual master is able to impart the knowledge of self-realization. By refuting the philosophies of Jaimini and others, Lord Sri Krsna explains that the embodied soul who has come in contact with segmented material time takes upon himself a perpetual chain of births and deaths and is therefore forced to suffer the resultant happiness and distress. Thus, there is no possibility that one who is attached to the fruits of his material work can achieve any substantial



goal in life. The pleasures of heaven, which are achieved by performing sacrificial rituals, can be experienced for only a short time. After one's heavenly enjoyment is finished, one must return to this mortal sphere to partake of lamentation and suffering. On the path of materialism, there is certainly no uninterrupted happiness.

#### TEXT 4.1

*sri-bhagavan uvaca  
mayoditesv avahitah sva-dharmesu mad-asrayah  
varnasrama-kulacaram akamatma samacaret || SB 11.10.1 ||*

#### TRANSLATION

**The Supreme Lord said: One who is surrendered unto Me should tirelessly practice *Vaisnava dharma* as prescribed by Me in scriptures such as the *pancaratra*. He should also perform his occupational duties according to the system of *varnairama*, which is a favorable condition for accepting spiritual life.**

#### **Srila Vishvanatha Cakravarti Thakura**

In this chapter, the cultivation of spiritual knowledge, the living entities' bondage as a result of their contact with matter, and the refutation of philosophers like Jaimini are described. Having given Uddhava many valuable lessons by narrating the story of an *avadhuta brahmana*, the Supreme Lord now describes the process of *sadhana*. He says, "O Uddhava, you should follow the *varnasrama dharma*, and the devotional practices described by Me in the scriptures like the *pancaratra*."

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Lord said: One should take shelter of Me and work under My direction while following the system of *varnasrama*. If one gives up My shelter and engages in fruitive activities due to material attachment, he will never attain his ultimate welfare. When one follows *varnasrama dharma* and family traditions simply for amassing pious merit rather than for engagement in My service, one is certainly misdirected and will never attain eternal benefit. Despite executing one's duties as prescribed by Me in the *Vedas*, and rejecting all prohibited activities, if one does not take shelter of Me, then his endeavor is ultimately useless. On the other hand, if one engages in My devotional service without deviation, there is no necessity for performing the religious duties prescribed in the *Vedas*. When My unalloyed devotees fail to observe all the rules and regulations prescribed in the *Vedas*, they should never be considered as misguided.

### **TEXT 4.2**

***anvikseta visuddhatma dehinam visayatmanam  
gunesu tattva-dhyanena sarvarambha-viparyayam || SB 11.10.2 ||***

### **TRANSLATION**

**A transcendentalist should see that because the conditioned souls who are dedicated to sense gratification have falsely accepted the objects of sense pleasure as reality, all of their endeavors are doomed to failure.**

**Srila Vishvanatha Cakravarti Thakura**

How is it possible to give up material desires? The reply given here is that one should see the disastrous result obtained by materialistic people who consider the temporary manifestations of this world to be ultimate reality. By such an observation, one will certainly become detached from the aspiration to enjoy such objects that will disappear in due course of time.

**Srila Bhaktisiddhanta Sarasvati Thakura**

When the conditioned souls come to realize the utter futility of their endeavors to enjoy the temporary manifestations of this world, they certainly become detached.

**TEXT 4.3**

*suptasya visayaloko dhyayato va manorathah  
nanatmakatvad viphalas tatha bheda-tma-dhir gunaih || SB 11.10.3 ||*

**TRANSLATION**

**A sleeping person may see many objects of sense gratification in his dreams but such things are merely creations of his mind and are thus of no benefit to him. Similarly, one who is asleep to his spiritual identity sees many sense objects in this world, but they are all creations of the Lord's illusory potency and have no permanent existence. One who meditates upon the temporary objects of the senses therefore uselessly engages his intelligence.**

**Srila Vishvanatha Cakravarti Thakura**

Because the results of material work are temporary, they cannot provide one with lasting benefit and are thus considered useless. Materialistic activities can never bring one to the perfection of life or free one from the pangs of material existence. Material intelligence, when impelled by the senses, strongly desires sense gratification, and thus separates one from one's real self-interest. Such diverted intelligence will never be able to understand the Absolute Truth, the Personality of Godhead, Sri Kṛṣṇa. The devotees of the Lord, however, fix their intelligence upon Him by meditating upon His form, qualities, pastimes, and devotees. In this way, their intelligence is never separated from the Absolute Truth. As stated in *Bhagavad-gītā* (2.41):

*vyavasayatmika buddhir ekeha kuru-nandana  
bahu-sakha hy anantas ca buddhayo 'vyavasayinam*

Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The sense objects observed in one's dreams are of no value, just as the objects seen in the waking state are ultimately useless, because they are temporary.

#### **TEXT 4.4**

*nivṛttam karma seveta pravṛttam mat-paras tyajet  
jīśīyasāyam sampravṛtto nadriyet karma-codanam || SB 11.10.4 ||*

#### **TRANSLATION**

**One who has fixed his mind on Me, making Me his goal of life, should give**

**up activities of sense gratification and should instead engage in the regulated practice of devotional service. On the other hand, when one is fully endeavoring for self-realization, he has no need to follow the scriptural injunctions regarding fruitive activities.**

### **Srila Vishvanatha Cakravarti Thakura**

A materialistic person does whatever is pleasing to his senses. One who acts according to religious principles regulates his material enjoyment in a way that is prescribed in the scriptures. Those who are advancing toward the transcendental platform, however, desist from all activities of sense gratification. In *Bhagavad-gita* (6.3-4) it is stated:

*aruruksor muner yoga karma karanam ucyate yogarudhasya tasyaiva samah  
karanam ucyate*

For one who is a neophyte in the eightfold yoga system, work is said to be the means; and for one who is already elevated in yoga, cessation of all material activities is said to be the means.

*yada hi nendriyarthesu na karmasv anusajjate sarva-sankalpa-sannyasi  
yogarudhas tadocyate*

A person is said to be elevated in yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in fruitive activities.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

There is no need for those who are engaged in the service of the Supreme Lord to perform fruitive activities with a desire to enhance their worldly enjoyment. One should remain aloof from the activities of sense gratification and instead engage in unalloyed devotional service to the Supreme Lord. Engagement in devotional service to the Supreme Lord is real freedom from material desires. The paths of sense gratification and renunciation are always full of contradictions whereas the service of the Supreme Lord is the doubtless path of

perfection.

#### TEXT 4.5

*yaman abhiksriam seveta niyaman mat-parah kvacit mad-abhijnam gurum  
santam upasita mad-atmakam || SB 11.10.5 ||*

#### TRANSLATION

**One who has surrendered unto Me, accepting Me as the goal of life, should follow all the rules that forbid sinful activities. One should also try his best to follow all the subreligious principles, such as those dealing with cleanliness. One should approach a bona fide spiritual master who is intimately related to Me, and who is thus very peaceful, and is non-different from Me.**

#### **Srila Vishvanatha Cakravarti Thakura**

One should very carefully control his senses and follow the scriptural injunctions for morality, such as non-violence and cleanliness. These rules will be more fully described later on. One who is intelligent should faithfully render service to a self-realized spiritual master, who has full knowledge of the Supreme Personality of Godhead.

#### **Srila Bhaktisiddhanta Sarasvati Thakura**

It is the eternal duty of everyone to worship his spiritual master, who is always engaged in the service of the Supreme Lord. The devotees of the Lord are

always engaged in devotional service, which is concomitantly inclusive of activities, such as *yama* and *niyama*. If one is indifferent to the service of Lord Hari, one's guru, and the Vaisnavas, one can never achieve eternal benefit.

#### TEXT 4.6

*amany amatsaro dakso nirmamo drdha-sauhrdah  
asatvaro 'rtha-jijnasur anasuyur amogha-vak || SB 11.10.6 ||*

#### TRANSLATION

**A disciple of the spiritual master should be freed from false pride, false ego, and laziness. He should give up all sense of proprietorship over the objects of the senses, even his wife and children, and he should have firm faith and affection for his spiritual master. He should be steady, always desiring advancement in spiritual understanding, and he should not envy anyone, and should avoid useless talk.**

#### **Srila Vishvanatha Cakravarti Thakura**

The duties of a disciple are being described. The disciple should not expect any respect for himself. He should not envy anyone, and he should be expert and free from material attachment. He should have firm faith in the spiritual master, as well as his worshipable Lord. He should always be eager to engage in devotional service and thus attain his goal of life. One who wants to advance in spiritual understanding should not find fault in others, and should always avoid idle talk.

#### TEXT 4.7

***jayapatya-grha-ksetra- svajana-dravinadisu  
udasinah samam pasyan sarvesv artham ivatmanah || SB 11.10.7 ||***

## TRANSLATION

**A sincere disciple is equal to everyone. He should remain detached from his wife, children, household, property, relatives, wealth, and so on.**

**Srila Vishvanatha Cakravarti Thakura**

How can one be without a sense of proprietorship? For example, a wealthy materialist will feel equally attached as the proprietor of all his various assets but if some are taken away by thieves or the government, he gives up attachment for them. An intelligent person should understand that everything he possesses will not remain for long and thus he should cultivate a mood of detachment.

The son of Citraketu said in *Srimad-Bhagavatam* (6.16.6-7):

*yatha vastuni panyani hemadini tatas tatah  
paryatanti naresv evam jivo yonisu kartrsu  
nityasyarthasya sambandho hy anityo drsyate nrsu  
yavad yasya hi sambandho mamatvam tavad eva hi*

Just as gold and other commodities are continually transferred from one place to another in due course of purchase and sale, so the living entity, as a result of his fruitive activities, wanders throughout the entire universe, being injected into various bodies in different species of life by one kind of father after another.

Relatively few living entities are born in the human species, and others are born as animals. Although both are living entities, the relationships they establish are impermanent. An animal may remain in the custody of a human being for some time, and then the same animal may be transferred to the possession of other human beings. As soon as the animal goes away, the former proprietor no longer



has a sense of ownership. As long as the animal is in his possession, he certainly has an affinity for it, but as soon as the animal is sold, the affinity is lost.

As far as the spiritual master and the Lord are concerned, one should simply keep firm faith at their lotus feet.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

A devotee of the Lord should not consider himself to be the enjoyer of his wife, children, house, land, friends, and other possessions, knowing them to be intended for the Lord's service, just like himself. He should not try to demand respect from others with a desire to enjoy fame and reputation. He should become free from envy, laziness, and material attachment. He should be inquisitive, devoid of pride, truthful, and steady in his determination.

#### **TEXT 4.8**

*vilaksanah sthula-suksmad dehad atmeksita sva-drk yathagnir daruno dahyad dahako 'nyah prakasakah || SB 11.10.8 ||*

#### **TRANSLATION**

**Just as a blazing fire is different from the wood it burns to provide illumination, so the knower within the material body is different from the body itself, which is pervaded by the consciousness of the soul. It should be firmly understood that the spirit soul and the body have different characteristics because they are two distinct entities.**

### **Srila Vishvanatha Cakravarti Thakura**

One should not maintain the false egoistic conception of “I” and “mine” in relation to the material body. The gross and subtle bodies covering the living entities are made of the material elements but the spirit soul is transcendental to matter. The spirit soul possesses the transcendental qualities of the Lord, but in minute quantity. In this verse, the soul is described as self-enlightened. Because the conditioned soul is enlightened by the mercy of the Lord, one may question how this can be. Although the Supreme Personality of Godhead certainly furnishes the living entity with consciousness, being endowed with the potency of the Lord, has himself the capacity to revive and expand his pure consciousness.

In this regard, the soul is compared to gold and silver, which, although having no power of self-illumination, brightly reflect the rays of the sun. Thus, it may be said that gold and silver possess the power to illuminate, although not independently. This verse gives an example to illustrate how the spirit soul is distinct from the body. Just as fire is distinct from the wood it burns, the soul is distinct from the body it illuminates with consciousness. In the conditional state, the spirit soul is compared to fire that is dormant within wood. When the conditioned soul is enlightened, on the strength of his spiritual knowledge, he can burn his ignorance to ashes, just as fire burns wood.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Just as fire is separate from the wood it burns—one is that which burns and the other is that which is burnt—the spirit soul is distinct from the gross body and subtle mind. He is self-manifest and minutely independent.

#### **TEXT 4.9**

*nirodhotpatty-anu-brhan- nanatvam tat-krtan gunan  
antah pravista adhatta evam deha-gunan parah || SB 11.10.9 ||*

## TRANSLATION

**Just as fire manifested from wood takes different shapes, according to the condition of the fuel, the embodied soul enters various material bodies and thus accepts varieties of bodily characteristics.**

**Srila Vishvanatha Cakravarti Thakura**

Although fire may be sometimes visible and sometimes not, the element fire always exists. Similarly, the soul may appear within a body and then depart but still, the soul is eternal. It is a mistake to impose material conditions upon the spirit soul, who has nothing to do with the material body. As fire is sometimes blazing, some times great, sometimes small, and sometimes extinguished, the spirit soul is sometimes born, sometimes in the body of Brahma, sometimes in the body of an ant, and sometimes departs from the body at death.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Fire, although separate from the object it burns, appears in various ways, as big, small, blazing, or extinguished, according to the condition of the fuel. In the same way, the spirit soul, being averse to the Supreme Lord, identifies himself with his gross and subtle bodies, although he is distinct from them and eternal.

**TEXT 4.10**

***yo 'sau gunair viracito deho 'yam purusasya hi  
samsaras tan-nibandho 'yam pumso vidya cchid atmanah || SB 11.10.10 ||***

## TRANSLATION

**The subtle and gross material bodies are created by the material modes of nature, which are creations of the illusory energy of the Supreme Personality of Godhead. Material existence occurs when the living entity falsely accepts the qualities of the gross and subtle bodies as being his self. This illusory state, however, can be destroyed by real knowledge.**

**Srila Vishvanatha Cakravarti Thakura**

The question may arise that since fire is produced from wood, and fire has never been seen independently of any fuel, it may be assumed that the existence of the soul is dependent upon the gross and subtle material bodies. The answer is that only through the Supreme Personality of Godhead's knowledge potency (*vidya*) can one clearly understand the nature of the living entity. By such real knowledge, one may cut material existence to pieces and even in this lifetime experience spiritual reality. Our material existence is an artificial imposition. By the Lord's inconceivable potency of nescience, the qualities of gross and subtle material forms are imposed upon the living being, and because of misidentification with the body, he initiates a series of illusory activities. When, by the mercy of the Lord, the conditioned souls are freed from the material conception of life, having revived their original consciousness, they become free from material bondage.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those living entities who are averse to the Supreme Lord forget their constitutional position and become conditioned by material existence, so that they consider their gross and subtle bodies as their self. However, a pure spirit soul is not bewildered by material existence, which keeps the rebellious souls

under a spell of illusion.

TEXT 4.11

***tasmaj jijnasayatmanam atma-stham kevalam param sangamya nirased etad  
vastu-buddhim yatha-kramam || SB 11.10.11 ||***

TRANSLATION

**Therefore, after careful consideration, one should approach the Supreme Personality of Godhead, who is the cause and effect of everything, while renouncing the false conception that this world is an independent reality.**

**Srila Vishvanatha Cakravarti Thakura**

The spirit soul is covered by gross and subtle bodies. One should understand that the spirit soul is completely distinct from these gross and subtle material bodies. Gradually, on the strength of one's *sadhana*, one should rise above the conception that the material body is the self.

**Srila Bhaktisiddhanta Sarasvati Thakura**

When one comes to the platform of self-realization, he should inquire about his duty and then dedicate himself to the service of the Supreme Lord. While engaged in devotional service, one should remain detached from thoughts of enjoying the objects of the senses, which are all creations of Maya. It is only due to a lack of inquisitiveness that a foolish person fails to attain knowledge of the Absolute Truth.

TEXT 4.12

*acaryo 'ranir adyah syad ante-vasy uttararanih  
tat-sandhanam pravacanam vidya-sandhih sukhavahah || SB 11.10.12 ||*

TRANSLATION

**The spiritual master is compared to the lower kindling wood. The disciple is compared to the upper kindling wood, and the instructions imparted by the spiritual master are compared to the wood placed between these two. The fire of knowledge that is produced by the interaction of these three destroys the darkness of ignorance and gives happiness to both the spiritual master and the disciple.**

**Srila Vishvanatha Cakravarti Thakura**

The knowledge received from the spiritual master is capable of burning ignorance and its effects to ashes. When two sticks are rubbed together, the friction produces fire. Similarly, the spiritual master imparts instructions to his disciple, and this knowledge destroys the disciple's ignorance, burning his desire for material enjoyment to ashes.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Knowledge of self-realization is produced by linking the living entities, who are conditioned by Maya, with a spiritual master, who is in full knowledge of the Absolute Truth. Just as fire is produced when one rubs two sticks, the knowledge of self-realization is attained by the disciple who is under the shelter of the lotus

feet of the spiritual master.

TEXT 4.13

*vaisaradi sati-visuddha-buddhir dhunoti mayam guna-samprasutam  
gunams ca sandahya yad-atmam etat svayam ca samyaty asamid yathagnih ||  
SB 11.10.13 ||*

TRANSLATION

**By submissively hearing from a bonafide spiritual master, one receives perfect understanding that dispels the illusion of material existence which is due to the influence of the three modes of material nature. Ultimately, the quest for perfect knowledge ceases when one has become fully satisfied on the spiritual platform.**

**Srila Vishvanatha Cakravarti Thakura**

Perfect knowledge comes from the expert spiritual master, and it removes the bondage to material existence created by attachment to the gross and subtle bodies. After establishing one on the transcendental platform, where one becomes absorbed in thoughts of the Lord, the fire of knowledge becomes extinguished, just as fire is extinguished after all the fuel is consumed.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Just as fire is extinguished when there is no more supply of fuel, similarly, a disciple who receives transcendental knowledge from the expert spiritual master

is able to free himself from the clutches of the three modes of material nature. Only then the intelligence is purified and one becomes inclined towards the Supreme Lord.

TEXTS 4.14-16

*athaisam karma-kartrnam bhoktrnam sukha-duhkhayoh  
nanatvam atha nityatvam loka-kalagamatmanam*

*manyase sarva-bhavanam samstha hy autpattiki yatha  
tat-tad-akrti-bhedena jayate bhidyate ca dhih*

*evam apy anga sarvesam dehinam deha-yogatah  
kalavayavatah santi bhava janmadayo 'sakrt || SB 11.10.14-16 ||*

TRANSLATION

**My dear Uddhava, I have thus imparted perfect knowledge unto you. There are other philosophers, however, who arrive at a different conclusion. They say that the conditioned souls should engage in fruitive activities because they are the enjoyers of the happiness and unhappiness that are derived from the results of their work. According to this understanding, the cosmic manifestation, including the time, the scriptures, and the souls are transforming in a perpetual cycle. Just as the objects of this world are constantly transforming, so knowledge based on such objects is also impermanent and ever-changing. My dear Uddhava, if this philosophy is accepted, there will be no escape from the cycle of repeated birth and death, accompanied by old age and disease, as the living beings accept material bodies that are subject to the influence of time.**

**Srila Vishvanatha Cakravarti Thakura**



Lord Kṛṣṇa says, “My dear Uddhava, in the instructions I have given to you, I clearly indicated the ultimate goal of life. There are those who would not agree with My teachings, however, such as the followers of Jaimini. If you are inclined to accept their materialistic philosophy instead of My instructions, then listen to what I have to say about that.”

“According to the philosophy of Jaimini, the living entity is constitutionally the performer of fruitive activities, and such actions are the causes of his happiness and distress. The energy or nature that forms the world we live in, the time under which we are controlled, the revealed scriptures that lead us on the path of advancement, and the subtle bodies that are the medium through which we experience happiness and distress, although constantly being transformed, remains eternally.”

“The living being need not renounce sense gratification, either due to understanding the temporary nature of existence, or by seeing the world as an illusory creation of Maya. According to such a materialistic philosophy, the objects of this world, even the bodies of beautiful women, are temporary manifestations of an eternal nature. Thus, creation, maintenance, and destruction are the three phases of eternal existence. By executing fruitive rituals that are prescribed by the *Vedas*, one can maintain his aristocratic position, which affords him the possession of women and wealth birth after birth. In this way, one can go on enjoying sense gratification eternally.”

“Such philosophers say that the universe eternally exists in some form or another and thus imply that there is no need to suppose that there is a God who created it. They claim that the cosmic manifestation is therefore real, and not illusory. In this way, they defy the conception of an eternal soul having an eternal spiritual form, which is now covered by matter. They say that knowledge is derived from sense perception and is not coming from some kind of Absolute Truth, and therefore knowledge itself is subject to change, just as are the objects that it perceives.”

“In this way, materialistic philosophers conclude that although the material nature is unlimitedly transformable, it still exists eternally. By thinking in this way, such persons are more inclined to follow the path of advancing material enjoyment, instead of the path of renunciation. They see liberation as a state of pure consciousness without any activity or variety. Indeed, many such philosophers feel that liberation is an abnormal state of existence because the liberated souls would be without any activity or enjoyment. Even if we accept

for the sake of argument that their philosophy is correct, we would still have to conclude that a path of regulated sense enjoyment would never provide ultimate happiness, but instead, would simply award countless miseries. For this reason, even from a materialistic point of view, detachment is in the living being's self-interest."

TEXT 4.17

*tatrapī karmanam kartur asvatantryam ca lakṣyate  
bhoktus ca duḥkha-sukhayoh ko nv artho vivasam bhajet || SB 11.10.17 ||*

TRANSLATION

**Although the person who engages in fruitive activities hopes to become eternally happy, it is practically seen that materialists are mostly miserable and only rarely actually satisfied. This proves that the conditioned souls are not independent, nor are they in control of their destiny. When a person is always under someone else's control, how can he expect to get anywhere by acting independently?**

**Srila Vishvanatha Cakravarti Thakura**

It is practically seen that when one performs fruitive activities, he is still under the control of destiny and thus rarely achieves the fulfillment of his desires. If there was actual freedom, then who would have to suffer miseries? What intelligent person would allow himself to suffer the miseries of birth, death, old age, and disease? Therefore, the conclusion is that the living entities are dependent upon a higher authority.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The performer of activities enjoys happiness or distress, being under the control of time. In modern times, inventions have been created to eliminate the inconveniences of life, but the maintenance and production of such conveniences has proven to be unbearably inconvenient for hundreds of millions of people throughout the world. Only the most foolish person will propose that there is no superior controller and that one can achieve favorable results simply by expert performance of material activities.

**TEXT 4.18**

*na dehinam sukham kincid vidyate vidusam api  
tatha ca duhkham mUdhanam vrthahankaranam param || SB 11.10.18 ||*

**TRANSLATION**

**It is observed within this world that sometimes even a learned person feels distressed, whereas a great fool may feel happy. Therefore, it is simply a manifestation of false ego to think that by the expert performance of *karma*, one can achieve happiness.**

## **Srila Vishvanatha Cakravarti Thakura**

It can be argued that a person could continuously perform pious activities, avoiding all sinful acts, and thus never suffer, because misery is caused by acting sinfully. The answer is that you will never find anyone in this world who is always happy, or who is always distressed. Sometimes it is seen that pious men are in a miserable condition and sinful men are happy. The conclusion is that

even pious men sometimes perform forbidden acts, and even sinful men sometimes perform unknown pious activities, such as traveling to a holy place or serving a saintly person.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The living entities who are averse to Krsna are always under the control of the three modes of material nature. Because of this, whether they are in knowledge or in ignorance, they do not become lastingly happy.

**TEXT 4.19**

*yadi praptim vighatam ca jananti sukha-duhkhayoh  
te 'py addha na vidur yoga mrtyur na prabhaved yatha || SB 11.10.19||*

**TRANSLATION**

**Even if someone was able to somehow achieve only happiness and completely avoid distress in this life, he still would have to succumb to all-devouring death.**

**Srila Vishvanatha Cakravarti Thakura**

Even if one is very learned, he is certainly ignorant of how to stop death.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Although learned people under the influence of the illusory energy of the Lord may display expertise in the field of achieving happiness and avoiding distress, they are still unable to save themselves from the hands of imminent death.

TEXT 4.20

*ko 'nv arthah sukhayaty enam kamo va mrtyur antike  
aghatam nlyamanasya vadhyasyeva na tusti-dah || SB 11.10.20 ||*

TRANSLATION

**Death is certainly very horrible. Since everyone in this world is just like a prisoner condemned to be executed, what actual happiness can be derived from the objects of this world and the gratification that they offer?**

**Srila Vishvanatha Cakravarti Thakura**

If you say that there is happiness before death, the answer is that a man who is condemned to die cannot enjoy the sumptuous meal placed before him. A person who is going to be executed cannot feel happiness, even if you give him nice sweet rice or milk cakes because such things are simply a reminder that he will soon die. Therefore, this belief that wealth and sense gratification can give one happiness in this world of birth and death is herein refuted.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Can the temporary happiness which is available in this world protect one who knows that he is always under the control of inevitable death? Palatable food offered to a condemned person is not relished by him because of the chilling thought of imminent death.

TEXT 4.21

*srutam ca drsta-vad dustam spardhasuyatyaya-vyayaih  
bahv-antaraya-kamatvat krsi-vac capi nisphalam || SB 11.10.21 ||*

TRANSLATION

**The material happiness that is available in the heavenly planets is discussed in the Vedas, but it is simply a royal version of the happiness found on earth. Life here and life in heaven are both polluted by envy, deterioration, and death. Just as a farmer has to contend with many problems while growing crops, such as drought or the attack of insects, similarly, the attempt to become happy, whether on earth or in heaven, is fraught with many difficulties.**

**Srila Vishvanatha Cakravarti Thakura**

After concluding that there is no happiness in this world, it is being described that there is no happiness in the heavenly planets as well. The information that there is ample happiness in the heavenly planets is illusory. In heaven, there is arrogance because one person is envious of others' happiness, and there is destruction when one's accumulated piety is exhausted. As agriculture is troublesome, and sometimes unproductive, the performance of sacrifice and other pious acts, which award one heavenly residence, is ultimately of no avail.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

When the farmer plants his crops, he has to worry about so many potential problems, such as defective seeds, drought, plagues of insects, excessive heat, and so on. Similarly, the attempt to enjoying happiness in this world, whether on earth or in heaven, is accompanied by anxiety due to jealousy, cheating, and so on. When conditioned souls interact, there is naturally competition and envy because that is the very nature of material existence. Due to the influence of time, no position within the material world is stable and so, when there are reverses, violence and intrigue create great disturbances, both here and in heaven. Even the attempt to attain a heavenly destination is also fraught with many difficulties. Therefore, one should enquire about the eternal abode of the Supreme Personality of Godhead, which is far beyond the disturbances of this material world.

**TEXT 4.22**

*antarayair avihito yadi dharmah sv-anusthitah  
tenapi nirjitam sthanam yatha gacchati tac chrnu || SB 11.10.22 ||*

**TRANSLATION**

**Even if one properly performs Vedic sacrifices and fruitive rituals without committing any mistake or offense, the result of attaining the heavenly planets obtained by such activities will be destroyed in due course of time. Listen as I now explain this to you.**

**Srila Vishvanatha Cakravarti Thakura**

Even if one avoids mistakes and offenses while performing Vedic rituals, it is impossible to avoid the miseries felt at the time of destruction. This is being described in the following five verses.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Unless one very carefully executes religious rituals, various obstacles will come in his way. But, even if one is able to perform such rituals properly, and without encountering any obstacles, the result obtained is temporary because, whether good or bad, all material conditions are imperfect.

TEXT 4.23

*istveha devata yajnaih svar-lokam yati yajnikah  
bhunfita deva-vat tatra bhogan divyan nijarjitan || SB 11.10.23 ||*

TRANSLATION

**Pious people attain the heavenly planets by worshiping the demigods with the performance of Vedic sacrifices. By means of their accumulated piety, they enjoy heavenly pleasures just like the demigods.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

The demigods award their worshipers their desired goal. People who perform Vedic sacrifices to please the demigods attain the heavenly planets as a result of their worship and thus enjoy heavenly pleasures. Such enjoyment, however, is temporary and the worshipers of the demigods have to return to earth after



exhausting their pious merit.

TEXT 4.24

*sva-punyopacite subhre vimana upaglyate  
gandharvair viharan madhye devi nam hrdaya-vesa-dhrk || SB 11.10.24 ||*

TRANSLATION

**After ascending to the heavenly planets, one who had previously performed numerous sacrifices will ride in an effulgent celestial chariot, which he is awarded as the result of his past pious activities. He is glorified by the Gandharvas and dressed in gorgeous clothing as he enjoys life in the company of heavenly damsels.**

**Srila Vishvanatha Cakravarti Thakura**

The word *devi* in this verse refers to the Apsaras, or celestial women.

TEXT 4.25

*stribhih kamaga-yanena kinkini-jala-malina  
kridan na vedatma-patam surakridesu nirvrtah || SB 11.10.25 ||*

TRANSLATION

**In the company of celestial women, the enjoyer of the results of sacrifice travels to heavenly gardens in a wonderful airplane, which is decorated with circles of tinkling bells and which moves according to his desire. Being relaxed, comfortable, and happy in heavenly pleasure gardens, he does not consider that he is exhausting the results of his previously-acquired piety and will soon fall down to the mortal world.**

**Srila Vishvanatha Cakravarti Thakura**

The phrase *kama yana* means “traveling at will in his celestial airplane.”

**TEXT 4.26**

*tavat sa modate svarge yavat punyam samapyate  
ksina-punyah pataty arvag anicchan kala-calitah || SB 11.10.26 ||*

**TRANSLATION**

**For as long as his pious merit remains, the performer of sacrifice enjoys life in the heavenly planets. When his pious merit is exhausted, however, he falls down from the pleasure gardens of heaven, being moved against his will by the force of eternal time.**

**Srila Vishvanatha Cakravarti Thakura**

Being driven by time, one again falls down to this planet of birth and death.

TEXT 4.27-29

*yady adharmaratah sangad asatam vajitendriyah  
kamatma krpano lubdhah straino bhuta-vihimsakah*

*pasun avidhinalabhya preta-bhuta-ganan yajan  
narakan avaso jantur gatva yaty ulbanam tamah*

*karmani duhkho darkani kurvan dehena taih punah  
deham abhajate tatra kim sukham martya-dharminah || SB 11.10.27-29 ||*

#### TRANSLATION

**If a person engages in sinful activities, either due to bad association or his unwillingness to control his senses, he will certainly become mad due to having desires that are impossible to fulfill. Such a person hardly cares for others, is very greedy, and always seeking the opportunity to enjoy the bodies of women. When the mind is contaminated in this way, one does not hesitate to commit violence and thus he slaughters poor animals for the satisfaction of the tongue. Sometimes worshiping ghosts and spirits, such a bewildered person is not better than an animal and after death, he goes to hell, which is a manifestation of the darkest mode of material nature. Receiving a hellish body, he continues to perform horrible activities that insure his future misery. What happiness can there be for one who engages in activities that culminate in death?**

**Srila Vishvanatha Cakravarti Thakura**

There are two classes of those who perform *karma*—the pious and the impious. After describing the destination of pious persons, the destination of impious persons is now being described. One who is not self-controlled is certainly lusty, and such a person afflicted by lust becomes very miserly. Such a greedy person, who is overwhelmed by the thirst for material enjoyment, becomes henpecked

due to being addicted to enjoying sex with women. He performs animal sacrifices that are opposed to the principles of religion, to fulfill his insatiable desires. The phrase *ulbanamtamah* refers to the nonmoving living entities, such as trees. Such persons who are engaged in fruitive activities never achieve tangible happiness. This is the conclusion of these verses.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Impious people engage in irreligious activities. Becoming addicted to sinful activities, they are intemperate, lusty, miserly, greedy, henpecked, and violent, either due to the association of other sinful people, or due to being unable to control their senses. Such impious persons indulge in unrestricted sexual enjoyment, slaughter countless animals for the satisfaction of their tongues, and try to forget their miseries by means of intoxication. In this way, they transgress all prescribed rules and regulations. Eventually such persons become influenced by ghosts and spirits, who deprive them of all ability to discriminate between right and wrong. Losing all sense of decency, they become fit candidates for entrance into the darkest modes of material existence.

Those who are ignorant of the glories of devotional service engage in fruitive activities with a desire to enjoy the flickering pleasures of sense gratification. As a result, when their duration of life comes to an end, they are transferred to another body to enjoy or suffer the results of their past fruitive activities. Considering all this, one should never aspire for material happiness. Material life is so horrible because no matter what one's duration of life might be, one will still always be afflicted with fear of death. Even Brahma is afraid of death, and so what to speak of us, who live for no more than one hundred years. Considering this, what possible happiness can there be for the conditioned souls?

**TEXT 4.30**

***lokanam loka-palanam mad bhayam kalpa-rivinam brahmano 'pi bhayam  
matto dvi-parardha-parayusah || SB 11.10.30 ||***

## TRANSLATION

**In all the planetary systems, from the heavenly planets down to the hellish planets, even the demigods who live for a *kalpa*, and even Brahma, who lives for two *pararadhas*, are afraid of Me in My form of time.**

**Srila Vishvanatha Cakravarti Thakura**

One may imagine that the heavenly planets and the pleasure experienced there are eternal, but this is being refuted in this verse. Neither the heavenly planets nor its rulers are eternal. Even Brahma is afraid of the Supreme Lord. This is stated in the *Vedas*:

*bhisasmad vatah pavate bhisodeti suryah*  
*bhisasmad agnis candras ca mrtyur dhavati pancamah*

It is out of fear of the Supreme Brahman that the wind is blowing, out of fear of Him that the sun regularly rises and sets, and out of fear of Him that fire acts. It is only due to fear of Him that death and Indra, the King of heaven, perform their respective duties. (*Taittirlya Upanisad* 2.8)

From this statement, the supreme authority of the Supreme Personality of Godhead is clearly established, and the belief that Brahma is the supreme person is refuted.

**TEXT 4.31**

*gunah srjanti karmanicguno 'nusrjate gunan*  
*jivas tu guna-samyukto bhunkte karma-phalany asau || SB 11.10.31 ||*

## TRANSLATION

**It is the material senses that perform pious and sinful activities, it is the three modes of material nature that inspire the senses to engage in fruitive activities, and it is the living entity who enjoys the fruit of his *karma*, with the help of his senses.**

**Srila Vishvanatha Cakravarti Thakura**

It was previously described how sinful living entities are degraded to a hellish condition of life. Now, the question may arise as to whether the living entities are helpless or are they the master of their own destiny? The answer is that it is the senses that worship the demigods and perform other ritualistic activities. It is the senses that enjoy intimate association with another's wife, and perform other abominable acts, thus creating the destiny of the living entity. It is due to being impelled by the three modes of material nature that the senses create one's future body. The minute independence of the living entity consists of how he chooses to associate with the modes of nature. It is in this way that the living entity experiences suffering or enjoyment of his pious and sinful acts.

**Srila Bhaktisiddhanta Sarasvati Thakura**

According to the *Bhagavad-gita*, one's activities are impelled by the three modes of material nature. As long as one thinks himself to be the doer of activities, he remains on the platform of false ego. Until one comes to the platform of self-realization, he continues to experience lamentation and illusion. The conditioned soul can be liberated if he gives up his separatist mentality and engages in the devotional service of the Lord. When one is under the shelter of the Supreme Personality of Godhead, he is removed from the disturbing influence of the external energy of the Lord. By the perfection of devotional service to the Lord,

one realizes his original identity of eternity, knowledge, and bliss, so that he goes to reside in Vaikuntha, the eternal abode of the Lord.

TEXT 4.32

*yavat syad guna-vaishamyam tavan nanatvam atmanah  
nanatvam atmano yavat paratantryam tadaiva hi || SB 11.10.32 ||*

TRANSLATION

**As long as the living entity remains under the control of the three modes of material nature, he will attain various forms of life, such as a demigod, animal, and so on. As long as the living entity remains in the bodily concept of life, thinking himself to be the doer, he will have to experience the good and bad results of his *karma*.**

**Srila Vishvanatha Cakravarti Thakura**

When the living entity is forgetful of his relationship with Kṛṣṇa, he considers this material world as ultimate reality. Thus, he wanders among various species of life, sometimes as a hog, sometimes as a bird, and sometimes as a demigod.

**Srila Bhaktisiddhanta Sarasvati Thakura**

While considering himself to be the doer of activities, the conditioned soul continues to wander through varieties of material bodies, one after another. In such a condition of life, one is incapable of understanding that behind this temporary manifestation is the

Supreme Personality of Godhead. Unless one is situated in his constitutional position as the eternal servant of the Lord, one will remain falsely proud of being the proprietor of all he surveys, and the performer of heroic activities. In the human form of life, the conditioned soul may begin to worship five demigods for the fulfillment of his material desires. In such a situation, one thinks of the material world, which is a creation of the Lord's external energy, as being an object of his enjoyment.

TEXT 4.33

*yavad asyavatantratvam tavad uvarato bhayam  
ya etat samupasirams te muhyanti sucarpitah || SB 11.10.33 ||*

TRANSLATION

**As long as the living entities remain dependent upon fruitive activities under the control of the modes of nature, they will continue to fear because I am the giver of the results of *karma*. Those who accept the material concept of life, taking this cosmic manifestation to be factual, will devote themselves to material enjoyment and therefore remain absorbed in lamentation and illusion.**

**Srila Vishvanatha Cakravarti Thakura**

Here, the Supreme Lord chastises those who say that the path of material enjoyment is auspicious. Those who praise the performance of fruitive activities are themselves tormented by lamentation and illusion.

**Srila Bhaktisiddhanta Sarasvati Thakura**



The living entity is trapped in a network of illusion. Even if he can understand that he is dependent upon someone superior, he is not inclined to serve the Supreme Lord. This causes him to suffer in so many ways, however. Dreaming of sense gratification, the conditioned soul always fears the destruction of the arrangements he has so carefully made. Simply engaged in trying to perfect his eating, sleeping, mating, and defending, of material nature, he glides down to the lower species of life.

Maya has two potencies—the covering potency and the throwing potency. When one is covered by Maya, he forgets his original consciousness, so that she throws him into the darkness of ignorance. When one foolishly thinks that he is independent of the Supreme Lord, he becomes enamored by temporary material objects, hoping to enjoy sense gratification. The result is that when a person grows older, his life becomes filled with fear and anxiety. A conditioned soul falsely considers himself to be in control of his life, but because he is not in control, he is forced to suffer against his will. Truthfully, material life is abominable. It is only due to illusion that we think it to be satisfactory.

TEXT 4.34

*kala atmagamo lokah svabhavo dharma eva ca  
iti mam bahudha prahur guna-vyatikare sati || SB 11.10.34 ||*

TRANSLATION

**Due to the interaction of the three modes of material nature, the conditioned souls described Me in various ways as the time, the soul, the religious principles, the universal form, one’s own nature, and so on.**

**Srila Vishvanatha Cakravarti Thakura**

According to some opinion, the material nature, time, the scriptures, and the soul are eternal. The word *svabhava* means “nature,” which is attributed to a conditioned soul. When the three modes of material nature cover the intelligence of the living entity, he considers the form of the Lord as a creation of *mayasakti*. This misconception can be removed by the will of the Lord and thus everyone should strive to get freed from the bondage of *karma* and engage in the devotional service of the Lord.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

When the intelligence of the conditioned soul is covered by the external energy of the Lord, he forgets the Supreme Personality of Godhead. In such a condition, some people refer to Him as time, some refer to Him as the Vedic literature, some refer to Him as nature, and some refer to Him as religious principles. In this way, various fragmental understandings of the potencies of the Lord are understood.

**TEXT 4.35**

*sri-uddhava uvaca*  
*gunesu vartamano ‘pi deha-jesv anapavrtah*  
*gunair na badhyate dehi badhyate va katham vibho || SB 11.10.35 ||*

### **TRANSLATION**

Sri Uddhava said: My dear Lord, the souls of this world are conditioned by the three modes of material nature and thus they experience the happiness and distress that results from the activities performed under their direction. How can the conditioned souls be considered as independent? One can argue that the

living entity is spiritual in nature and thus has nothing to do with this material world. If this is the fact, then how has he become bound up by nature?

### **Srila Vishvanatha Cakravarti Thakura**

It appears to ordinary people that even liberated souls also eat, sleep, walk, talk, and perform other similar activities, just as they do. Considering this, how can it be said that a liberated soul is not bound by his gross and subtle bodies, which act under the direction of the three modes of material nature? It may be questioned that if the soul is like the sky in that it never mixes with anything, then how it became conditioned by material nature? Uddhava presents such arguments just to clear up the understanding of actual spiritual life.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Conditioned souls under the influence of the three modes of material nature describe the Absolute Truth as nonexistent, or as possessing material qualities, or as being devoid of all qualities, or as being a neuter object like a eunuch. How can a spirit soul, who is now conditioned by the modes of nature, be freed from the bodily concept of life? If the transcendental spirit soul is never actually touched by Maya, then why is he referred to as conditioned?

**TEXTS 4.36-37**

*katham varteta viharet kair va jnayeta laksanaih  
kim bhunjitota visrjec chayitasita yati va  
etad acyuta me bruhi prasriam prasria-vidam vara  
nitya-baddho nitya-mukta eka eveti me bhramah || SB 11.10.36-37 ||*

## TRANSLATION

**O Acyuta, the living entity is sometimes described as eternally conditioned and at other times as eternally liberated. Because of this, I am not able to understand the actual situation of the living entity. My Lord, You are the best of those who are expert in answering philosophical questions. Please explain to me the symptoms by which one can tell the difference between a living entity who is eternally liberated and one who is eternally conditioned. In what ways are they situated, and how do they enjoy life, eat, evacuate, lie down, sit, and move about?**

**Srila Vishvanatha Cakravarti Thakura**

Uddhava says, “As long as the living entities identify themselves as products of matter, they continue to remain conditioned by the illusory energy. As soon as they are free from this misconception, they become liberated from material bondage. If this is a fact, then how can I recognize who is liberated and who is conditioned?”

Uddhava goes on to say, “Both liberated and conditioned souls eat, pass stool and urine, sleep, sit, walk, and talk. How can I recognize who is performing these activities under the direction of the modes of nature, and who is acting free from Maya’s influence? Personalities like Dattatreya and Bharata were eternally liberated souls, whereas Devadatta and Yajnadatta were eternally conditioned souls. Since their bodily activities appear similar, I am confused, being unable to differentiate between them. Therefore, please tell me how one can recognize an eternally conditioned soul and an eternally liberated soul.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

In the *Caitanya-caritamṛta* (Madhya 20:109 & 20:117) it is stated:

*jivera ‘svarupa’ haya—kṛsierā ‘nitya-dasa’*

*krsriera 'tatastha-sakti' 'bhedabheda-prakasa'*

It is the living entity's constitutional position to be an eternal servant of Krsna because he is the marginal energy of Krsna and a manifestation simultaneously one with and different from the Lord.

*krsria bhuli' sei jiva anadi-bahirmukha  
ataeva maya tare deya samsara-duhkha*

By forgetting Krsna, the living entity has become materialistic since time immemorial. Therefore, the illusory energy of Krsna is giving him different types of miseries in material existence.

Conditional and liberated—both these states are adjectives. These two natures, when seen from two different angles, are known by two different names. According to the difference in the propensity of service the conditioned and liberated states are ascertained., When one is manifested, the other disappears.

*Thus ends the translation of the fourth chapter of the Uddhava-gita entitled “The Nature of Fruitive Activity” with the commentaries of Srila Visvanatha Cakravarti Thakura and chapter summary and purports by Srila Bhaktisiddhanta Sarasvati Thakura.*

## Chapter 5

# The Symptoms of Conditioned and Liberated Living Entities

### *CHAPTER SUMMARY*

In this chapter, Lord Sri Krsna describes to Uddhava the difference between conditioned and liberated living entities, the characteristics of a saintly person, and the various limbs of devotional service.

In the previous chapter, Uddhava had inquired about the difference between conditioned and liberated souls. In His reply, the supremely cognizant Sri Krsna states that although the spirit soul is His part and parcel, on account of his infinitesimal nature, he comes in contact with the material energy, which causes him to accept covering designations of the modes of goodness, passion, and ignorance. Thus, he has been bound up since time immemorial. But, when the spirit soul cultivates spiritual knowledge and achieves the shelter of devotional service, he becomes designated as eternally liberated. Therefore, transcendental knowledge is the cause of the living entity's liberation, and ignorance is the cause of his bondage. Both knowledge and ignorance are products of the illusory energy of Lord Sri Krsna and thus are His eternal potencies. The living entities who are captivated by the three modes of material nature are bewildered by false ego, which causes them to see themselves as the enjoyer of miseries, illusion, happiness, distress, danger, and so on. They thus remain absorbed in thoughts of such things, although they have no existence in the spiritual world.

Both the individual spirit soul and the Supersoul reside within the same body. The difference between the two is that the Supersoul, being fully cognizant, does not indulge in enjoying the fruits of actions but rather remains as a witness, whereas the infinitesimal conditioned soul, being ignorant, suffers the consequences of his own actions. The liberated soul, in spite of being within a material body because of the remaining reactions of his past activities, does not become disturbed by the happiness and suffering of the body. He sees such

bodily experiences in the same way that a person who has just awakened from a dream sees his dream experiences. On the other hand, a conditioned soul, who actually has nothing to do with bodily happiness and distress, nevertheless imagines himself the enjoyer of his bodily experiences, just as a dreaming person imagines his dream experiences to be real.

Just as the sun reflected in water is not bound up by the water, and just as the air is not confined to some particular segment of the sky, a detached person takes advantage of his broad vision of the world to cut off all his doubts with the sword of proper renunciation. Since his life force, senses, mind, and intelligence have no tendency to become fixed on sense objects, he remains liberated even while situated within the material body. Regardless of whether he is harassed or worshiped, he remains equipoised. He is therefore considered liberated even in this life. A liberated person has nothing to do with the piety and sin of this world, but rather sees everything equally. A self-satisfied sage does not praise or condemn anyone. He does not speak uselessly to anyone and does not fix his mind on material things. Rather, he is always absorbed in meditation upon the Supreme Personality of Godhead, so that in the eyes of fools, he seems to be a speechless, crazy person.

Even if one has studied and has been taught all the Vedic literatures, if he has not developed a taste for the devotional service of the Supreme Lord, he has accomplished nothing more than his own labor. One should study only those scriptures that glorify the Supreme Personality of Godhead and His transcendental pastimes, and that contain narrations of His various incarnations. By doing so, one gains the highest good fortune whereas by studying scriptures other than these, one simply acquires misfortune.

With firm determination, one should understand the true identity of the spirit soul and then give up his false identification with the material body. Thereafter, he should offer himself at the lotus feet of Lord Sri Krsna, who is the reservoir of all love and thus attain actual peace. The mind that is under the sway of the three modes of material nature is unable to concentrate upon the Absolute Truth. After many lifetimes, faithful persons who have performed sacrifices for the attainment of religiosity, economic development, and sense gratification can begin the process of hearing and chanting of the Supreme Lord's transcendental pastimes. Such persons then achieve the association of a bona-fide spiritual master and saintly devotees. Thereafter, by the mercy of the spiritual master, they begin following the path of the *mahajanas* and thus attain selfrealization.

Having heard these instructions from Lord Sri Krsna, Uddhava further desired to hear about the characteristics of a saintly person, and about various aspects of devotional service. Lord Krsna replied that one who possesses these twenty-six qualities is actually a *sadhu* or Vaisnava. He is merciful, nonenvious, always truthful, self-controlled, faultless, magnanimous, gentle, clean, nonpossessive, helpful to all, peaceful, dependent on Krsna alone, free from lust, devoid of material endeavor, steady, in control of the six enemies of the mind, moderate in eating, never bewildered, always respectful to others, never desirous of respect for himself, sober, compassionate, friendly, poetic, expert and silent. The principal characteristic of a *sadhu* is that he takes shelter of Krsna alone. One who knows that Sri Krsna is the unlimited, indwelling Lord who possesses a form that is eternal, full of knowledge and bliss, and thus engage in His service without deviation, is a topmost devotee.

Lord Sri Krsna next described to Uddhava the sixty-four limbs of devotional service. Among these are: seeing, touching, worshiping, serving, glorifying and offering obeisance's to the Deity of the Lord and His pure devotees; developing attachment for hearing the chanting of the Lord's qualities, pastimes, and so on; remaining always in meditation upon the Lord; offering everything one acquires to the Lord; accepting oneself to be the Lord's servant; offering the Lord one's heart and soul; engaging in glorification of the Lord's birth and activities; observing holidays related to the Lord; performing festivals in the Lord's temple in the company of other devotees, with music, singing and dancing; celebrating all varieties of yearly functions; offering food to the Lord; taking initiation according to the *Vedas* and *tantras*; taking vows related to the Lord; being eager to establish Deities of the Lord; endeavoring either alone or in association with others in constructing, for the service of the Lord, vegetable and flower gardens, temples, cities, and so on; humbly cleansing the temple of the Lord; and rendering service to the Lord's house by painting it, washing it with water and decorating it with auspicious designs.

After this, the process of worshiping the Deity of the Supreme Lord is briefly described.

#### TEXT 5.1



*sri-bhagavan uvaca  
baddho mukta iti vyakhya gunato me na vastutah  
gunasya maya-mulatvanna me mokso na bandhanam || SB 11.11.1 ||*

## TRANSLATION

**The Supreme Lord said: My dear Uddhava, the three modes of material nature work under My control, sometimes designating the living entities as conditioned and sometimes granting them liberation. Truthfully, the living entities are never really conditioned or liberated, just as I remain unchanged as the Supreme Absolute Truth, the master of all potencies.**

**Srila Vishvanatha Cakravarti Thakura**

In this chapter, the Lord describes to Uddhava characteristics of conditioned and liberated souls, the symptoms by which one can recognize saintly persons, and the limbs of devotional service.

The Lord tells Uddhava that his question is unnecessary because the soul is never really bound by the material nature. It is simply an illusion to think that the material body, which is created by the influence of the three modes of material nature, is the self. Only due to such illusion does the living entity suffer, just as one experiences distress in a dream. Of course, material nature is not an illusion—it actually exists, just as the living entities also exist, both being potencies of the Supreme Personality of Godhead. It is the dream that he is a part of the material nature that constitutes the illusion of the living entity. Thus, the soul is never actually bound because his existence is always superior to that of matter.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Personality of Godhead is the master of all potencies. It is only by

speculation that the ignorant conditioned souls imagine that the Lord is devoid of variegatedness. Although the living entity is part and parcel of the Lord's superior potency, he now identifies with the inferior potency of the Lord and thus experiences conditional life. The living entity is liberated when contacts the superior potency of the Lord, which has three divisions—*hladini*, or spiritual pleasure; *sandhini*, or eternal existence; and *samvit*, or all-pervading knowledge. The Lord's existence is *sac-cid-ananda* and He never becomes forgetful. The living entities, however being minute in quantity, are sometimes conditioned and sometimes liberated.

The neutral state of the three modes of material nature is called *pradhana*. When the three modes of material nature interact, they compete for control over the tiny living entities, thus creating a variety of manifestations. When the conditioned soul desires to free himself from the entanglements caused by the modes of material nature, he must take to the devotional service of the Lord, which can elevate him to the spiritual world. In the spiritual sky, everyone possesses spiritual bodies that are not subject to change. In such a liberated state of existence, there is no possibility of being influenced by the three modes of material nature.

After understanding one's eternal nature, one can see that he was never really a part of this material world. On the spiritual platform, there is no existence of the conception of liberation and bondage. Being the marginal energy of the Supreme Lord, one should use his minute independence to engage in the Lord's devotional service and thus revive his original consciousness, which is eternal, full of knowledge, and full of bliss. In such a state, there is no chance of once again falling into illusion.

#### TEXT 5.2

***soka-mohau sukham duhkham dehapattis ca mayaya svapno yathatmanah  
khyatih samsrtir na tu vastavi || SB 11.11.2 ||***

#### TRANSLATION

**Just as a dream is an illusory creation of the mind, so lamentation, illusion, happiness, distress, and the bodily concept of life are simply creations of My illusory energy. That is to say, material existence is essentially illusory.**

**Srila Vishvanatha Cakravarti Thakura**

The nature of material bondage is being described in this verse. Lamentation, illusion, happiness, and distress, are all related to the material body. Gross bodily designations are accepted by the subtle body and thus a living entity falsely identifies himself as the enjoyer of material nature. Material existence, which is full of lamentation and illusion is not factual reality because it is a temporary display of the Lord's external energy, just like a dream, and thus has no relation with the eternal spirit soul.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The illusioned soul forgets his eternal existence and imagines that there is no Supreme Truth. Even in its most advanced stages, material life is simply ignorance. Just as when one dreams, there is no question of a pleasant dream being more real than a nightmare, so heavenly and hellish material existences are equally illusory. This material world is a manifestation of the Lord's external energy, just as the eternal spiritual sky is a manifestation of His internal energy. Although material nature is infinitely mutable and thus has no stable condition, it is real and not simply an illusion, like a mirage in the desert, because it is an emanation from the Supreme Reality. It is only our mistaking the material body as the self that constitutes illusion. One should therefore wake up from the dream of bodily identification and see the reality of the eternal Supreme Personality of Godhead.

**TEXT 5.3**

***vidyavidye mama tanu viddhy uddhava sarlrinam  
moksa-bandha-karl adye mayaya me vinirmite || SB 11.11.3 ||***

## TRANSLATION

**O Uddhava, you should understand that both ignorance and knowledge are creations of My Maya. Being expansions of My potency, they are beginningless, and are the cause of the living entities' bondage and liberation.**

**Srila Vishvanatha Cakravarti Thakura**

It may be questioned how Maya, being illusion, can influence the eternal spirit soul. The answer is that both knowledge and ignorance are two manifestations of the Lord's powerful energy, and which are the causes of liberation and bondage. Knowledge awards liberation and ignorance causes bondage. Being creations of the eternal energy of the Lord, knowledge and ignorance are beginningless, unlimited, and inexhaustible. In the Vedic literature, it is described that the Supreme Lord has an eternal energy known as Maya, which manifests in three features—*vidya*, *avidya*, and *pradhana*. *Pradhana* creates the material world, *avidya* creates the conditioned souls' misconceptions, and *vidya* removes those misconception and awards enlightenment.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The living entity, being the marginal energy of the Lord, can exist under the shelter of either knowledge or ignorance. When the living entity takes shelter of *vidya*, he remains in the liberated condition and when he takes shelter of *avidya*, he remains in bondage. *Vidya* and *avidya* are the two eternal energies of the

Supreme Lord. Followers of the *visistadvaita* philosophy address the living entities as *cit* and the material world as *acit*. According to the Vedic statement, *yathabhaso yatha tamah*, Sri JIva Gosvami has described the living entities as *jlvamaya* and matter as *gunamaya*. It is the mistaken identification of the living entities with matter that causes illusory material existence, or ignorance. When the living entities can see himself as the superior potency of the Lord, giving up his misidentification with the inferior potency of matter, he can return to his blissful condition in the spiritual sky.

#### TEXT 5.4

*ekasyaiva mamamsasya jivasyaiva maha-mate  
bandho 'syavidyayanadir vidyaya ca tathetarah || SB 11.11.4 ||*

#### TRANSLATION

**O intelligent Uddhava, the eternal living entities are My parts and parcels, for I am the Supreme Personality of Godhead. Ignorance is the cause of the living entities' bondage, and knowledge is the cause of their liberation.**

**Srila Vishvanatha Cakravarti Thakura**

The two energies of the Lord, *vidya* and *avidya*, influence the marginal potency, or living entities. When they are under the influence of *avidya*, the living entities are conditioned and when they are under the influence of *vidya*, they are liberated. As stated in the *Bhagavad-gita* (7.5):

*apareyam itas tv anyam prakrtim viddhi me param  
jiva-bhutam maha-baho yayedam dharyate jagat*

Besides this inferior nature, O mighty-armed Arjuna, there is another, superior

energy of Mine, consisting of all living entities who are struggling with material nature and are sustaining the universe.

There are many statements in the Vedic literature indicating that the Absolute Truth is one. Here the living entities are described as innumerable, being fragmental parts and parcels of the Lord. How can this apparent contradiction be reconciled? Lord Caitanya has informed us that the living entities are inconceivably simultaneously one with and different from the Absolute Truth. The external energy of the Lord has two features—*avidya* and *vidya*. Under the influence of these potencies the propensities of the *jivasakti* and *mayasakti* are eternally manifest. It is stated in the Vedas (*Katha Upanisad* 2.2.13):

*nityo nityanam cetanas cetananam  
eko bahunam yo vidadhati kaman*

The Lord is the prime eternal among all eternal. He is the supreme living entity of all living entities, and He alone is maintaining all life.

When the living entities are freed from the influence of *avidya* they attain liberation. However, the liberation of merging into the existence of Brahman is condemned. A devotee, although united with the Lord, keeps his individuality intact.

As stated in the *Visnu Purana* (6.7.61):

*Visnu -saktih para prokta ksetra-jnakhya tatha para  
avidya-karma-samjnanya trtlya saktir isyate*

The potency of Lord Visnu is summarized in three categories—namely, the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Lord is one without a second and the innumerable living entities, both conditioned and liberated, are His eternal fragmental parts and parcels. The

conditioned souls have been under the influence of *avidya* since time immemorial. However, with the help of *vidya*, they can attain liberation. Although the parts and parcels of the Lord are sometimes liberated and sometimes conditioned, there is no question of conditioning or liberation for the Lord Himself. *Avidya* and *vidya* can exert their supremacy over the parts and parcels of the Lord, but not the Lord Himself.

#### TEXT 5.5

*atha baddhasya muktasya vailaksanyam vadami te  
viruddha-dharminos tata sthitayor eka-dharmini || SB 11.11.5 ||*

#### TRANSLATION

**O Uddhava, I shall now describe the difference between the embodied spirit soul, who possesses the two contradictory natures of misery and happiness, and the eternally liberated Supreme Personality of Godhead.**

**Srila Vishvanatha Cakravarti Thakura**

In the previous chapter, Uddhava inquired from the Lord about the symptoms by which one can understand who is a conditioned soul and who is a liberated soul. In reply, the Lord explained that the characteristics of bondage and liberation may be understood in two divisions—as the difference between the ordinary conditioned soul and the eternally liberated Personality of Godhead, or as the difference between conditioned and liberated living entities in the *jiva* category. The *Vedas* confirm that the Supersoul is untouched by material contamination. The difference between the spirit soul and the Supersoul will be described in the following verses. The conditioned soul is full of lamentation whereas the Supersoul is full of bliss. They are both situated in the same body, but one of

them is fully independent and the other is completely dependent on the independent Lord.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

When the respective symptoms of the conditioned and liberated souls are carefully considered, there appears to be two contradictory natures. The conditional state is full of lamentation, and liberated state is the platform of boundless happiness. The Supersoul is the controller of all energies and the spirit soul, being the marginal energy, is always controlled.

#### **TEXT 5.6**

*suparnav etau sadrsau sakhayau yadrcchayaitau krta-nidau ca vrkse  
ekas tayoh khadati pippalannam anyo niranno 'pi balena bhuyan || SB 11.11.6  
||*

#### **TRANSLATION**

**There are two birds, the living entity and the Supersoul, who live together in a nest (heart) of a tree (the material body). They are similar in nature, both being spiritual, and they are inseparable friends. One bird (the living entity) enjoys the fruit of the tree, whereas the other bird (the Supersoul), does not partake of the fruit because He is in a superior position, on account of His potency.**

### **Srila Vishvanatha Cakravarti Thakura**



Just as a bird is separate from the tree he sits in, the spirit soul and the Supersoul are distinct from the material body, which is compared to a tree. Because both of them are of the same spiritual quality, they are naturally related as friends. While residing within the tree, one of them enjoys the fruit of that tree whereas the other one simply witnesses his friend's activities. This tree of material existence has its roots upwards and its branches down, as described in the *Bhagavad-gita* (15.1):

*sri-bhagavan uvaca  
urdhva-mulam adhah-sakham asvattham prahur avyayam  
chandamsi yasya parnani yas tam veda sa veda-vit*

The Supreme Personality of Godhead said: It is said that there is an imperishable banyan tree that has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas.

Two birds live in this imperishable banyan tree. One of them is the living entity who engages in eating the fruit of the tree, and the other is the Supersoul, who does not eat the fruit but remains always self-satisfied. It is also stated in the Vedas:

*dva suparna sayuja sakhaya samanam vrksam parisasvajate  
tayor anyah pippalam svady atty anasriann anyo 'bhicakaslti*

Two companion birds sit together in the shelter of the same pippala tree. One of them is relishing the taste of the tree's berries, while the other refrains from eating and instead watches over His friend. (*Svetasvatara Upanisad* 4.6)

**TEXT 5.7**

*atmanam anyam ca sa veda vidvan apippalado na tu pippaladah  
yo 'vidyaya yuk sa tu nitya-baddho vidya-mayo yah sa tu nitya-muktah || SB  
11.11.7 ||*

**TRANSLATION**

**The Supersoul, who does not taste the fruit of the tree and who is the shelter of eternal knowledge, knows all about Himself and the living entities. However, the living entity, who tastes the fruit of the tree is ignorant of both himself and the Supreme Lord. The living entity has been conditioned by the Lord's illusory energy since time immemorial, and the Supreme Lord, who is always in full knowledge, is eternally liberated.**

**Srila Vishvanatha Cakravarti Thakura**

The Supersoul knows Himself, as well as the living entities, and He does not eat the bitter fruit of the tree of material existence. The conditioned living entity, on the other hand, who tries to enjoy the fruits of his labor, neither knows himself nor the Supreme Lord. These living entities are eternally conditioned whereas the Supersoul is eternally full of knowledge. The word *vidya* in this verse refers to the internal spiritual knowledge of the Supreme Lord, which is distinct from material knowledge. In the *Gopala-tapani Upanisad*, it is stated:

There are two birds living as friends in the same tree—the living entity and the Supersoul. The living entity is a separated part and parcel of the Supreme Lord and he enjoys the fruits of his fruitive actions. The Supersoul is a plenary portion of the Supreme Lord, and He witnesses the actions of the living entity.

**Srila Bhaktisiddhanta Sarasvati Thakura**

There is always a distinction between the Supreme Lord, who is the supreme controller, and the living entities, who are His eternal servants. The Lord is the master of all potencies and the living entities are subordinate to Him. The Lord does not enjoy the fruits of *karma*, and He is omniscient. The living entity enjoys the fruits of his own *karma*, and he is ignorant. Due to ignorance, the living entity has been conditioned since time immemorial. If he reinstates himself as a servant of the Supreme Lord, then by the influence of spiritual knowledge, he becomes eternally liberated. In his conditioned state of existence, the living entity enjoys by acting piously and suffers by acting impiously. In the liberated state of existence, there is no question of piety or impiety because one is fully

devoted to the Supreme Lord and is not attached to the fruits of his *karma*.

#### TEXT 5.8

***deha-stho 'pi na deha-stho vidvan svapnad yathotthitah adeha-stho 'pi deha-sthah kumatih svapna-drg yatha || SB 11.11.8 ||***

#### TRANSLATION

**A liberated soul, although living within the material body, sees himself as distinct from the body, just as one who wakes up from a dream sees that it was not his real life. An ignorant person, however, thinks the body to be the self, just as a dreaming person takes what he sees to be his reality.**

#### **Srila Vishvanatha Cakravarti Thakura**

In the next nine verses, the Lord will explain the difference between the conditioned souls and the liberated souls. In a dream, one sees oneself in an imaginary body, but upon waking, one gives up all identification with that body. Similarly, one who has awakened to Kṛṣṇa consciousness no longer identifies with the gross or subtle material bodies, nor does he become affected by the happiness and distress of material life. On the other hand, a foolish person does not awaken from the dream of material existence and is afflicted with innumerable problems due to false identification with the gross and subtle material bodies. One should become situated in one's eternal spiritual identity. By properly identifying oneself as the eternal servant of Kṛṣṇa, one becomes relieved of his false material identity, and therefore the miseries of illusory existence immediately cease, just as the anxiety of a troublesome dream ceases as soon as one awakens to his normal, pleasant surroundings.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Although the subject matter of a dream may remain fresh in the mind of a person when he wakes up, the illusory nature of the dream is immediately realized by him. However, those who are sleeping in the lap of material nature cannot realize the illusory nature of their existence until they awaken by means of self-realization. The seer himself is eternal but his dreams at night and his experiences during the day are of no lasting importance, being no better than a phantasmagoria.

### **TEXT 5.9**

*indriyair indriyarthesu gunair api gunesu ca  
grhyamanesv aham kuryan na vidvan yas tv avikriyah || SB 11.11.9 ||*

### **TRANSLATION**

**A learned person who has seen the futility of material desires does not think that he performs the activities of the body. Indeed, he knows that the activities of the body, which amount to the senses contacting their objects, are going on automatically by the dictation of the three modes of material nature.**

## **Srila Vishvanatha Cakravarti Thakura**

One who is liberated from the bodily conception of life knows very well that he is not the doer and that nothing belongs to him. However, there are persons who claim to be transcendently situated and yet are seen to be fully under the influence of material desire. Such persons are nothing more than cheaters and so

must be considered the lowest of mankind

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The material body always interacts with the sense objects because in order to survive, the body must eat, drink, speak, sleep, and so on, but an enlightened person who knows the science of Krsna consciousness never thinks, “These sense objects are my property. They are meant for my pleasure.”

#### **TEXT 5.10**

*daivadhine satire ‘smin guna-bhavyena karmana  
vartamano ‘budhas tatra kartasmiti nibadhyate || SB 11.11.1 0||*

#### **TRANSLATION**

**Under the control of his previous deeds, a foolish person accepts a material body and proudly considers himself the doer of all activities. Thus he becomes entangled in all kinds of bodily affairs as the reactions to his fruitive activities that are actually carried out by the three material qualities.**

### **Srila Vishvanatha Cakravarti Thakura**

This material body is received as the result of one’s previous activities. While residing in this body, one manipulates his senses and engages them in various activities. In this way, he becomes entangled in the actions and reactions of work. How does it happen? Because he is bewildered by false ego, the

conditioned soul thinks himself to be the doer. This is stated in the *Bhagavad-gita* (3.27):

*prakrteh kriyamanani gunaih karmani sarvasah  
ahankara-vimudhatma kartaham iti manyate*

The spirit soul, bewildered by the influence of false ego, thinks himself the doer of activities that are in actuality carried out by the three modes of material nature.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Those who are bewildered by false ego foolishly claim to be the doers of all activities, which are actually carried out by the three modes of material nature. Accepting the material body as the self, they think that they are working independently, although their activities are fully under the control of material nature.

#### **TEXT 5.11**

*evam viraktah sayana asanatana-majjane  
darsana-sparsana-ghrana- bhojana-sravanadisu  
na tatha badhyate vidvan tatra tatradayam gunan || SB 11.11.11 ||*

#### **TRANSLATION**

**Learned persons who are fixed in detachment engage their senses in activities such as sleeping, sitting, traveling, bathing, seeing, touching, smelling, and hearing, but they never become entangled. By simply remaining as a witness, they do not become entangled like foolish people.**

## **Srila Vishvanatha Cakravarti Thakura**

A foolish person, as a result of his attachment for material objects, enjoys sense gratification but then becomes entangled in material bondage. However, according to the logic of *vadita anuvrtti*, a liberated person is never entangled, even if he seems somewhat connected with material happiness and lamentation. One who is actually detached from matter, even though he may accept material objects for the maintenance of his body, remains aloof as the witness of his activities.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

An intelligent and experienced person is never compelled to act under the influence of the three modes of material nature. He remains detached from activities like sleeping, sitting idly, and traveling, and is not forced to perform activities like looking, touching, smelling, and eating.

**TEXT 5.12-13**

*prakṛti-stho 'py asamsakto yatha kham savitanilah  
vaisaradyeksayasanga-sitaya chinna-samsayah  
pratibuddha iva svapnan nanatvad vinivartate || SB 11.11.12-13 ||*

**TRANSLATION**

**Although everything rests in space, it does not mix with anything, the sun is not affected by the water in which its reflection appears, and the wind that blows everywhere is not affected by the aromas it carries. Similarly, a self-realized soul is detached from the material body and the world he lives in.**

**He is like someone who has awakened from a dream. With the sword of knowledge sharpened by detachment, the self-realized soul cuts to pieces all doubts born of misidentification with matter, and thus withdraws his mind from the temporary displays of Maya.**

**Srila Vishvanatha Cakravarti Thakura**

How is such detachment possible? The answer is provided here by giving the examples of space, the air, and the sun. One who has cut-off the attachment of his senses for their objects by utilizing the sharp weapon of renunciation, can remain aloof from the material body and the material world.

**Srila Bhaktisiddhanta Sarasvati Thakura**

A self-realized soul is freed of all doubts when he directly experiences his eternal spiritual identity. Lord Krsna is the Supreme Personality of Godhead, and nothing is separate from Him. Such an understanding frees one from all doubts. As stated here, just like the sky, the sun, or the wind, one who is self-realized is not entangled, although situated within the material creation of the Lord.

**TEXT 5.14**

***yasya syur vita-sankalpah pranendriya-mano-dhiyam vrttayah sa vinirmukto deha-stho 'pi hi tad-gunaih || SB 11.11.14 ||***

**TRANSLATION**

**A person is known to be actually liberated from the gross and subtle**



**material bodies when all the functions of his body and mind are performed without material desires. Although possessing a material body, such a person is not in bondage.**

### **Srila Vishvanatha Cakravarti Thakura**

Uddhava had asked, “How does a liberated person live?” The answer is that although the material body and mind are subject to lamentation, illusion, hunger, lust, greed, insanity, frustration, and so on, one who remains active in this world without attachment is considered *vinirmukta*, or completely liberated.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Those who have no material desires are not influenced by the three modes of material nature, even though they are situated within the material world. Their vital energy, senses, mind, and intelligence are purified when engaged in the devotional service of Lord Kṛṣṇa. Non-devotees are the servants of their material desires, whereas devotees are the servants of the Supreme Lord.

**TEXT 5.15**

*yasyatma himsyate himsrair yena kincid yadrcchaya  
arcyate va kvacit tatra na vyatikriyate budhah || SB 11.11.15 ||*

**TRANSLATION**

**Sometimes, one may be tormented by a miscreant or attacked by a ferocious animal, and at other times, one may be shown all respect and worshiped.**

**One who does not become angry when attacked, or satisfied when worshiped, is certainly most intelligent.**

**Srila Vishvanatha Cakravarti Thakura**

What are the symptoms of a liberated soul? The answer is given here and the next two verses. If one does not become angry when attacked for no apparent reason, and if one does not become enlivened when glorified or worshiped, then one has passed the test of self-realization and is considered fixed in spiritual intelligence. Yajnavalkya has said that when a person doesn't become angry when pierced by sharp thorns, and doesn't become elated when shown great respect, he must be considered actually intelligent.

**Srila Bhaktisiddhanta Sarasvati Thakura**

A person who is not affected, whether he is tortured or worshiped, is a liberated soul, although living in this world.

**TEXT 5.16**

***na stuvita na nindeta kurvatah sadhv asadhu va  
vadato guna-dosabhyam varjitah sama-drn munih || SB 11.11.16 ||***

**TRANSLATION**

**A saintly person views everyone with equal vision, and so he is not affected by what ordinary person considers good or bad. Although he certainly sees how others are performing beneficial or horrible work, and speaking**

**intelligently or foolishly, he does not wish to praise or criticize anyone.**

**Srila Vishvanatha Cakravarti Thakura**

A liberated soul neither blasphemes nor praises people who are engaged on the material platform.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The equipoised sage who does not see material qualities and faults is liberated. He therefore neither glorifies anyone nor blasphemes anyone.

**TEXT 5.17**

*na kuryan na vadet kincin na dhyayet sadhv asadhu va  
atmaramo ‘naya vrttya vicarej jada-van munih || SB 11.11.17 ||*

**TRANSLATION**

**For the sake of maintaining his body, a liberated soul does not act, speak, or think in terms of material duality, considering something to be good and something else to be bad. Rather, he is detached in all circumstances, taking pleasure in self-realization. Thus he wanders about in his own mood, appearing like a dullard to outsiders.**

**Srila Vishvanatha Cakravarti Thakura**

A person who does not possess the above-mentioned qualities should be understood to be a conditioned soul.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

A self-satisfied devotee of the Lord does not divert his attention to observe the activities of materialists. Thinking how everything can be utilized in the service of the Lord, he never views material objects as meant for his gratification. He has no conception of good and bad because he sees how everything can be used for the satisfaction of the Lord. To the external vision of ordinary people, however, he may appear to be acting on the material platform.

#### **TEXT 5.18**

*sabda-brahmani nisriato na nisriayat pare yadi  
sramas tasya srama-phalo hy adhenum iva raksatah || SB 11.11.18 ||*

#### **TRANSLATION**

**If, after thoroughly studying the Vedic literature one makes no endeavor to fix his mind on the Supreme Personality of Godhead, then his endeavor is like that of a man who works very hard to take care of a cow that gives no milk. In other words, the fruit of one's laborious study of Vedic knowledge is nothing more than the labor itself.**

### **Srila Vishvanatha Cakravarti Thakura**

In this verse, the word *pare* indicates the Supreme Personality of Godhead, and not the impersonal Brahman. It will be seen later on that Lord Kṛṣṇa, the speaker of this verse, repeatedly refers to Himself as the Supreme. An impersonal interpretation of this verse would therefore be contradictory and illogical. If one's aim is opposed to pleasing the Lord, then all his endeavors are futile, just like the labor of a person who maintains a barren cow.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The maintainer of a cow that does not give any milk does not receive any profit in exchange for his service. Similarly, the endeavor of a person who has very strenuously studied the Vedic literature will not prove fruitful if he has not concluded that he must devote himself to the service of the Supreme Lord.

#### **TEXT 5.19**

*gam dugdha-doham asatim ca bharyam deham paradhanam asat-prajam ca  
vittam tv atirthi-krtam anga vacam hinam maya raksati duhkha-duhkhi || SB  
11.11.19 ||*

#### **TRANSLATION**

**My dear Uddhava, that person is certainly most miserable who maintains a cow that gives no milk, an unchaste wife, a body that is completely dependent upon others, useless children, and wealth not utilized for a good purpose. Similarly, one who makes a study of the Vedic literature that is devoid of My glories is certainly most miserable.**

### **Srila Vishvanatha Cakravarti Thakura**

One who is actually learned can appreciate that everything perceived through the bodily senses are expansions of the Supreme Personality of Godhead, and that nothing exists independently of Him. In this verse, through various examples, it is concluded that the power of speech is useless if not engaged in glorifying the Supreme Lord. It is a fact that in this world, a person labors uselessly while maintaining false hopes. There is the example of the cow that gives no milk. When a cow no longer gives milk, one still must work hard to protect her, because no one will purchase such a cow. The owner of the cow may hope, “Perhaps she will again become pregnant and give some milk.” Then, when this hope is smashed, the owner becomes indifferent to cow, and for this, he must suffer in the next life, after going through so much trouble in this life.

Another example is that a man may discover that his wife doesn’t care for him any more. Still, he may go on caring for such a useless woman, thinking, “If I work hard and supply her everything she desires, she will surely love me in return.” Unfortunately, such unchaste women generally do not change their attitude and so the husband simply labors without any pleasing result.

Another example is that one who has attained wealth by the mercy of God must give in charity to the deserving persons and causes. If such an opportunity presents itself and one refused to give charity due to selfishness, one is considered a miser in this life, and in the next life, he will be poverty-stricken.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

One who maintains a cow that does not produce milk, an unchaste wife, a body that is completely dependent upon others, sons that are not of good character, and wealth that is not used for good purposes, suffers miseries, as do those who do not hear and chant the glories of the Supreme Lord.

*yasyam na me pavanam anga karma sthity-udbhava-prana-nirodham asya  
lilavatarepsita-janma va syad vandhyam giram tam bibhryan na dhirah || SB  
11.11.20 ||*

## TRANSLATION

**O Uddhava, an intelligent person should never read literature that does not describe My activities, which purify the entire universe. It is I who creates, maintains, and annihilates the cosmic manifestation. Any so-called knowledge that does not recognize these activities of Mine is simply barren and is not acceptable to those who are actually intelligent.**

**Srila Vishvanatha Cakravarti Thakura**

In the Vedic literature, the Absolute Truth is sometimes described as Brahman, sometimes as Paramatma, and sometimes as Bhagavan. Just to clarify the actual purpose of the Vedic literature, it is being said in this verse: “Those literatures that do not glorify the pastimes of My various incarnations, which are beneficial to all living entities throughout the universe, are to be avoided by saintly persons. Even Vedic statements that are devoid of the glorification of My transcendental pastimes, should never be studied by learned persons.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

In this verse the Lord explains that the literatures approved for the devotees are those that glorify the Lord’s pastimes as the *purusa-avatara* and the *lila vataras*, culminating in the personal appearance of Lord Krsna Himself. Even Vedic literatures that neglect the Supreme Personality of Godhead should be ignored. This fact was also explained by Narada Muni to Srila Vyasadeva, the author of the Vedas, when the great Vedavyasa felt dissatisfied with his work.

TEXT 5.21

*evam jijnasayapohya nanatva-bhramam atmani uparameta virajam mano  
mayy arpya sarva-ge || SB 11.11.21 ||*

TRANSLATION

**After coming to this conclusion of knowledge, you should remove the misconception that the material body is the self, and you should fix your mind upon Me, the all-pervading Lord, and thereby free yourself from material existence.**

**Srila Vishvanatha Cakravarti Thakura**

The conclusion of knowledge is herein being described. To identify with one's gross and subtle bodies, to think that the innumerable living entities are ultimately one, and to think that human beings and demigods possess different types of souls—these are all misconceptions. One should give up such misconceptions by the process of devotional service and fix his mind on the Supreme Lord. In this way, one will attain realization of the Personality of Godhead on the strength of his knowledge in devotional service. This is confirmed in the *Bhagavad-gita* (18.55):

*bhaktya mam abhijanati yavan yas casmi tattvatah  
tato mam tattvato jnatva visate tad-anantaram*

One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.



## **Srila Bhaktisiddhanta Sarasvati Thakura**

As long as one considers the body as the self, various misconceptions will pollute his mentality. By full engagement in the devotional service of the Supreme Lord, one gains respite from the endeavors for sense gratification, being resolute in his determination to use everything for the Lord's satisfaction. The acceptance of anything as not being related to the Lord and thus meant for one's sense gratification, is the cause of material bondage. One should therefore avoid this misconception by coming to the true conclusion of knowledge, that the Supreme Lord is the sum total of everything.

**TEXT 5.22**

*yady aniso dharayitum mano brahmani niscalam  
mayi sarvani karmani nirapeksah samacara || SB 11.11.22 ||*

**TRANSLATION**

**My dear Uddhava, if you cannot detach your mind from the objects of the senses and thus absorb it completely in Me, then offer the results of all your activities to Me, without considering the fruits of your labor to be your personal property.**

## **Srila Vishvanatha Cakravarti Thakura**

If one offers the results of all activities to Lord Krsna, one will gradually become detached from the false egoistic conception of life. When the mind becomes purified by such detachment, transcendental knowledge becomes manifest within the heart. When the mind remains absorbed in transcendental

understanding, it can come to the spiritual platform, as described in *Bhagavad-gita* (18.54):

*brahma-bhutam prasannatma na socati na kanksati samah sarvesu bhutesu mad-bhaktim labhate param*

One who is thus transcendently situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.

It is not difficult to understand the preliminary teachings of the Lord which stress the distinction between matter and spirit—between the living entity and his material body. When one surpasses the stage of simple self-realization and begins meditation upon the Supreme Personality of Godhead and rendering service unto Him, he can enter into a personal relationship with the Absolute Truth. Such a revival of one's dormant love for God dispels all traces of illusion whereby one thinks that this world is ultimate reality. By experiencing the reality of one's relationship with the Supreme Lord, one automatically becomes detached from mundane society, friendship, and love. Ultimately, such rendering of devotional service enables one to go back home, back to Godhead and thus personally associate with the Lord.

The simple offering of the results of one's activities to the Lord certainly purifies one's existence and enables one to comprehend the preliminary instructions of the spiritual master in disciplic succession. Still, if one truly aspires to fix his mind in the service of the Lord, then he should associate with pure devotees of the Lord and render regulated service in their association.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The conditioned soul, being in the bodily concept of life, is generally not inclined to offer the results of his activities to the Supreme Personality of Godhead. Being materially conditioned, he considers himself to belong to a particular family, society, and nation instead of understanding himself to be the eternal servant of the Personality of Godhead. The conditioned souls try to alleviate their suffering by exercising their minds in speculating in various ways, but such endeavors will never free them from illusion. It behooves one to begin

offering the results of his activities for the service of the Lord, as this will lead him to the proper understanding of his self.

TEXT 5.23-24

*sraddhalur mat-kathah srnvan su-bhadra loka-pavanih  
gayann anusmaran karma janma cabhinayan muhuh*

*mad-arthe dharma-kamarthan acarana mad-apasrayah  
labhate niscalam bhaktim mayy uddhava sanatane || SB 11.11.23-24 ||*

TRANSLATION

**My dear Uddhava, My faithful devotees always hear about and glorify My allauspicious characteristics. They meditate on Me and enact My pastimes through dramatic performances, thus taking full shelter of Me. They cultivate religiosity, economic development, and sense gratification only in relation to Me, and in this way, attain pure devotional service to Me, the Supreme Personality of Godhead.**

**Srila Vishvanatha Cakravarti Thakura**

After explaining the characteristics of *jnana-yoga*, Sri Krsna now describes the characteristics of *bhakti-yoga*. In this connection, the faithful *jnanis* have been separated from those who have no connection with Krsna consciousness. Because the word “faithful” has been used right from the beginning of this discussion, it is to be understood that only a faithful person can come to the platform of devotional service. When one regularly engages in hearing the glories of the Lord, while offering the results of his activities for His satisfaction, one can attain perfection in devotional service. Until one becomes actually detached from matter, one should continue to perform his prescribed duties,

offering the results in the devotional service of the Lord.

Lord Kṛṣṇa's pastimes of stealing butter from the elderly *gopis*, enjoying life with His cowherd boyfriends and the young *gopis*, playing His flute and engaging in the *rāsa* dance, and so on, are all-auspicious spiritual activities. There are many authorized songs and prayers glorifying these pastimes of the Lord, and by constantly chanting them one will automatically be fixed in *smaranam*, or remembrance of the Supreme Personality of Godhead. The Lord exhibited His opulences upon His birth in Kamsa's prison and at the birth ceremony subsequently performed by Nanda Maharaja in Gokula. The Lord further performed many adventurous activities, such as chastising the serpent Kaliya and many other demons. One should regularly take part in the ceremonies commemorating Kṛṣṇa's pastimes, such as the Janmastami celebration glorifying the Lord's birth. On such days one should worship the Deity of Lord Kṛṣṇa and the spiritual master and thus remember the Lord's pastimes. One should give food grains and cloth to the *brahmanas* and Vaisnavas. One should serve the Vaisnavas by giving them *mahāprasada*, flower garlands, sandalwood paste, and cloth. One who desires to accumulate wealth should do so for the service of Lord Viṣṇu and the Vaisnavas.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

One who engages in hearing, glorifying, remembering and dramatically recreating the pastimes of the Lord will soon be freed from all material desire. One may take pleasure in spiritual festivals, performances of particular pastimes of Lord Kṛṣṇa, or activities of other devotees of the Lord. In this way, one can continually increase one's faith in the Personality of Godhead. Those who have no desire to hear, glorify, or remember the transcendental activities of the Lord are certainly materially polluted and never achieve the highest perfection. Such persons spoil the opportunity of human life by devoting themselves to fleeting mundane topics that produce no eternal benefit. The real meaning of religion is to constantly serve the Supreme Personality of Godhead, whose form is eternal, full of bliss and knowledge. One who has taken full shelter of the Lord is completely uninterested in impersonal speculations about the nature of God. He uses his time to advance more and more in the unlimited bliss of pure devotional service.

TEXT 5.25

*sat-sanga-labdhaya bhaktya mayi mam sa upasita sa vai me darsitam sadbhir  
anjasa vindate padam || SB 11.11.25 ||*

TRANSLATION

**One who has attained devotional service through the association of devotees always engages in worshiping Me. As a result of his devotion, he easily attains My association in My eternal abode in the spiritual sky, which was revealed to him by My devotees.**

**Srila Vishvanatha Cakravarti Thakura**

One may ask how such surrender or devotion is actually achieved. The Lord gives the answer in this verse. One must live in a society of devotees. By such association, one will be engaged twenty-four hours a day in the various processes of devotional service. The pure devotees of the Lord can reveal the spiritual world by their transcendental sound vibration, making it possible for even a neophyte devotee to experience the Lord's abode. Being thus enlivened, the neophyte makes further progress and gradually becomes qualified to personally serve the Personality of Godhead in the spiritual world. By constantly associating with devotees and learning from them about devotional science, one quickly achieves a deep attachment for the Lord and the Lord's service, and such attachment gradually matures into pure love of Godhead.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Materialists often challenge that the chanting of the holy names of the Lord is simply a mundane activity. They therefore conclude that any kind of concocted *mantra* is as good as chanting the holy names of the Lord. Just to establish the truth of the matter, the Lord herein describes the genuine method for attaining His transcendental abode in the spiritual sky. One should avoid the association of impersonalists, who preach that the name and form of the Lord are products of Maya, or illusion. Actually, the impersonalists are envious of the devotees of the Lord and so they take every opportunity to deride them, thus simply creating disturbances. It is only by hearing from the pure devotees of the Lord that one can understand the truth about the Supreme Lord and His eternal abode.

TEXT 5.26-27

*sri-uddhava uvaca  
sadhus tavottama-sloka matah kidrg-vidhah prabho  
bhaktis tvayy upayujyeta kidrsi sadbhir adrta*

*etan me purusadhyaksa lokadhyaksa jagat-prabho  
pranatayanuraktaya prapannaya ca kathyatam || SB 11.11.26-27 ||*

TRANSLATION

**Sri Uddhava said: O Uttama-sloka! O Lord, who is glorified by select prayers, what kind of person do You accept as a genuinely saintly person? What kind of devotional service is approved by You as worthy of being offered to Your Lordship? O Lord of Vaikuntha! O master of the universe, I am fully surrendered unto You and have no shelter other than Your lotus feet. Kindly explain this to me.**

**Srila Vishvanatha Cakravarti Thakura**

The word *purusadhyaksa* in this verse indicates that Lord Krsna is the master not only of all the demigods, but of the *purusa-avatars*. The word *lokadhyaksa* indicates that Lord Krsna is the master of Vaikuntha. Uddhava also addresses Lord Krsna as *jagat-prabhu*, because the Lord mercifully incarnates within the material world for the purpose of delivering the pious conditioned souls. The word *pranataya* indicates that Uddhava is a surrendered soul and not an impersonalist who refuses to bow down to the Supreme Personality of Godhead. In this verse, Uddhava says that he is *anuraktaya*, or attached to Lord Krsna with love. Although some great devotees like Arjuna sometimes worshiped the demigods, just to acknowledge their exalted positions within the universe, Uddhava never adored anyone but the Supreme Lord.

TEXT 5.28

*tvam brahma paramam vyoma purusah prakrteh parah  
avatirno 'si bhagavan svecchopatta-prthag-vapuh || SB 11.11.28 ||*

TRANSLATION

**My dear Lord, although You are transcendental to material nature, and like the sky, You are never entangled in any way, You assume different forms of incarnation in this world, according to the desires of Your devotees.**

**Srila Vishvanatha Cakravarti Thakura**

The pure devotees of the Lord are interested in delivering the conditioned souls from their ignorance. As such, they are considered to be direct representatives of the Lord and thus non-different from Him. Although the Lord is fully self-satisfied and thus not at all interested in the affairs of this material world, still, by His causeless mercy, He sometimes incarnates just to propagate His devotional

service for the benefit of the ignorant conditioned souls.

Thus, it must be concluded that the Lord descends in various forms as incarnations for the pleasure of His devotees. He also appears as the Deity so that His devotees can render service unto Him. The Lord is non-different from His devotees because He preaches devotional service through His devotees. This has been expressed by Sri Narada: “Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements.” Thus, the devotees are considered to be non-different from the Lord. The Lord is self-satisfied, and so is indifferent to this material world, and yet He incarnates to preach devotional service to Himself. By His own sweet will, He assumes various forms, such as Kapila, Dattatreya, and Narada. Thus it is seen that although the Lord is one, He assumes many transcendental forms.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Uddhava said, “O Lord! You are the Supreme Brahman, the transcendental Personality of Godhead, the Lord of Vaikuntha. You have personally manifested in this world, by Your own sweet will. You have assumed innumerable forms of incarnation and now You have appeared in Your eternal two-armed form of Muralidhara, which is independent of Your features of Brahman, Paramatma, and four-armed Lord Narayana. You have directly descended to this world from Your eternal abode, Goloka Vrndavana.”

After reading this verse, unscrupulous people may think that Krsna appeared in this form before Uddhava as a manifestation of Brahman, or as an expansion of Paramatma. The devotees eternally serve the Supreme Personality of Godhead in the spiritual world in forms of full consciousness and bliss.

**TEXT 5.29-32**

*sri-bhagavan uvaca  
krpalur akṛta-drohas titikṣuh sarva-dehinam  
satya-saro ‘navadyatma samah sarvopakarakah*



*kamair ahata-dhir danto mrduh sucir akincanah  
aniho mita-bhuk santah sthiro mac-charano munih*

*apramatto gabhiratma dhrtiman jita-sad-gunah amani mana-dah kalyo  
maitrah karunikah kavih*

*ajnayaivam gunan dosan mayadistan api svakan  
dharman santyajya yah sarvan mam bhajeta sa tu sattamah || SB 11.11.29-32 ||*

## TRANSLATION

The Supreme Personality of Godhead said: O Uddhava, a saintly person is merciful and so is never inclined to give pain to others. Even if others are aggressive, he is tolerant and forgiving towards all. His purpose in life comes from the truth itself, he is free from envy, and his mind is equipoised in happiness and distress. He dedicates his time to work for the welfare of others. His intelligence is never bewildered by material desires, and he has learned to control his senses. His behavior is always pleasing, never harsh and always exemplary, and he is free from possessiveness. He never endeavors like ordinary worldly people, and he strictly controls his eating and so he always remains peaceful and steady. A saintly person is thoughtful and accepts Me as his only shelter. Such a person is very cautious in the execution of his duties and is not disturbed even in a distressing situation. He has conquered over the six material qualities—hunger, thirst, lamentation, illusion, old age, and death. He is free from all desire for prestige, and he offers respect to others. He is expert in reviving the Kṛṣṇa consciousness of others and so he never cheats anyone. Rather, he is a well-wishing friend to all, being most merciful. Such a saintly person must be considered the most learned of men. He perfectly understands that the ordinary religious duties prescribed by Me in various Vedic scriptures possess favorable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life. Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities.

## Srila Vishvanatha Cakravarti Thakura

The Supreme Lord says that there are two types of saintly persons. Those who perform devotional service mixed with *karma*, or *jnana*, and those who engage in unalloyed devotional service. The first class of saintly persons is described in the first three verses. The word *krpalu* indicates that one is not able to tolerate others' distress. *Akrta-droha* indicates that a devotee does not wish misery even for his enemy. *Titiksu* means that he tolerates others' neglect, and forgives the offenses committed against him. *Satya-sara* indicates that a devotee is always fixed in the truth. *Anavadyatma* means that a pure devotee is devoid of envy, and never unnecessarily criticizes others. *Sama* means that he is equal in both happiness and distress, as well as in honor and dishonor. *Sarvopakaraka* means that a devotee is always engaged in acts meant for the welfare of others. *Kamairahata-dhl* indicates that a devotee is not agitated by lusty desires because, *danta*, his senses are completely under control. *Mrdu* means that his heart is gentle, and *suci* means that he is pure, and always careful to observe the prescribed etiquette. The word *akincana* indicates that a devotee doesn't claim anything as his own because He knows that everything belongs to the Lord. The word *aniha* means detached from all worldly activities. *Mitabhuk* refers to a person who eats pure and simple food, and just enough to maintain a healthy condition of the body. *Santa* means peaceful in mind. *Sthira* means to remain fixed in one's occupational duties and devotional activities. *Mat-sarana* indicates that the devotee has taken complete shelter at the lotus feet of Sri Krsna. *Muni* refers to a thoughtful man. *Apramatta* means cautious, and not mad. *Gabhiratma* means he whose nature is unfathomable. *Dhrtimana* means one is not agitated by the urges of the tongue and genitals. *Amani* means devoid of the desire for respect. *Manada* means to give respect to others. *Kalya* means that the devotee is expert in preaching to others. *Maitra* indicates that by his missionary activities, a devotee is friendly to everyone. *Karunika* means that a devotee mercifully tries to bring people to a sane condition of life. *Kavi* indicates that a devotee performs all of his activities expertly. These are the twenty-eight qualities of a pure devotee.

A pure devotee who possesses the above-mentioned qualities is understood to have attained the perfection of life. He no longer has any desire for liberation by merging into the existence of the Lord. In the beginning, one cultivates devotional service mixed with *karma*, and then one progresses to the practice of

devotional service mixed with *jnana*. The stage of perfection, however, is characterized as being devoid of *karma* and *jnana*. This is the meaning of pure devotional service. One who is thus situated on the transcendental platform is called *atmarama*, or *santa-bhakta*,

In the *Bhakti-rasamrta-sindhu* (3.1.34) it is said: “In this Dvaraka-dhama, I am being attracted by the Supreme Personality of Godhead, Krsna, who is personified spiritual bliss. Simply by seeing Him, I am feeling great happiness. Oh, I have wasted so much time trying to become self-realized through impersonal cultivation. This is a cause for lamentation!”

Srila Sukadeva Gosvami has said, “Being attracted by the qualities of Sri Hari, I had heard *Srimad Bhagavatam* from my father.”

The cultivation of knowledge is neglected by those engaged in the process of devotional service. In the *Bhakti-rasamrta-sindhu* (1.1.11) it is further stated: (*anyabhilasita-sunyam jnana-karmady-anavrtam anukulyena krsrianu- silanam bhaktir uttama*) “One should render transcendental loving service to the Supreme Lord Krsna favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”

As indicated in verse thirty-two, a pure devotee of the Lord is fully aware of the pious advantages of executing duties within the *varnasrama* system, and he is similarly aware of the harmful mistake of neglecting such duties. Still, having full faith in the Supreme Personality of Godhead, a devotee gives up all ordinary social and religious activities and engages fully in devotional service. He knows that Lord Krsna is the ultimate source of everything and that all perfection comes from Lord Krsna alone. Because of his extraordinary faith, the devotee is called *sattama*, or the best among all living beings.

In the *Srimad Bhagavatam* (5.18.12) it is said:

*yasyasti bhaktir bhagavaty akincana sarvair gunais tatra samasate surah  
harav abhaktasya kuto mahad-guna mano-rathenasati dhavato bahih*

One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods. But one who is not a devotee of the Lord has only material qualifications that are of little value. This is because he is hovering on the mental plane and is certain to be attracted by the glaring material energy.

## Srila Bhaktisiddhanta Sarasvati Thakura

In the first three verses, the twenty-eight qualities of a pure devotee are described. Among them, the seventeenth quality, *krsriaika sarana* is the most important, and the other twenty-seven are secondary.

1. *Krpalu*. A devotee cannot tolerate seeing the world merged in ignorance and suffering the whiplashes of Maya. Therefore he busily engages in distributing Krsna consciousness and is called *krpalu*, or merciful.
2. *Akṛta-droha*. Even if someone tries to harm a devotee, he does not try to retaliate. Indeed, he never tries to harm any living entity. The Mayavadis, on the other hand, are most envious and thus try to kill God, as well as the individuality of the living entities. Thus, the impersonalists are their own worst enemies, and they are certainly the enemies of their unfortunate followers. Fruitive workers are also envious of their self because they purposely absorb themselves in material affairs so that they do not have the chance to understand their eternal existence. In this world of survival of the fittest, everyone is engaged in exploiting others. It is only the devotees of the Lord who use his body, mind, and words, not only for his own benefit, but for the welfare of others.
3. *Titikṣu*. A devotee tolerates the offenses of others. He is detached from the material body, which is composed of skin, bones, blood, pus, urine, and so on, and so he forgives the obnoxious behavior of those who cannot appreciate the value of a devotee of the Lord.
4. *Satyanistha*. A devotee always remains fixed in the truth. He knows very well that he is the eternal servant of the Lord and thus does not waste his time by engaging in useless, material activities.
5. *Asuya*. A devotee is never envious. He knows that this world is a kind of phantasmagoria and so he never envies someone in any material condition. Therefore, he never unnecessarily criticizes others or causes any kind of disturbance.
6. *Samadarsi*. A devotee has equal vision. His goal is to attain the eternal Supreme Personality of Godhead and so he is not elated or disturbed by the

temporary happy or miserable conditions of this world. For him, all temporary material conditions are the same.

7. *Sarvopokaraka*. The devotee is a benefactor of all living entities. Neglecting one's own interest and working for the satisfaction of others is called *paropakara*, whereas causing trouble to others for one's personal gratification is called *parapakara*. A devotee always works for the satisfaction of Lord Krsna, who is the maintainer of all living entities, and so his activities are ultimately pleasing to everyone. Devotional service to Lord Krsna is the perfectional stage of welfare work because Lord Krsna is the supreme controller of everyone's happiness and distress. Foolish persons, under the influence of false egotism, considering themselves to be the benefactors of others, perform materialistic welfare work rather than attending to the eternal happiness of others. Because a devotee remains pure and engages in missionary activities, he is everyone's best friend.
8. *Vasana-variita-vicaraparayana*. A devotee has no material desires. Those who have given up the service of Krsna maintain a desire to become the master of all they survey. Thus, the conditioned soul is busily engaged in trying to lord it over material nature, although the Lord Himself is the actual enjoyer. Ordinary persons see all material things as objects for their personal gratification and thus try to acquire or control them. Ultimately a man wants to possess a woman and enjoy sex gratification with her. The Supreme Lord supplies the desired fuel that causes the fire of lust to burn painfully in one's heart, but the Lord does not give self-realization to such a misguided person. A liberated devotee, who is fully surrendered to Lord Krsna, enjoys a blissful life of devotional service and never becomes tempted by the seductions of the external world. The devotee does not follow the example of the foolish deer, who is attracted by the hunter's sweet music and then killed. He does not become attached to sumptuous eating, nor does he spend the whole day making arrangements for bodily comfort. A fully surrendered soul, who is devoted to the service of the Supreme Personality of Godhead, who is the only enjoyer, never sacrifices his auspicious position of steady intelligence, even in the face of so-called material opportunity.
9. *Danta*. A devotee is naturally repelled by sinful activities and controls his senses by dedicating all his acts to Krsna.
10. *Mrdu*. A devotee is gentle. Conditioned souls invariably consider others as friends or enemies, and they justify cruel behavior meted out to their

opponents. A devotee never considers others as his enemies and so never indulges in the tendency to take pleasure in the suffering of others.

11. *Suci*. A devotee is pure, both internally and externally because impurity and abomination cannot touch him. Simply by remembering such a pure devotee, one is freed from the tendency to sin. Because of his perfect behavior, a devotee is called *suci*, or pure.
12. *Akincana*. A devotee is free from possessiveness. He is not eager to enjoy or renounce anything because he considers everything to be Lord Kṛṣṇa's property. One who is *akincana* has no desire for religiosity, economic development, sense gratification, or liberation because he has no hankering for material enjoyment or renunciation.
13. *Aniha*. A devotee is indifferent to material acquisitions because he sees everything in relation to the Lord.
14. *Mitabhuk*. A devotee eats only as much as is required to maintain his health. Indeed, he accepts all types of material enjoyment only as much as is required. He is not feverishly attached to sense gratification, like the materialists. When necessary, a devotee can give up anything for Lord Kṛṣṇa's service, but he does not accept or reject anything for his personal prestige.
15. *Santa*. A devotee is peaceful because he abstains from material enjoyment, which is full of disturbances. He is indifferent to material enjoyment because he is constantly engaged in the Lord's service. Peaceful does not mean inactive. Because a devotee is active in service to the Lord, material enjoyers may wrongly consider him to be restless, just like themselves.
16. *Sthira*. A devotee is fixed in his determination, and is not restless. He is not situated on the platform of fearfulness because of material absorption.
17. *Saranagata*. A devotee is fully surrendered to the Lord. A devotee does not take pleasure in anything except serving Lord Kṛṣṇa, and so he is always attentive while executing his duties in devotional service.
18. *Muni*. A devotee is thoughtful and intelligent, and so he is not distracted from his path of spiritual advancement.
19. *Apramatta*. A devotee is without inebriation. Conditioned souls are more or less crazy but the devotee is sane, due to his being situated in his natural, or

constitutional position.

20. *Gambhiratma*. A devotee is grave. Being absorbed in the Absolute Truth, his mentality cannot be understood by gross materialists.
21. *Dhrtiman*. A devotee is firm and steady in his determination because he has fully controlled his tongue and genitals. In other words, he fully possesses the power of discrimination and does not irrationally change his position.
22. *Jita-sad-guna*. A devotee has conquered the six material qualities-hunger, thirst, illusion, death, fear, and lamentation.
23. *Amani*. A devotee is not proud. Even if he is famous, he does not take it very seriously.
24. *Manada*. A devotee is not one to brag about himself, under the influence of passion and ignorance. Rather, he offers all respects to others, since everyone is part and parcel of Lord Krsna.
25. *Kalya*, or *daksa*. A devotee is expert in making people understand the truth of Krsna consciousness.
26. *Maitra*. A devotee is a kind friend to everyone because he preaches Krsna consciousness, and never encourages them on the bodily platform.
27. *Karunika*. A devotee is most merciful because he tries to bring everyone to the platform of sanity, or Krsna consciousness.
28. *Kavi*. A devotee is poetic and very learned. He is expert in studying the transcendental qualities of Lord Krsna and is able to show the harmony and compatibility of the Lord's apparently contradictory qualities. This is possible through expert knowledge of the absolute nature of the Lord.

One who fully engages in the unalloyed devotional service of the Lord is expected to develop all of these transcendental qualities. In the beginning, the devotee should cultivate the limbs of devotional service while continuing to perform the duties of his occupation according to the rules prescribed in the scriptures. As the devotee becomes fixed in devotional service and freed from material desires, he can give up these regulations so that he can intensify his engagement on the spiritual platform. Thus he will gradually become a genuinely saintly person. Krsna consciousness has nothing to do with material enjoyment and renunciation. The conceptions that, "I am the enjoyer," and "I

have renounced something,” only apply to those who are in the bodily conception of life. The devotee thinks, “Nothing is mine because everything is owned and controlled by the Lord.”

TEXT 5.33

*jnatvajnatvatha ye vai mam yavan yas casmi yadsah bhajanty ananya-  
bhavena te me bhaktatama matah || SB 11.11.33 ||*

TRANSLATION

**My devotees may or may not understand Me in truth, how I am situated beyond the cosmic manifestation, but if they possess unalloyed devotion for Me, I consider them to be great personalities.**

**Srila Vishvanatha Cakravarti Thakura**

In this verse, the word *yavan* is used to indicate that Lord Krsna is unlimited, beyond the jurisdiction of material existence. Still, He is captivated by the love of His pure devotees. It is said that Lord Krsna never leaves Vrndavana, because of the love of the cowherd men and women. The word *yah* is used to indicate that the Absolute Truth appears as the son of Vasudeva. *Yadsa* indicates that the Lord is completely selfsatisfied, and *apta-kama* means, “one who has nothing to gain from anyone else.” Still, being captivated by the love of His devotees, the Lord sometimes appears to be dependent on them, needing them to fulfill His desires. Actually, the Supreme Personality of Godhead is always independent, but He reciprocates the love of His devotees and thus seems to be dependent upon them. For example, Lord Krsna appeared to be completely dependent upon Nanda Maharaja and mother Yasoda as a child in Vrndavana. The word *ajnatva* means “ignorant” and it indicates that sometimes a devotee may seem to be philosophically naive and bereft of a proper understanding of the Lord.



## **Srila Bhaktisiddhanta Sarasvati Thakura**

Although a materialist or impersonalist may appear to be very highly qualified, without Krsna consciousness, such a person will never attain the success of life. One must understand the personal feature of the Absolute Truth and surrender unto Him. Even if one is not very intelligent, if he simply accepts that he is the eternal servant of the Lord, he will certainly attain perfection. The residents of Vrndavana had no idea or didn't understand that Krsna is the Supreme Personality of Godhead. They simply loved Krsna as their most beloved and it is for this reason that they are considered perfect.

TEXT 5.34-41

*mal-linga-mad-bhakta-jana-darsana-sparsanarcanam  
paricarya stutih prahva-guna-karmanukirtanam*

*mat-katha-sravane sraddha mad-anudhyanam uddhava  
sarva-labhopaharanam dasyenatma-nivedanam*

*maj-janma-karma-kathanam mama parvanumodanam  
gita -tandava-vaditra- gosthibhir mad-grhotsavah*

*yatra bali-vidhanam ca sarva-varsika-parvasu  
vaidiki tantriki diksa madlya-vrata-dharanam*

*mamarca-sthapane sraddha svatah samhatya codyamah  
udyanopavanakrida- pura-mandira-karmani*

*sammarjanopalepabhyam seka-mandala-vartanaih  
grha-susrusanam mahyam dasa-vad yad amayaya*

*amanitvam adambhitvam krtasyaparikirtanam  
api dipavalokam me nopayunjyan niveditam*

*yad yad istatamam loke yac cati-priyam atmanah*

*tat tan nivedayen mahyam tad anantyaya kalpate || SB 11.11.34-41 ||*

## TRANSLATION

**My dear Uddhava, one will be able to give up false pride by cultivating these limbs of devotional service. One should purify himself by seeing, touching, worshiping, serving, and offering prayers of glorification and obeisance's to My form as the Deity, as well as to My pure devotees. One should hear My glories in the association of devotees and meditate upon Me. One should offer whatever he happens to possess to Me, considering himself to be My eternal servant. In this way, one should surrender unto Me. One should make arrangements for the celebration of festivals in relation to Me. These festivals should be celebrated in the temple with singing and dancing in ecstasy. One should, in the association of devotees, visit the holy places of pilgrimage that are related to Me and observe the vows meant for devotees, such as Ekadasi. One should receive initiation from a bona fide spiritual master and if able to do so, give donations for the construction of My temples. Most importantly, one should always consider himself to be My humble servant, and thus engage for My satisfaction without duplicity. As a menial servant, one should sweep the floor of the temple and then cleanse it with water and cow dung. When the floor is dry, one should sprinkle scented water over it and then draw auspicious *mandalas*. A devotee should not become proud, advertising himself as an exalted soul. If one offers to Me that which is most dear to him, that will please Me greatly and thus advance him on the path toward eternal life.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord said, “O Uddhava, you had asked Me to describe what kind of devotional service is pleasing to Me. Here is the answer—you should offer respect and worship to My deity form and to My devotees. You should offer all your possessions for My service, thinking that ‘everything I have has been given to me by the Lord for use in His service.’ With this attitude, one should offer to

the Deity whatever he has at his disposal. One should surrender one's body and very self at the lotus feet of the Lord. One should glorify the Lord's transcendental birth and activities, and sing His glories in the association of devotees. One should observe My festivals, such as Janmastami, with singing, dancing, and the playing of musical instruments. One should arrange for very opulent worship of the Lord by offering new clothes, ornaments, sweets, flower garlands, sandalwood paste, and so on, during festivals such as Holi.

One should observe religious vows like Ekadasi, worship the Deity, and one should arrange flower gardens, individually or collectively, for My service. One should arrange a place for enacting the pastimes of the Lord. One should sweep the temple of the Lord and then smear it with cow dung mixed with water. Thereafter, when the temple room is dry, one should sprinkle scented water and then decorate the floor with auspicious drawings. In this way, one should engage in My temple as a menial servant. Just as a servant of the king works for his satisfaction, one should engage in My service, giving up all sense of miserliness. One should give up the desire for personal aggrandizement. One should not use a ghee lamp that has been offered to Me for his own use, such as to illuminate his own room. One should only partake of that food which was first offered to Me. As dictated by etiquette, one should distribute the remnants of My food to the Vaisnavas, and then honor the *prasada* oneself. It is stated in the *sastra* that the merit one obtains by fasting for six months can be attained in Kali-yuga simply by partaking of one morsel of Lord Visnu's remnants. One should meditate upon My form within his heart, chant My holy names, accept the remnants of My food, drink the water that has washed My feet, and touch the remnants of My flowers to one's head. One who follows all these principles is to be considered as on the same platform as the infallible Lord Visnu. One should offer to Me the thing that is most dear to him in this world. However, although wine is very dear to Lord Baladeva, it should never be offered to the Deity because there is no mention of such a practice in the *sastra*. Among all these practices, the most effective is the offering of one's most dear thing for the service of the Lord.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Pure devotees never consider the things of this world to be meant for their personal enjoyment, without connection to Krsna consciousness. Pure devotees

consider themselves the eternal servants of the Lord, and never make false claims of being themselves the Lord. Knowing the pure devotee to be the Lord's representative, sent into this world by His mercy, fortunate people touch his feet, have his *darsana*, worship him, serve him, glorify him, offer obeisance's to him, and appreciate his transcendental qualities.

One should not consider the Deity, the Lord in the heart, and the pure devotees of the Lord to be separate from one another. One should know that the Absolute Truth is one, while manifesting in infinite varieties. One should faithfully hear about the Supreme Personality of Godhead from the spiritual master, while fully surrendering unto the Lord, offering all of one's possessions to Him in His service. Indeed, one should

consider his very self as being meant for the pleasure of the Lord and for no other purpose.

The word *varsa* refers to a period of time, as well as a tract of land. *Yatra* refers to the performance of religious celebrations current at various places and at various times. The performance of worship is called *balividhana*. There are two kinds of initiation, Vedic initiation and initiation conducted in pursuance of the Vedic literature. The word *diksa* indicates that one should be very eager to cultivate Kṛṣṇa consciousness. The word *harivasara* refers to the appearance day of the Lord, which should be nicely celebrated by all Vaisnavas. The firm determination to engage in the Lord's service is indicated by the word *vrata-dharana*.

Impersonalists do not accept the supremacy of the Supreme Personality of Godhead. One should give up the association of such persons and work, either individually or collectively, to make flower gardens and fruit orchards for the service of the Deity, *asramas* for the residence of devotees, and temples so that people in general can take part in the worship of the Lord. Giving up all false pride, one should sweep the floor of the Lord's temple, smear it with cow dung, sprinkle it with scented water, and then draw auspicious symbols, engaging just like a menial servant. One should never make such endeavors simply to enhance his prestige. One should never consider himself to be a great devotee, and one should never brag about his devotional activities. One should not employ a lamp that was offered to the Lord for serving his own purpose, such as illuminating his residence. One should never offer to the Lord something that was given to someone else, or used by him.

Being impelled by material desires, one should not utilize what is dear to him for his personal sense gratification. Rather, he should offer his favorite things for the service of the Supreme Lord. By doing so, one will attain eternal benefit. One should not become bewildered by thoughts of material enjoyment and thus forget the service of the Supreme Lord. All of one's wealth and family members should be engaged for the Lord's satisfaction and this will save one from increasing his material bondage.

TEXT 5.42

*suryo 'gnir brahmana gavo Vaisnavah kham maruj jalam  
bhur atma sarva-bhutani bhadra puja-padani me || SB 11.11.42 ||*

TRANSLATION

**O gentle one, you may worship Me in the sun, fire, *brahmanas*, cows, Vaisnavas, sky, wind, water, earth, individual soul, and all living entities.**

**Srila Vishvanatha Cakravarti Thakura**

Uddhava had asked, “Where should I worship You? The Lord herein replies, “There are eleven places where you can worship Me, such as the sun, fire and so on.”

TEXT 5.43-45

*surye tu vidyaya trayya havisagnau yajeta mam  
atithyena tu vipragrye gosv anga yavasadina*

*vaisriave bandhu-sat-krtya hr̥di khe dhyana-nisthaya  
vayau mukhya-dhiya toyē dravyais toya-purahsaraih*

*sthandile mantra-hr̥dayair bhogair atmanam atmani  
ksetra-jnam sarva-bhutesu samatvena yajeta mam || SB 11.11.43-45 ||*

## TRANSLATION

**My dear Uddhava, one should worship Me within the sun by chanting the *Purusa-sukta mantras*, by performing worship, and offering obeisance's. One should worship Me within fire with oblations of ghee, and one should worship the *brahmanas* as representing Me by respectfully honoring them as guests. One should worship Me within the cows by offerings them grass and grains. One should worship the Vaisnavas as being non-different from Me by showing them love and respect. I should be worshiped within the heart by meditation, and I should be worshiped within the air by the practice of *pranayama*. I should be worshiped within water by offerings of water and other paraphernalia, and I should be worshiped within the earth by the chanting of *mantras*. One should worship Me within all living entities by seeing the Supersoul present within everyone, thus seeing with equal vision.**

**Srila Vishvanatha Cakravarti Thakura**

How should I adore My worshipable Lord in all these manifestations? The answer is given in these three verses.

**Srila Bhaktisiddhanta Sarasvati Thakura**

It is not possible to understand the transcendental Lord simply by accumulating knowledge with the help of materially conditioned senses. Considering this, one

should not think of the sun, fire, the *brahmanas*, cows, Vaisnavas, the sky, air, water, the earth, and the individual spirit souls as devoid of any relation with the Absolute Truth, and thus to be avoided. Rather, one should accept all these entities as being favorable for the execution of one's devotional service. As soon as one sees anything as separate from the Lord's service, one will certainly neglect it. These entities should be accepted as worshipable because of their relationship with the Lord.

The things mentioned in these verses are to be worshiped in various manners. By the hymns of *Rk*, *Sama*, and *Yajur Vedas*, one should worship the sun. By offering ghee into the sacred fire, Agni is worshiped. By receiving them as honored guests, the *brahmanas* are worshiped. By feeding them nice grass, the cows are worshiped. By following his orders and thinking of him as an instructor and an eternal friend, a Vaisnava is worshiped. By constant meditation, the Lord within the heart is worshiped. The air is worshiped by considering the life-air to be the most important element. Water is worshiped by offerings of water and flowers. The earth is worshiped by performing the *nyasa mantras*. The Supersoul is worshiped by offering Him one's dearest possessions, and all living entities are worshiped by treating them with equal vision.

**TEXT 5.46**

*dhisriyesv ity esu mad-rupam sankha-cakra-gadambujaih yuktam catur-  
bhujam santam dhyayann arcet samahitah || SB 11.11.46 ||*

**TRANSLATION**

In this way, you should worship My transcendental four-armed form, holding a conch, disc, club, and lotus, with fixed attention.

**Srila Vishvanatha Cakravarti Thakura**

One should worship the Supreme Lord with a controlled mind, as being present in these entities. This worship is actually the worship of Lord Narayana, although it appears to be the worship of many separate entities. The worshipers of Sri Ramacandra should also meditate on their worshipable Lord and offer worship as prescribed herein.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

By worshiping all these as if they were independent entities, one will be considered a pantheist, or one who worships many gods. One should meditate on the form of Lord Narayana, who holds a conch, disc, club, and lotus in His hands, as being situated within all these entities. In this way, the worship of all these entities will be in relation to Lord Hari.

TEXT 5.47

*ista-purtena mam evam yo yajeta samahitah  
labhate mayi sad-bhaktim mat-smrtih sadhu-sevaya || SB 11.11.47 ||*

TRANSLATION

**One who worships Me in full concentration by performing sacrifices and activities meant for the welfare of others, attains unflinching devotional service unto Me. By rendering service to saintly persons, he achieves realized knowledge of Me.**

**Srila Vishvanatha Cakravarti Thakura**



An advanced devotee performs his service meticulously because it is his very life and soul. His austerities are never artificial because he keeps his body healthy so that he can properly execute his service to his spiritual master and the Supreme Lord.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The congregational chanting of the holy names of the Lord and the worship of the spiritual master are the best means for rising to the platform of pure devotional service. It is far better to chant the holy name of the Lord in the association of sincere devotees than to simply practice some form of dry renunciation or fruitive sacrifices. This is the process recommended for this age and those who are actually intelligent will perform *krsria-sankirtana* with great enthusiasm.

TEXT 5.48

*prayena bhakti-yogena sat-sangena vinoddhava  
nopayo vidyate samyak prayanam hi satam aham || SB 11.11.48 ||*

TRANSLATION

**O Uddhava, I am the supreme shelter and goal of life of the devotees. If one does not engage in My devotional service, which is received by the association of My pure devotees, there will be no means for his escaping material existence.**

**Srila Vishvanatha Cakravarti Thakura**

The paths of *jnana* and *bhakti* have both been described but here it is said that deliverance from material existence is possible only by devotional service, which is to be performed in the association of devotees. Pure devotional service to the Lord is called *kevala-bhakti*, whereas devotional service mixed with speculative propensities is called *guna-bhuta-bhakti*, or devotional service polluted by the material modes of nature. Actually, as stated in the *Srimad Bhagavatam*, pure devotional service automatically awards one knowledge and detachment. On the other hand, without devotional service, the cultivation of knowledge cannot award one perfection. Processes for spiritual perfection other than devotional service are described as being like the nipples on a goat's neck. One can never hope to get milk from such useless nipples and one cannot achieve perfection by any process other than devotional service.

In the *Srimad-Bhagavatam* (11.19.9) Sri Uddhava said:

*tapa-trayenabhihitasya ghore santapyamanasya bhavadhvaniha  
pasyami nanyac charanam tavanghri-dvandvatapatrad amrtabhivarsat*

My dear Lord, for one who is being cruelly burned in the blazing fire of material miseries, having fallen into the network of material existence, I do not see any other possible shelter besides Your two lotus feet, which are a shower of nectar extinguishing the fire of suffering.

In the *Srimad-Bhagavatam* (12.4.40) Sri Sukadeva Gosvami has said:

*samsara-sindhum ati-dustaram uttirtisor  
nanyah plavo bhagavatah purusottamasya  
lila-katha-rasa-nisevanam antarena  
pumso bhaved vividha-duhkha-davarditasya*

For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except that of cultivating devotion to the transcendental taste for the narrations of the Supreme Personality of Godhead's pastimes.

In the *Srimad-Bhagavatam* (4.31.12) Narada Muni has said:

*kim va yogena sankhyena nyasa-svadyayayor api  
kim va sreyobhir anyais ca na yatrātma-prado harih*

Transcendental practices that do not ultimately help one realize the Supreme Personality of Godhead are useless, be they mystic yoga practices, the analytical study of matter, severe austerity, the acceptance of *sannyasa*, or the study of Vedic literature. All these may be very important aspects of spiritual advancement, but unless one understands the Supreme Personality of Godhead, Hari, all these processes are useless.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Personality of Godhead alone is the ultimate goal and shelter of saintly persons. Religiosity, economic development, sense gratification, and liberation are not the ultimate goals of life. Although these are desired by the conditioned souls, they are full of inauspiciousness. By constantly engaging in the service of the Supreme Lord in the association of devotees, one certainly achieves the ultimate goal of life.

TEXT 5.49

*athaitat paramam guhyam srnvato yadu-nandana  
su-gopyam api vaksyami tvam me bhrtyah suhrt sakha || SB 11.11.49||*

TRANSLATION

**O Uddhava, O beloved descendant of the Yadu dynasty, because you are My servant, well-wisher, and friend, I shall now reveal to you the most confidential knowledge. Please hear these confidential topics from Me.**

**Srila Vishvanatha Cakravarti Thakura**

The sages headed by Saunaka have said in the first chapter of the *Srimad-Bhagavatam* (1.1.8) *bruyuh sriigdhasya sisasya guravo guhyam apy uta*, that a bona-fide spiritual master will impart transcendental knowledge unto the heart of a sincere disciple. Uddhava had surrendered to Lord Krsna, and in reciprocation, the Lord imparted to him transcendental understanding. It is a fact that only unto one who has absolute faith in the Supreme Lord and the spiritual master is the mystery of spiritual understanding revealed. Other processes of elevation are incapable of delivering the desired results because it is only by devotional service that the Lord becomes actually pleased. Simply by accepting the association of pure devotees and working under the direction of the spiritual master, one attains all perfection of life. This is the essential understanding gained by study of this chapter.

*Thus ends the translation of the fifth chapter of the Uddhava-gita entitled “The Symptoms of Conditioned and Liberated Living Entities” with the commentaries of Sri Visvanatha Cakravarti Thakura and chapter summary and purports of Srila Bhaktisiddhanta Sarasvati Thakura.*

## Chapter 6

### Beyond Renunciation and Knowledge

#### CHAPTER SUMMARY

In this chapter, the glories of *sadhu sanga*, and the superexcellence of the Vrajavasis' ecstatic love for Krsna, are described.

The association of saintly devotees can destroy one's attachment to material life and can even bring the Supreme Lord, Sri Krsna, under one's control. Neither mystic *yoga*, Sankhya philosophy, following religious principles, studying the Vedas, performing austerities, cultivating dry renunciation, performing welfare activities, giving charity, observing vows such as fasting, worshiping the demigods, chanting secret *mantras*, nor visiting holy places of pilgrimage can give one the same result. In every age there are demons, animals, birds, and other lower classes of beings who are in the modes of passion and ignorance, as well as human beings such as *vaisyas*, *sudras*, women, and outcastes who cannot study the Vedas. Nevertheless, by the association of saintly devotees, they can attain the supreme abode of the Lord. On the other hand, without such association, even those who very seriously endeavor for perfection in mystic yoga, the cultivation of knowledge, giving charity, observing vows, and practicing renunciation, are generally incapable of attaining the Supreme Personality of Godhead.

The young damsels of Vraja, ignorant of the true identity of Sri Krsna, considered Him to be their paramour. Simply by the influence of Lord Krsna's association, they attained the supreme Absolute Truth, which is rarely attained by even demigods like Lord Brahma. These *gopis* of Vraja were so deeply attached to Krsna that they considered an entire night in His association to be just a moment. When Akrura took Krsna and Baladeva to Mathura, the *gopis* considered a night in separation from Krsna to be as long as a *kalpa*. The *gopis*, who were afflicted by separation from Krsna, could not imagine anything pleasant other than Krsna's association. Therefore the *gopis'* love for Krsna is

certainly incomparable.

After imparting these instructions to Uddhava, Lord Sri Kṛṣṇa concluded by saying that he should give up the considerations of religion and irreligion as described in the *śrutis* and *smṛtis*, and instead take shelter of the example of the women of Vṛndavana.

TEXT 6.1-2

*sri-bhagavan uvaca  
na rodhayati mam yogo na sankhyam dharma eva ca  
na svadhyayas tapas tyago nesta-purtam na daksina  
vratani yajnas chandamsi tirthani niyama yamah  
yathavarundhe sat-sangah sarva-sangapaho hi mam || SB 11.12.1-2 ||*

TRANSLATION

**The Supreme Lord said: My dear Uddhava, the association of My pure devotees can destroy all one's material attachment. Such purifying association brings Me under the control of My devotees. One may perform yoga, engage in an analytical study of the material nature, practice non-violence, follow religious principles, study the Vedas, perform austerities, cultivate renunciation, perform fire sacrifices, undertake welfare activities, give charity, carry out severe vows, worship the demigods, chant secret *mantras*, and control the mind but even by performing such activities one does not bring Me under his control.**

**Srila Vishvanatha Cakravarti Thakura**

This chapter describes the glories of the association of devotees and the

Vrajavasis' incomparable love for Krsna.

The Supreme Lord said, “O Uddhava, the *astanga-yoga* system of practicing sitting postures and controlling the mind, the *sankhya-yoga* system of discriminating between matter and spirit, the practice of non-violence, the study of the Vedas, the performance of severe austerities, the practice of renunciation, the performance of welfare activities like digging wells, the pious act of giving charity, the observance of vows such as *caturmasya*, the performance of sacrifices, the worship of the demigods, and the chanting of Vedic *mantras* cannot control Me.”

The word *rodhayati* in this verse is singular, indicating that it should be applied separately to each of the processes described. It could also be the plural *rodhayanti* because of the other plural word in this verse, *vratani*. The verb *ruddha* means “to control.” The Lord therefore says, “Activities like yoga cannot control Me. I am not controlled by *astanga yogis*. They cannot attain My shelter.” This is purport of this verse.

The Supreme Lord said, “O Uddhava, the study of *sankhya* and the following of religious principles also cannot control Me. Study of the Vedas, performance of austerities, and a life of renunciation do not enable one to attain My shelter. The powerful process of devotional service is the only method of controlling Me and pleasing Me. It is an established fact that I am attained only by devotional service, and by no other means. One who simply associates with My pure devotees pleases Me, and so what can be said of one who renders devotional service to Me in the association of devotees? One advances on the path of devotional service in the association of devotees. Although activities like practicing yoga contain some degree of devotion, I am not controlled by the mixed devotion of such practitioners. Thus, the word *yatha* has been used in this verse, indicating that only when activities are performed in pure devotion are they fully pleasing to the Lord. Because the association of devotees destroys all of one's material attachment, it enables one to bring Me under control.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The relationships we establish in this temporary material world are not eternal, nor are they actually beneficial. The association of the Supreme Personality of

Godhead is attained by the association of His associates. The various methods for attaining perfection in life, such as the atheistic *sankhya* philosophical system, the theistic *sankhya* philosophical system, the performance of major and minor religious duties, the study of the Vedas, the performance of penances, cultivating a life of renunciation, engaging in welfare activities, giving charity, performing sacrifices, chanting Vedic *mantras*, taking bath in holy places, and controlling the mind and senses, are not as effective in pleasing the Lord as the association of His pure devotees. The Supreme Lord is unconquerable but He is controlled by the love of His pure devotees. All methods for achieving the ultimate goal of life that are followed by non-devotees cannot purchase the favor of the Supreme Lord.

TEXT 6.3-6

*sat-sangena hi daiteya yatudhana mrgah khagah  
gandharvapsaraso nagah siddhas carana-guhyakah*

*vidyadhara manusyesu vaisyah sudrah striyo ‘ntya-jah  
rajas-tamah-prakrtayas tasmims tasmin yuge yuge*

*bahavo mat-padam praptas tvastra-kayadhavadayah  
vrsaparva balir bano mayas catha vibhisanah*

*sugrivo hanuman rkso gajo grdhro vanikpathah  
vyadhah kubja vraje gopyo yajna-patnyas tathapare || SB 11.12.3-6 ||*

TRANSLATION

In every *yuga*, many who are influenced by the modes of passion and ignorance, including demons, animals, birds, Gandharvas, Apsaras, Nagas, Siddhas, Caranas, Guhyakas, Vidhyadharas, *vaifyas*, *£udras*, women, and others were able to come back home, back to Godhead, due to gaining the association of My devotees. Vrtrasura and Prahlada Maharaja also attained My transcendental abode due to the association of devotees, as did



**Vrsaparva, Bali Maharaja, Banasura, Maya, Vibhlsana, Sugriva, Hanuman, Jambavan, Gajendra, Jatayu, Tuladhara, Dharma-vyadha, Kubja, the *gopis* of Vrndavana, and the wives of the *brahmanas* that were performing sacrifices.**

### **Srila Vishvanatha Cakravarti Thakura**

These four verses describe how the Supreme Lord is directly controlled by the *gopis* of Vraja, and indirectly by demons like King Bana. There are two kinds of saintly persons—those who are engaged in activities based on devotional service, and those who are engaged in pure unalloyed devotional service. The controlling power of the former is indirect, whereas the controlling power of the latter is direct. The word *yatudhana* refers to demons, such as Tvastra and Vrtrasura. Prahlada received the association of Sri Narada even before his birth. Soon after his birth, Vrsaparva was rejected by his mother. He was then brought up by a sage and became a devotee of Lord Visnu . Bali Maharaja attained the association of Prahlada Maharaja. All these examples are given in the *Puranas*. When King Bana's arms were being cut off, he received the association of Mahadeva. While constructing their assembly house, the demon, Maya, had the association of the Pandavas. Vibhisana received Hanuman's association. The monkeys headed by Sugriva received Laksmana's association. Gajendra, the king of the elephants, received the association of Sri Narada in his previous life. The giant bird, Jatayu had Garuda's and Dasaratha's association. The stories of Vanika or Tuladhara are narrated in the *Mahabharata*, but it is unclear whose association they had received. The story of Dharma-vyadha, the nonviolent hunter, was described in the *Varaha Purana*. In a previous life, he somehow became a *brahma-raksasa*, or *brahmana* ghost, but was eventually saved. In a previous Kali-yuga he had the association of a Vaisnava king named Vasu. In the *Harivamsa*, it is stated that in her previous life, Kubja had the association of Narada. The sages of Dandakaranya who appeared as *gopis* in Vraja had the association of many saintly persons in their previous life, and the association of eternally perfect *gopis* in their next life. The wives of the *brahmanas* who were engaged in performing sacrifice had the opportunity to associate with Krsna's messengers, Mali and Tambuli, when they went to Mathura on business.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Simply by the influence of the devotees' association, all of one's incompetence is destroyed so that one became qualified to attain the service of the Supreme Personality of Godhead.

### **TEXT 6.7**

*te nadhita-sruti-gana nopasita-mahattamah  
avratatapta-tapasah mat-sangan mam upagatah || SB 11.12.7 ||*

### **TRANSLATION**

**These persons did not study the Vedas, worship saintly persons, or perform terrible austerities. They had attained My association simply as a result of the association of My devotees.**

## **Srila Vishvanatha Cakravarti Thakura**

According to the advancement they made by means of *sadhu-sanga*, the above-mentioned persons either achieved mixed devotional service or pure devotional service. There was no need for them to follow other *sadhanas*. They did not study the Vedas, which indicates that they did not approach sages who were well-acquainted with the Vedas. Similarly, they did not perform any austerities or execute any vows. They developed devotional service simply by the association of the Lord's devotees and thus ultimately attained His shelter.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Without following any other *sadhana*, simply by the influence of the devotees' association, one can attain the devotional service of Supreme Lord.

**TEXT 6.8**

***kevalena hi bhavena gopyo gavo naga mrgah  
ye 'nye mudha-dhiyo nagah siddha mam iyur anjasa || SB 11.12.8 ||***

**TRANSLATION**

**All of the residents of Vrndavana—the *gopis*, cows, trees and plants, animals, and serpents very easily attained life's perfections because of their love for Me.**

**Srila Vishvanatha Cakravarti Thakura**

The unique position of the *gopis* is herein described. The word *kevala* means “devoid of *karma* and *jnana*,” or in other words pure devotional service, without any tinge of material desire. Devotional service to the Lord is rendered in the moods of *srngara*, *vatsalya*, *sakhya*, and *dasya*. The *gopis* attained the Lord by serving Him in the mood of *madhurya rasa*, the cows in the mood of *vatsalya rasa*, Govardhana Hill and the deer in the mood of *sakhya rasa*, and the trees and creepers of Vrndavana, as well as the Kaliya serpent, in the mood of *dasya rasa*. The *gopis* referred to in this verse are the eternally perfect *gopis*. Indeed, all the inhabitants of Vrndavana should be considered eternally liberated souls, as expressed by the word *siddhah*, which means “having achieved the perfection of life.”

## **Srila Bhaktisiddhanta Sarasvati Thakura**

By love and devotion, persons who appear to be incompetent can achieve the mercy of the Supreme Personality of Godhead.

### **TEXT 6.9**

*yam na yogena sankhyena dana-vrata-tapo- dhvaraih  
vyakhya-svadhyaya-sannyasaih prapnuyad yatnavan api || SB 11.12.9||*

### **TRANSLATION**

**Even though others engaged with great endeavor in the mystic yoga system, philosophical speculation, giving charity, executing vows and penances, performing ritualistic sacrifices, teaching the Vedic mantras to others, a personal study of the Vedas, or the renounced order of life, they could not achieve Me.**

## **Srila Vishvanatha Cakravarti Thakura**

Even if one faithfully practices the yoga system, one cannot attain the devotional service of the Lord. Association of devotees is the only criteria for attaining pure devotional service, and not any other discipline or pious activity. This is the purport of this verse.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Even if one carefully studies the atheistic or theistic Sankhya philosophy, gives charity, observes vows, undergoes austerity, performs sacrifices, studies the Vedas, and explains the Vedic literature to others, one will still not attain the mercy of the Supreme Lord.

#### TEXT 6.10

*ramena sardham mathuram pranlte svaphalkina mayy anurakta-cittah  
vigadha-bhavena na me viyoga-tivradhayo 'nyam dadrsuh sukhaya || SB  
11.12.10 ||*

#### TRANSLATION

**When Akrura took Me to Mathura, along with My brother, Baladeva, the *gopis*, whose hearts were completely attached to Me, felt severe mental agony due to separation from Me. They thus could not consider any source of happiness other than My association.**

#### **Srila Vishvanatha Cakravarti Thakura**

That the devotional mood of the *gopis* is the topmost form of devotional service is being stressed in these four verses. When Krsna was brought to Mathura by Akrura, the *gopis* could not see anything that would give them happiness because their love for Krsna was so intense. The *gopis* were situated on the platform of *adhirudha mahabhava*. In such a loving condition, they felt severe mental agony due to separation from their beloved, Krsna. Because this verse is spoken in the past tense, it is understood that the *gopis* rejoined Krsna after the killing of Dantavakra.

## Srila Bhaktisiddhanta Sarasvati Thakura

No one who desires actual happiness can achieve his goal of life without engaging in the devotional service of the Supreme Lord, who is eternal, full of knowledge, and full of bliss. The *gopis*, whose attachment for Krsna was intense, felt unlimited distress because of separation from Him, when He and Balarama left for Mathura with Akrura.

### TEXT 6.11

*tas tah ksapah presthatamena nita mayaiva vrndavana-gocarena  
ksanardha-vat tah punar anga tasam hina maya kalpa-sama babhuvuh || SB  
11.12.11 ||*

### TRANSLATION

**Dear Uddhava, the nights that the *gopis* spent with Me in Vrndavana appeared to them to be no more than a moment. Now, in separation from Me, a night appears to them to be longer than a *kalpa*.**

## Srila Vishvanatha Cakravarti Thakura

On the topmost platform of love of God, there are symptoms such as *adhirudha mahabhava*. Even a *kalpa* seems like a moment because of attachment for Krsna. And, the same moment appears like a *kalpa* in separation from Krsna. Lord Krsna says, “Although the *gopis* spent an entire night of Brahma with Me enjoying the *rasa* dance, they considered it to be less than a moment. This was their experience when they were with Me in Vrndavana.” And yet, the *gopis* considered the same one moment to be more than hundreds of *yugas* whenever

Krsna went to the pasturing grounds to tend the cows.

TEXT 6.12

***ta navidan mayy anusanga-baddha-dhiyah svam atmanam adas tathedam  
yatha samadhau munayo 'bdhi-toye nadyah pravista iva nama-rupe || SB  
11.12.12 ||***

TRANSLATION

**Just as sages, by means of *samadhi*, forget the names and forms of this world because of their full absorption in the self, like rivers merging into the ocean, the *gopis* were so attached to Me that they could not even think of their own bodies, their lives in this world, or their future lives.**

**Srila Vishvanatha Cakravarti Thakura**

It is stated in *Ujjvala-nilamani* that forgetfulness without any question of illusion is a feature of *adhirudha mahabhava*. This is being described in this verse, wherein it is said about the *gopis*, “their intelligence was captivated by My association.” Here, the word *baddha* or “captivated” means that the propensity of the intelligence has become more enthusiastic due to the enchanting pastimes of Sri Krsna. These propensities of the intelligence are just like wish-fulfilling cows that fulfill all of Krsna’s desires. The *gopis* could not know who they were, where they were, or where had they come from while performing *rasa* dance. They transgressed all worldly etiquette, shyness, fear, and so on, just like sages who forget everything when they realize Brahman while in *samadhi*. The *gopis* are herein compared to sages in *samadhi* because they both exhibit single-minded concentration. Actually, the ecstatic love of the *gopis* is far superior to the dry meditation of the sages who are trying to liberate themselves from the

material body. The *gopis* did not possess material bodies because they were personally dancing with the Supreme Lord and embracing Him. It should be very well understood that the bliss of impersonal Brahman realization hardly equals a tiny fragment of the ocean of ecstatic love of Kṛṣṇa. The Supreme Lord comes under the control of His pure devotees. The sages were not attached to the Supreme Lord and so they could not control Him with their love. Rivers enter the ocean, losing their separate identity. This is an example to illustrate how devotees become fully absorbed in thoughts of Kṛṣṇa and thus relish the mellows of devotional service without any concern for their personal existence.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The *gopis*, whose hearts were fully attached to Kṛṣṇa and who were thus in a trance of meditation upon the service of the Lord, completely forgot about their relatives, as well as their gross and subtle bodies. They forgot about their personal existence—their names, forms, and so on—just as a river loses its identity after entering the ocean.

#### **TEXT 6.13**

*mat-kama ramanam jaram asvarupa-vido 'balah  
brahma mam paramam prapuh sangac chata-sahasrasah || SB 11.12.13 ||*

#### **TRANSLATION**

**All those hundreds of thousands of cowherd girls, although ignorant of My actual position as the Supreme Personality of Godhead, attained Me simply by desiring My association as their paramour.**



## **Srila Vishvanatha Cakravarti Thakura**

Sri Krsna herein explains how the *gopis* attained His shelter: “The *gopis* desired nothing but Me, the supreme Brahman. How did they attain Me? I enjoyed pastimes with them and thus they experienced great happiness.” In the *Srimad Bhagavatam*, Sri Sukadeva Gosvami said, “After seeing the beauty of Vrndavana, Krsna desired to enjoy His *rasa-lila* pastimes. Although Krsna is self-sufficient, He enjoyed the *rasa* dance with the *gopis*. ” Did the *gopis* enjoy Krsna’s company as a husband? No, as a paramour. What was the essential characteristic of the *gopis*? The Supreme Personality of Godhead said, “The *gopis* were so attracted by My sweetness and beauty that they forgot about My opulent features. Otherwise, it would not have been possible for Me to enjoy their company. Although they were the most beautiful girls in the creation, they forgot about their own beauty, being attracted by My beauty.” This is what is being indicated by the word *asvarupa-vidah*, “not understanding My actual position or form.”

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Because of their strong desire to please Krsna, the *gopis*, who were completely absorbed in the service of the Lord, and who had only one goal in life, attained the Supreme Personality of Godhead. The *gopis* were many and the Lord was one. Following their example, innumerable persons of a similar nature attained the association of the Absolute Truth, the Supreme Personality of Godhead, Sri Krsna. Although, from an external point of view, the *gopis* may be considered as women attached to a man other than their husband, because they took shelter of the supreme enjoyer, their conduct is always to be glorified.

TEXT 6.14-15

*tasmat tvam uddhavotsrjya codanam praticodanam*

*pravrttim ca nivrttim ca srotavyam srutam eva ca*

*mam ekam eva saranam atmanam sarva-dehinam*

*yahi sarvatma-bhavana maya sya hy akuto-bhayah || SB 11.12.14-15||*

## TRANSLATION

**Therefore, My dear Uddhava, abandon the *mantras* of the *frutis* and *smrtis*, as well as the rules and regulations prescribed in the supplementary Vedic literature. Disregard all that you have heard, and all that is to be heard, and just surrender unto Me alone because I am the Supersoul of all living entities. By taking shelter of Me, you will certainly be freed from fear in all circumstances, by My mercy.**

## **Srila Vishvanatha Cakravarti Thakura**

After Sri Uddhava had inquired about the characteristics of a saintly person, the Supreme Lord, Krsna, described the characteristics of the two classes of transcendentalists, the methods for executing devotional service in the association of devotees, and how devotional service has the power to control Him. The Lord next described the good qualities of the devotees and concluded that the *gopis*' devotion to Him is the topmost platform of love of God. The Lord further described how, when He was being taken, along with Balarama, by Akrura to Mathura, the *gopis* shed incessant tears due to impending separation from Him. The *gopis* were greatly agitated due to feelings of ecstatic love in separation from the Lord and thus their devotional service could control Him. Here, Lord Sri Krsna is trying to inspire Uddhava to follow in the footsteps of the *gopis* and thus render devotional service as they did. Sri Krsna said to Uddhava, "Give up the rules and regulations prescribed in the scriptures, and give up all recommended and prohibited activities mentioned in the Vedas." Does this mean that Uddhava should take *sannyasa*? No, it means that he should give up the activities that are prescribed for both householders and *sannyasis*, and he should become indifferent to all that has been heard, as well as all that

may be heard in the future. In this way, Uddhava should abandon all varieties of religion and just surrender to Krsna in the mood of one of the five *rasas*. Then, he will have no fear, by Krsna's mercy. He should not think that he will be the loser by rejecting fruitive activities and the cultivation of knowledge. The Supreme Lord is there to protect His devotees from all types of fearful conditions.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

After carefully deliberating on that which was spoken by the Supreme Lord, one should simply surrender himself at the lotus feet of the Supreme Personality of Godhead, knowing that this will eradicate all lamentation, illusion, and fear. Taking shelter of too many persons will not award one any real benefit. Rather, by taking shelter of the son of king of Vraja alone, who is one without a second, one will easily be liberated from the hands of all inauspiciousness.

#### **TEXT 6.16**

*sri-uddhava uvaca*  
*samsayah srnvato vacam tava yogesvaresvara*  
*na nivartata atma-stho yena bhramyati me manah || SB 11.12.16 ||*

#### **TRANSLATION**

**Sri Uddhava said: O Lord of the foremost yogis, even after hearing Your statements, the doubt in my heart has not gone away, so my mind is bewildered.**

### **Srila Vishvanatha Cakravarti Thakura**

Uddhava says, “My dear Lord Krsna, You had first recommended that I perform my duties according to the *varnasrama* system, but then You advised me to give up these activities and take to the advancement of knowledge. Now, You seem to be rejecting the path of *jnana*, and recommending that I surrender unto You and practice *bhakti-yoga*. If I accept this path, how do I not know that in the future You will not once again recommend that I perform my worldly duties.” Such frank talk indicates Uddhava’s intimate relationship with Lord Krsna.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

In the first verse of the fourth chapter, the Lord said that one should take shelter of Him while continuing to perform one’s prescribed duties within the *varnasrama* system without material desire. Uddhava took this to mean *karma-misra bhakti*, or devotional service mixed with fruitive activities. Of course, if one has not yet realized that Lord Krsna is the cause of all causes, there is no question of renouncing worldly responsibilities. Such a person is encouraged to offer the fruits of his work to the Lord. In the fourth verse of the fourth chapter, the Lord recommended that one give up his worldly duties and engage in the cultivation of knowledge. Uddhava took this to mean *jnana-misra bhakti*, or devotional service mixed with speculative knowledge. Beginning with verse thirty-five of the fourth chapter, Uddhava inquired about the two conditions of existence—material bondage and liberation. In response, the Lord explained that without devotional service, mere philosophical speculation cannot enable one to attain perfection. In verse eighteen of chapter five, faith in the Supreme Personality of Godhead was extolled, and in verse twenty-three, Krsna recommended hearing and chanting the glories of the Lord. The Lord concluded by saying that the association of devotees is essential for spiritual advancement. In verse twenty-six of the fifth chapter, Uddhava inquired about the details of devotional service and the characteristics of perfection. And in verse forty-eight, Lord Krsna stated that only engagement in devotional service awards one liberation. Finally, in verse fourteen of this chapter the Lord firmly rejected both fruitive activities and mental speculation and in verse fifteen, He recommended that one surrender unto Him unconditionally.

After receiving so many instructions, Uddhava appears to be bewildered about what he should actually do. For this reason, Uddhava requests Lord Kṛṣṇa to clearly tell him exactly what he should do.

TEXT 6.17

*sri-bhagavan uvaca*

*sa esa jīva vivara-prasutih pranena ghosena guham pravistah*

*mano-mayam suksmam upetya rupam matra svarō varṇa itī sthaviṣṭhah || SB  
11.12.17 ||*

TRANSLATION

**The Supreme Lord said: My dear Uddhava, the Supreme Lord is situated within the hearts of all living beings. It is only by His presence that the life air functions so that the physical processes continue to function. The Lord’s subtle presence within the heart can be perceived by seeing how the mind is under superior control. The Lord also appears as the sound of the Vedas, which is composed of short and long vowels and consonants.**

**Srila Vishvanatha Cakravarti Thakura**

Uddhava was bewildered because Lord Kṛṣṇa had explained many different processes, such as devotional service, speculative knowledge, renunciation, mystic yoga, austerities, and pious duties. All of these processes are meant to help the living entities obtain the shelter of Lord Kṛṣṇa, either directly or indirectly. Thus, Lord Kṛṣṇa explained the entire Vedic system, from the beginning stages, to the most advanced. Actually, Lord Kṛṣṇa was surprised that Uddhava thought that he was meant to practice every process, as if the instructions were just meant for him. Lord Kṛṣṇa therefore wants to inform His devotee, “My dear Uddhava, when I told you that analytic knowledge is to be

practiced, pious duties are to be performed, devotional service is obligatory, yoga procedures must be observed, and austerities are to be executed, I was instructing all living entities, although you were My immediate audience. Whatever I spoke in the past, have spoken now, and will speak in the future should be understood as guidance for all living entities in different situations. How could you possibly think that you were meant to practice all of the different Vedic processes? I accept you as you are now, My pure devotee. You are not supposed to execute all of these processes.” In this way, with lighthearted and encouraging words, the Lord revealed to Uddhava the deep purpose behind the variety of Vedic procedures.

The Supreme Personality of Godhead is the knower of the Vedas and it was He who appeared from the four mouths of Brahma in the form of the Vedas. This is being described in this verse. The word *jiva* indicates that it is the Supreme Lord who gives life. The Lord is speaking this verse with firm conviction while touching His chest with His index finger. The word *vivara* indicates that the Vedas have manifested from the womb of Brahma’s body. The word *ghosa* means “transcendental sound vibration.” This sound vibration, along with the life air, entered the heart of Brahma and manifested in the form of the Vedas, which is composed of short and long vowels, and consonants pronounced with high and low tones.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

When Krsna and Balarama left for Mathura, the *gopis* became greatly afflicted due to the pain of separation from Krsna. They could not imagine any other source of happiness than the association of Krsna. This has been described in the tenth verse.

In the thirteenth verse of this chapter, the purport of all the Vedic literatures has been explained. Then, in two verses, the supremacy of the Supreme Lord has been described. The Lord is the ultimate shelter of everyone and all the Vedic *mantras* are transcendental sound vibrations that have emanated from Him.

Srila Sridhara Svami has described the word *vivara* as meaning “the basis of everything.” This has been elaborately discussed in verses thirty-six to forty-three of the twenty-first chapter of the Eleventh Canto. Transcendental sound

vibration appear in two forms—gross and subtle. From the subtle form, the life air, intelligence, and mind are manifest. From the gross form, the senses, *para*, *pasyanti*, *madhyama*, and *vaikhari* manifest. The mind and the senses are particularly described as *para*, or *pranamayi*. When subtle substance is associated with the transcendental sound vibration, it is known as *manomayi pasyanti*. When *pranava*, or om, is manifest, it is called *buddhimayi madhyama*. When *pranava* transforms into alphabets, it is called *vaikhari*. *Vaikhari* produces different meters, such as *brhati*.

The tenth verse presents another meaning. The Supreme Personality of Godhead is the life and soul of Vraja. Although Lord Kṛṣṇa eternally performs His pastimes in the spiritual world, beyond the vision of the conditioned souls, He also enters within the material universe to display these same pastimes. The words *guham pravistah* indicates that after displaying such pastimes, the Lord withdraws them and enters into His unmanifest pastimes, or those pastimes not manifest to the conditioned souls. In this case, *matra* indicates the transcendental senses of the Lord, *svara* indicates the Lord’s transcendental sound vibration and singing, and the word *varna* indicates the transcendental form of the Lord. The word *sthavistha*, or “gross manifestation,” means that the Lord becomes manifest in the material world even to those devotees who are not completely advanced in Kṛṣṇa consciousness and whose vision is not completely purified. *Manomaya* indicates that somehow or other Lord Kṛṣṇa is to be kept within one’s mind; and for the non-devotees Lord Kṛṣṇa is *suksma*, or most subtle, because He cannot be known.

#### TEXT 6.18

***yathanalah khe ‘nila-bandhur usma balena daruny adhimathyamanah  
anuh prajato havisa samedhate tathaiva me vyaktir iyam hi vani || SB 11.12.18  
||***

#### TRANSLATION

**When two pieces of wood are vigorously rubbed together, heat is produced by contact with air, so that a spark appears. Once the fire is kindled, ghee is added so that the fire blazes. Similarly, I am manifest in the sound vibration of the Vedas.**

### **Srila Vishvanatha Cakravarti Thakura**

Lord Krsna said to Uddhava, “Although there is fire within wood, it does not manifest until there is friction with another piece of wood. When two pieces of wood are vigorously rubbed together, sparks appear with the help of the air. Thereafter, it becomes a blazing fire as one continues to pour ghee upon it. Similarly, the Vedas are produced from Me. Who other than Me can know the confidential purport of the Vedas? It is I who have prescribed the process of *karma*, *jnana*, and *bhakti*, so that the conditioned souls can become delivered from material existence. My dear Uddhava, I am now imparting the proper understanding of these processes to you because you are the person most qualified to receive this knowledge. Later on, you will enlighten the sages at Badarikasrama, thus enabling them to achieve life’s ultimate goal.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The pastimes of the Supreme Lord become manifest when there is glorification of the Lord in the association of devotees. Just as fire, which remains in an unmanifest state, is produced by the friction of two pieces of wood, and then becomes a blazing fire with the help of air and ghee, the manifestation of the Lord’s pastimes, along with His names, forms, and qualities, is realized by means of *klrtana*. Simply by the chanting of the holy name of Krsna, His forms, qualities, and pastimes become manifest.



*evam gadih karma gatir visargo ghrano raso drk sparsah srutis ca  
sankalpa-vijnanam athabhimana sutram rajah-sattva-tamo-vikarah || SB  
11.12.19 ||*

## TRANSLATION

**It should be understood that the functions of the working senses—the organ of speech, the hands, the legs, the genital and the anus—and the functions of the knowledge-acquiring senses—the nose, tongue, eyes, skin and ears—along with the functions of the subtle senses of mind, intelligence, consciousness, and false ego, as well as the function of the subtle *pradhana* and the interaction of the three modes of material nature—are all My materially manifest form.**

**Srila Vishvanatha Cakravarti Thakura**

Lord Kṛṣṇa said to Uddhava, “Everything visible in this world should be known as external manifestations of Myself. The function of the hands is to work. The function of the legs is to move about. The function of the tongue is to vibrate various sounds. The functions of the genitals and anus are to pass urine and stool. These are the activities of the working senses. The function of the nose is to smell. The function of the tongue is to taste. The function of the eyes is to see. The function of the skin is to touch, and the function of the ears is to hear. These are the activities of the knowledge-acquiring senses. The function of the mind is to make plans. The function of the intelligence is to put the plans of the mind into practical action. The function of the false ego is to manifest pride, and the function of the material nature is to create transformations of the three modes.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The visible material variegatedness is made possible by the transformations of

the three modes of material nature. This variegatedness is supported by the functions of the organs of speech, the hands, the legs, the genitals, and the anus, as well as the nose, the tongue, the eyes, the ears, the skin, the mind, the intelligence, the false ego, and the material nature, which is called *pradhana*, from which the living entities, the senses, and the demigods have been created. The original source of all of this variegatedness is the Supreme Lord. All of these manifestations gradually help one to attain the lotus feet of the Supreme Lord, who is the complete spiritual whole, and who is the supreme shelter for all.

Those who are averse to the service of the Supreme Lord glorify the functions of the mind, as a result of being bewildered by false ego, and so cannot understand how everything is an emanation from the Supreme Personality of Godhead.

Actually, all material objects can be properly utilized in the service of the Supreme Lord. Not understanding the variegated pastimes of the supreme spirit whole, people who are absorbed in the impersonal conception of the Absolute Truth falsely consider eternal devotional service and temporary material enjoyment to be one and the same.

#### TEXT 6.20

*ayam hi jivas tri-vrd abja-yonir avyakta eko vayasa sa adyah vislista-saktir  
bahudheva bhati bijani yonim pratipadya yadvat || SB 11.12.20||*

#### TRANSLATION

**Many seeds grow into different kinds of plants when they are placed in an agricultural field, although they arise from a single source, the soil. Similarly, the Supreme Personality of Godhead, who originally exists in an unmanifested form, who is the source of the three modes of material nature, who is eternal, and who is the source of the universal lotus flower in which the cosmic manifestation takes place, divides His material potencies and thus appears to be manifest in innumerable forms, although He is one.**

## **Srila Vishvanatha Cakravarti Thakura**

Here, the Lord wishes to establish that this material world, which has emanated from Him, is non-different from Him. The Supreme Lord is the shelter of the three modes of material nature, and He is the original cause of the fourteen planetary systems. Before the creation, the Lord existed in His original transcendental form. He then manifested Himself in the form of the universe, so that the knowledge-acquiring senses and working senses were produced from His energy, as were the human beings and demigods.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The word *avyakta* indicates the Lord's transcendental form, which exists alone before the material creation. The Lord's original form, being spiritual, does not undergo birth, transformation or death. It is eternal. In the course of time, the Lord's material potencies are divided and manifest as bodies, bodily paraphernalia, sense objects, bodily expansions, false ego and false proprietorship. Thus the Lord expands His conscious living potency called *jiva-sakti*, which is manifest in innumerable material forms such as those of men, demigods, animals, and so on. Being bewildered by false ego, non-devotees indulge in material sense gratification and thus fail to understand that the internal potency of the Supreme Lord is the original source of His external potency. Only when, due to an inclination for devotional service, one develops a sense of discrimination between matter and spirit, can he understand himself to be an eternal servant of the Lord. The conditioned souls, on the other hand, being in the bodily concept of life, think that material nature has the power to create living entities, under the control of time.

*yasminn idam protam asesam otam pato yatha tantu-vitana-samsthah  
ya esa samsara-taruh puranah karmatmakah puspa-phale prasute || SB  
11.12.21 ||*

## TRANSLATION

**Just as a cloth is a manifestation of lengthwise and crosswise threads, the universe is expanded on the lengthwise and crosswise potency of the Supreme Personality of Godhead. The conditioned soul has been accepting material bodies since time immemorial, and these bodies are like trees sustaining his material existence. Just as a tree first blossoms and then produces fruit, the tree of material existence, one's material body, produces the various results of material existence.**

**Srila Vishvanatha Cakravarti Thakura**

The material universe is an expansion of the illusory potency of the Supreme Lord and is always dependent on Him and non-different from Him. This simple understanding can relieve the conditioned souls from endless wandering in the unhappy kingdom of Maya. In this verse, the example is given of a cloth, which is made of threads, and is therefore non-different from the threads. Similarly, this universe is a manifestation of the potency of the Lord and is therefore not different from Him. The example of a tree is also given in this verse. The tree of material existence, or the material body, produces flowers and fruit, in the form of happiness and distress.

TEXTS 6.22-23

*dve asya bije sata-mulas tri-nalah panca-skandhah panca-rasa-prasutih  
dasaika-sakho dvi-suparna-nidas tri-vaikalo dvi-phalo 'rkam pravistah*

*adanti caikam phalam asya grdhra grame-cara ekam aranya-vasah hamsa ya  
ekam bahu-rupam ijyair maya-mayam veda sa veda vedam || SB 11.12.22-23 ||*

## TRANSLATION

**This tree of material existence has two seeds—piety and impiety. The unlimited material desires are its roots, the three modes of material nature are its trunks, the five material elements are its branches, the eleven senses are its sub-branches, and the five sense objects are its juice. Air, bile, and mucous are its three layers of bark. Happiness and distress are its fruit, and the individual soul and the Supersoul are the two birds that live in this tree. This tree extends up to the sun. Lusty householders enjoy one of the fruits of this tree (distress), and swan-like *sannyasis* enjoy the other fruit (happiness). One who, with the help of the worshipable spiritual master, can understand this tree to be a manifestation of the Supreme Lord actually knows the confidential meaning of the Vedas.**

**Srila Vishvanatha Cakravarti Thakura**

In this verse, the tree of material existence is being described. Piety and impiety are the two seeds of this tree. The unlimited material desires of the living entities are its roots, and the modes of material nature are its trunks. The five material elements are its branches, the five sense objects are its juice, the eleven senses are its sub-branches, and the individual soul and the Supersoul are two golden birds who reside in a nest in that tree. Air, bile, and mucous are the tree's three layers of bark and happiness and distress are its fruit. This tree extended up to the sun. Lusty householders enjoy one of the fruits, in the form of distress. For the conditioned souls, both heaven and hell are miserable. The swan-like *sannyasis* enjoy another fruit of this tree, in the form of happiness. Knowledge of the Absolute truth is always relishable. One who, with the help of the worshipable spiritual master, understands the various manifestations of the one Supreme Lord actually realizes the confidential purport of the Vedas.

## Srila Bhaktisiddhanta Sarasvati Thakura

All gross and subtle forms of existence, and the tree of material existence itself, which is born from *karma* performed since time immemorial, are inseparably connected to each other, just like the horizontal and vertical threads of a cloth. The Supreme Lord is the origin of the cause of creation, in the form of Brahma, and the effect, in the form of the universe. The tree of material existence produces flowers in the form of material happiness and distress, and fruits in the form of bondage and liberation. By the influence of *karma*, piety and impiety are created. Material desires are the cause of committing pious and sinful activities. The three trunks of this tree are the three modes of material nature, the five material elements are its branches, and the eleven senses are its sub-branches. Happiness and distress are the fruits of this tree that are tasted by the conditioned souls. There is a nest in the tree of material existence wherein two birds—the individual soul and the Supersoul—reside. Air, bile, and mucous are the coverings of bark of this tree. The material universe extends up to the sun. Those who are attracted to sense enjoyment suffer distress under the control of material desires. Those in the renounced order of life who are free from all desires for temporary sense gratification enjoy happiness even in this life. When one can see the Supreme Lord as the ultimate cause of everything, then his knowledge is perfect.

TEXT 6.24

*evam gurupasanayaika-bhaktya vidya-kutharena sitena dhirah  
vivrscya jivasayam apramattah sampadya catmanam atha tyajastram || SB  
11.12.24 ||*

TRANSLATION

**With steady intelligence, you should advance to the platform of unalloyed devotional service by faithful worship of the spiritual master. With the**

**sharpened axe of transcendental knowledge, you should cut off the subtle material coverings of the soul. Upon realizing the Supreme Personality of Godhead, you should then give up the axe of transcendental knowledge.**

**Srila Vishvanatha Cakravarti Thakura**

Lord Krsna said to Uddhava, “Try to understand this tree of material existence and thus make your life successful. By the sharp axe of such knowledge, you can cut to pieces your gross and subtle bodies, which are manifestations of the three modes of material nature. After attaining realization of the Supersoul, you can then discard the weapon of transcendental knowledge. Whatever I am speaking is just what I had taught Arjuna in the *Bhagavad-gita*. ”

**Srila Bhaktisiddhanta Sarasvati Thakura**

An intelligent person, desirous of freedom from material existence, should take shelter of a bona fide spiritual master and render service to him, considering him to be the topmost devotee of the Supreme Lord. While engaged in the devotional service of the Supreme Lord, one should destroy all obstacles with the axe of transcendental knowledge. In this way, one can come to transcend the three modes of material nature.

By awakening knowledge of one’s relationship with the Supreme Lord, one can become freed from material bondage and attain all auspiciousness by engaging in the devotional service of the Supreme Lord.

*Thus ends the translation of the sixth chapter of the Uddhava-gita, entitled “Beyond Renunciation and Knowledge” with the commentaries of Srila Visvanatha Cakravarti Thakura, and chapter summary and purports by Srila Bhaktisiddhanta Sarasvati Thakura.*

## Chapter 7

### The Hamsa-avatara Answers the Questions of the Sons of Brahma

#### *CHAPTER SUMMARY*

In this chapter, Lord Sri Krsna explains how the conditioned souls become bound by the three modes of material nature due to being full of desires for sense gratification. The means for liberating the conditioned souls is also discussed. In this chapter, the Lord tell how He appeared as Lord Hamsa before Brahma and his sons, the four Kumaras, and spoke to them confidentially.

The three modes of material nature—goodness, passion, and ignorance—have no actual relationship with the eternal soul. One should free himself from the influence of the lower modes of nature—passion and ignorance—by cultivating the mode of goodness. Ultimately, one should transcend the mode of goodness by acting on the platform of pure goodness. The three modes of material nature influence one according to one's association with particular types of scripture, water, places, times, recipients of charity, quality of activities, births, meditations, *mantras*, rituals, and so on.

Being merged in ignorance, the conditioned soul misidentifies with the material body, so that the mode of passion conquers the mode of goodness, thus producing misery. When the mode of passion predominates, the mind becomes filled with insatiable desires for sense gratification. Those who are tormented by strong urges produced by the mode of passion become slaves of their senses. Although they can understand that this will eventually bring on all kinds of misery, they cannot resist the temptation to gratify their senses. On the other hand, one who is actually intelligent will remain detached from the objects of the senses by taking shelter of pure devotional service.

Lord Brahma is referred to as the unborn original person within the universe. He is the secondary creator of the living entities, and he is the ultimate ruler of all



the demigods. And yet even Brahma is anxious because of his contact with material nature. Therefore, when he was questioned by his mind-born sons, headed by Sanaka, about the means for renouncing all desires for sense gratification, he couldn't conclusively reply. Therefore, for further enlightenment, he took shelter of the Supreme Personality of Godhead, so that the Lord appeared before him as the swan incarnation, Lord Hamsa. Lord Hamsa then instructed Brahma about the nature of the self, the three states of consciousness (wakefulness, sleep, and deep sleep) and the means for crossing the ocean of material existence. The sages, headed by Sanaka, became enlightened by hearing the words of the Lord, and they worshiped Him in a mood of unalloyed devotion.

#### TEXT 7.1

*sri-bhagavan uvaca*

*sattvam rajasa tama iti guna buddher na catmanah sattvenanyatamau hanyat  
sattvam sattvena caiva hi || SB 11.13.1 ||*

#### TRANSLATION

**The Supreme Lord said: The three modes of material nature—goodness, passion, and ignorance—pertain to material intelligence, and not to the soul. You should subdue the modes of passion and ignorance by the cultivation of the mode of goodness. Thereafter, you should conquer even the mode of material goodness by the cultivation of the transcendental mode of pure goodness.**

**Srila Vishvanatha Cakravarti Thakura**

In this chapter, Lord Sri Krsna explains that one should give up attachment to the three modes of material nature, and He also describes the history of the Hamsa

incarnation. In the previous chapter, the Lord concluded that one should destroy the tree mode of material existence by utilizing the axe of knowledge. Now, in the next seven verses, He will explain how one can acquire that knowledge. The three material modes—goodness, passion, and ignorance—are qualities of material intelligence. One must rise above the state of nescience, which are the cause of material bondage. One should conquer the modes of passion and ignorance by cultivating the mode of goodness and then the mode of goodness can be transcended stepping onto the platform of pure goodness.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The subtle elements—the mind, intelligence, and false ego—are material, and under the influence of the three modes of material nature. The spirit soul, on the other hand, is completely aloof from matter. One should regain his original condition of life by curtailing the influence of passion and ignorance, by cultivating the mode of goodness, and then transcend the influence of mixed material goodness by taking shelter of transcendental goodness (*visuddha-sattva*).

#### **TEXT 7.2**

*sattvad dharmo bhaved vrddhat pumso mad-bhakti-laksanah  
sattvikopasaya sattvam tato dharmah pravartate || SB 11.13.2 ||*

#### **TRANSLATION**

**When the conditioned soul becomes firmly situated in the mode of goodness, religious principles, characterized by devotional service to Me, become prominent in his life. One can strengthen the mode of goodness by cultivation of those things that are characterized by goodness.**

## **Srila Vishvanatha Cakravarti Thakura**

By fixing oneself firmly in the mode of goodness, one can minimize the influence of the modes of passion and ignorance. When one is situated in the mode of goodness, he can easily accept devotional service to the Lord. However, without engagement in devotional service, the cultivation of the mode of goodness is practically useless. How can one strengthen his position in the mode of goodness? The answer is that by choosing food, attitudes, work, recreation, etc., strictly in the mode of goodness, one will become firmly situated in that mode.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The purified mode of goodness is called *visuddha-sattva*, or the transcendental platform on which there is no trace of any other quality. In pure goodness, knowledge automatically manifests and one can easily understand one's eternal loving relationship with Lord Krsna. That is the actual meaning and purpose of *dharma*, or religious principles.

### **TEXT 7.3**

*dharmo rajas tamo hanyat sattva-vrddhir anuttamah  
asu nasyati tan-mulo hy adharma ubhaye hate || SB 11.13.3 ||*

### **TRANSLATION**

**When one follows the religious principles of goodness, this practice frees one from the influence of passion and ignorance. When passion and ignorance**

are not present, then their original cause, irreligion, cannot be seen.

**Srila Vishvanatha Cakravarti Thakura**

When the influence of passion and ignorance is vanquished, irreligious principles that are born of passion and ignorance are also vanquished.

**Srila Bhaktisiddhanta Sarasvati Thakura**

There is no superior quality than purified goodness, which when developed, vanquishes the qualities of passion and ignorance. When passion and ignorance are destroyed, then irreligion, which is the origin of these qualities, is also destroyed.

**TEXT 7.4**

*agamo ‘pah praja desah kalah karma ca janma ca  
dhyanam mantrō ‘tha samskaro dasaite guna-hetavah || SB 11.13.4 ||*

**TRANSLATION**

**Religious scriptures, water, one’s association with one’s children or with people in general, the particular place, the time, activities, birth, meditation, chanting of *mantras*, and purificatory rituals—these vary in quality so that by their association, the modes of nature become variously prominent.**

**Srila Vishvanatha Cakravarti Thakura**

It has already been described that by eating food in the mode of goodness, one's existence becomes purified. The next two verses describe objects on the platform of goodness. The word *agama* means “religious scriptures”, and the word *praja* means people in general. There are three kinds of religious scriptures—those in the mode of goodness, those in the mode of passion, and those in the mode of ignorance.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The three material modes are prominent in varieties of people, water, children, time, place, action, *mantras*, and so on.

#### **TEXT 7.5**

*tat tat sattvikam evaisam yad yad vrddhah pracaksate  
nindanti tamasam tat tad rajasam tad-upeksitam || SB 11.13.5 ||*

#### **TRANSLATION**

**Among the ten items I have just mentioned, the ones that have been praised by great sages, such as Srila Vyasadeva, are those that are *sattvika*, or in the mode of goodness. The ones that have been condemned are those that are *tamasika*, or in the mode of ignorance, and the ones that have been neglected are those that are *rajasika*, or in the mode of passion.**

### **Srila Vishvanatha Cakravarti Thakura**

The *sattvika* scriptures have been glorified by the great sages, the *tamasika* scriptures have been criticized, and the *rajasika* scriptures have been ignored, meaning that they have neither been praised nor criticized.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Among these ten items, the ones that are beneficial and admirable are *sattvika*, the ones that are obnoxious are *tamasika*, and the ones that simply give rise to indifference are *rajasika*.

#### **TEXT 7.6**

*sattvikany eva seveta puman sattva-vivṛddhaye  
tato dharmas tato jñanam yavat smṛtir apohanam || SB 11.13.6 ||*

#### **TRANSLATION**

**Until one attains the platform of self-realization and is thus able to give up his illusory identification with the gross and subtle bodies, which is caused by the three modes of nature, he should cultivate the mode of goodness. When one's quality of goodness is enhanced, religious principles can be practiced, leading to an awakening of one's transcendental understanding.**

### **Srila Vishvanatha Cakravarti Thakura**

One should study those scriptures that are in the mode of goodness and therefore prescribe detachment from sense gratification and mental speculation. One should not study the *rajasika* and *tamasika* scriptures that propagate the paths of

sense gratification and atheism by means of religious rituals and impersonal philosophy. One should bathe and quench his thirst with pure water, and remain aloof from contaminated water in the form of perfume and wine. One should associate with those who are cultivating detachment from this material world and give up the association of those who aspire for material enjoyment, and who are sinful. One should reside in a solitary place, in the association of devotees. One should not be attracted to gambling in casinos or bars. One should worship the Supreme Lord during the auspicious time of *brahma-muhurta* and avoid the sinful influence of the middle of the night. One should conscientiously perform his prescribed duties, and pious activities should never be performed with a desire to fulfill one's lusty ambitions or to give trouble to others. One should receive an initiation *mantra* from a bona-fide spiritual master and not take initiation into the chanting of insignificant *sakta mantras*. One should meditate on the Supreme Personality of Godhead and His pure devotees, and not on lusty women and envious men. Following the example of Lord Caitanya, one should chant the holy names of the Lord and not songs that glorify the bondage of lust between men and women. Purificatory rituals should be accepted for the purpose of actual purification, and not for the purpose of achieving material blessings.

When one tries to cultivate the mode of goodness by following the principles of religion, transcendental knowledge will awaken within the heart. This knowledge consists of the eternal nature of the individual spirit soul and the Supreme Personality of Godhead. Such knowledge frees one from the bodily concept of life and thus destroys the material designations that cover the conditioned souls. This is the path to eternal life.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

One who diligently remains aloof from the influence of passion and ignorance can enhance the quality of goodness. Only in this way can one achieve real knowledge and thereby free oneself from the gross and subtle designations that cover his pure existence.

*venu-sangharsa-jo vahnir dagdhva samyati tad-vanam  
evam guna-vyatyaya-jo dehah samyati tat-kriyah || SB 11.13.7 ||*

## TRANSLATION

**When fire is produced from the friction of bamboos in the forest, it burns the source of its birth, the bamboo forest. Thus, the fire is calmed by its own action. Similarly, the gross and subtle bodies of the living entities are created by the interactions of the material modes of nature. If one uses his gross and subtle body to cultivate knowledge of the self, then such enlightenment destroys the influence of the material modes of nature. Thus, like the fire, the body and mind are pacified by their own actions in destroying the source of their birth.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

The term *guna-vyatyaya-jah* indicates that the body is generated by the competition of the three modes of material nature, which exist everywhere in constantly changing proportions. As fire produced by the friction of bamboo sticks burns a forest and then becomes extinguished, The gross and subtle bodies, which are generated by the interaction of the modes of material nature, become pacified when the influence of the modes of nature is destroyed.

## TEXT 7.8

*sri-uddhava uvaca  
vidanti martyah prayena visayan padam apadam  
tathapi bhunjate krsria tat katham sva-kharaja-vat || SB 11.13.8 ||*



## TRANSLATION

**Sri Uddhava said: Human beings can generally understand that material life ultimately awards great misery but still, they try to enjoy it as much as they can. My dear Lord Krsna, how can a person who possesses genuine knowledge act just like a dog or a donkey?**

**Srila Bhaktisiddhanta Sarasvati Thakura**

Due to an absence of foresight, dogs, asses, and goats put themselves into great danger. A dog steals food, at the risk of being beaten or killed, and he often approaches a bitch for sex, even though she bares her teeth and snarls, threatening him with severe injury. An ass approaches a female ass for sex simply to be kicked by her hind legs. He carries a heavy burden all day long, simply for a little grass that is available everywhere. A goat is being taken to the slaughterhouse and yet, even in that situation, he happily approaches a female goat for sex. Similarly, most human beings, being without the understanding that the acts of sense gratification are the very causes of their suffering, indulge themselves without restriction. Uddhava wants to know why human beings are generally mad after sense gratification, even when they know that it will simply cause them miseries in the future.

**TEXT 7.9-10**

***sri-bhagavan uvaca***

***aham ity anyatha-buddhih pramattasya yatha hrdis  
utsarpati rajo ghoram tato vaikarikam manah***

***rajo-yuktasya manasah sankalpah sa-vikalpakah  
tatah kamo guna-dhyana-duhsahah syad dhi durmateh || SB 11.13.9-10 ||***

## TRANSLATION

**The Supreme Lord said: O Uddhava, an ignorant person falsely identifies himself with the material body and mind. In this consciousness, the mode of passion, which simply causes distress, overwhelms the mind, which is born of the mode of goodness. The mind, under the influence of the mode of passion, functions by accepting and rejecting things, in the hopes of making material advancement. As a result, by constantly thinking of the products of the modes of material nature, a foolish person becomes afflicted with unbearable material longings.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord says: “Those who thirst for sense gratification cannot be called learned men, although they think of themselves as very intelligent.”

Although such foolish persons criticize the miseries of material life in innumerable books, songs, newspapers, television programs, civic committees, etc., they cannot desist from material life for a single moment. The process by which one is helplessly bound in illusion is clearly described herein.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The words *sankalpah sa-vikalpakah* in this verse indicate that materialistic people are continually making plans in the hopes of attaining happiness and avoiding suffering. Any sane person must admit that in spite of all such plans, material life is simply full of miseries. The mind is a creation of the mode of goodness and thus it is not meant for absorption in attempts to fulfill the animalistic propensities, which are impelled by the lower modes of passion and

ignorance.

TEXT 7.11

*karoti kama-vasa-gah karmany avijitendriyah  
Duhkhodarkani sampasyan rajo-vega-vimohitah || SB 11.13.11 ||*

TRANSLATION

**One who fails to control his senses comes under the control of material desires and is thus bewildered by the strong waves of the mode of passion. Such a person performs material activities with great enthusiasm, although he clearly sees that the result will be future unhappiness.**

**Srila Vishvanatha Cakravarti Thakura**

In the hopes of increasing his material enjoyment, a person of uncontrolled senses performs many activities, although he knows very well that they will ultimately bring him misery.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Being driven by material desires, materialistic people who are controlled by their senses invite unlimited distress.

TEXT 7.12

*rajas-tamobhyam yad api vidvan viksipta-dhih punah  
atandrito mano yunjan dosa-drstir na sajjate || SB 11.13.12 ||*

## TRANSLATION

**When the mind of an intelligent person is disturbed by the modes of passion and ignorance, he should carefully control his mind. By clearly seeing the contamination of the modes of nature, he does not become attached.**

**Srila Vishvanatha Cakravarti Thakura**

Even though learned people are sometimes disturbed by the modes of passion and ignorance, coming under their control, they do not become attached, due to understanding the inauspicious consequences.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Although a learned person's mind may become disturbed because of its nature of accepting and rejecting the things of this world, because he knows that he will incur sin if he indulges in acts of passion and ignorance, he does not allow himself to be deviated from his religious life.

## TEXT 7.13

*apramatto 'nuyunjita mano mayy arpayan chanaih  
anirvinno yatha-kalam jita-svaso jitasanah || SB 11.13.13 ||*

## TRANSLATION

**One should be attentive and grave, and never indolent or depressed. While diligently practicing the yoga procedures of breathing and sitting postures, one should practice fixing the mind on Me at dawn, noon, and sunset. In this way, the mind will gradually become absorbed in Me.**

**Srila Vishvanatha Cakravarti Thakura**

The word *atandrita* means “cautious.” One should never be diverted by sense gratification. Where should one fix his mind? The Supreme Lord is herein giving the answer: “On Me.” If one is unable to fix the mind on the Lord in the beginning, don’t be discouraged but continue one’s practice to gradually make advancement.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those who are trying to absorb their minds in thought of the Supreme Lord should give up all desires for enjoying the objects of the external world. They should remain enthusiastically engaged in the service of the Lord, while practicing *asanas*, *pranayama*, and so on.

TEXT 7.14

***etavan yoga adisto mac-chisyaih sanakadibhih  
sarvato mana akrsya mayy addhavesyate yatha || SB 11.13.14 ||***

## TRANSLATION

**The actual yoga system as taught by My devotees, headed by Sanaka-kumara, can be summarized in these few words: After withdrawing the mind from all other objects, one should completely absorb it in Me without deviation.**

TEXT 7.15

*sri-uddhava uvaca  
yada tvam sanakadibhyo yena rupena kesava  
yogam adistavan etad rupam icchami veditum || SB 11.13.15 ||*

## TRANSLATION

**Sri Uddhava said: O Kesava, I would like to know—when, and in what form, did You instruct the science of yoga to the sages, headed by Sanaka?**

TEXT 7.16

*sri-bhagavan uvaca  
putra hiranyagarbhasya manasah sanakadayah  
paprachuh pitaram suksmam yogasyaikantikm gatim || SB 11.13.16 ||*

## TRANSLATION

**The Supreme Lord said: Once, the sages, headed by Sanaka, who were born**

from the mind of Brahma, inquired from him about the difficult subject matter of the goal of yoga.

**Srila Vishvanatha Cakravarti Thakura**

The phrase *aikantikam gatim* means “the ultimate goal.”

TEXT 7.17

*sanakadaya ucuḥ  
guṇeṣv avisate ceto guṇas cetasi ca prabho  
katham anyonya-santyago mumukṣor atititirsoḥ || SB 11.13.17 ||*

TRANSLATION

**The sages headed by Sanaka said: My dear Lord, the minds of human beings are naturally attracted towards the objects of sense gratification, and the sense objects enter the mind in the form of material desires. Considering this, how can a person who desires liberation, who wants to desist from the activities of sense gratification, sever the mutual tie between the sense objects and the mind? Please explain this to us.**

**Srila Vishvanatha Cakravarti Thakura**

The sons of Brahma said to their father: Human beings are naturally attached to sense gratification, and this attachment is firmly rooted within their minds. How is it possible for a person who wishes to conquer the urges for material enjoyment to cut off the relationship between the sense objects and the mind?

## **Srila Bhaktisiddhanta Sarasvati Thakura**

An intelligent person must understand that as long as he remains conditioned by material nature, the modes of nature will constantly disturb him with enticements for sense gratification. If one falls victim to such allurements, the perfection of life will remain unachieved.

TEXT 7.18

*sri-bhagavan uvaca  
evam prsto maha-devah svayambhur bhuta-bhavanah  
dhyayamanah prasria-bijam nabhyapadyata karma-dhih || SB 11.13.18 ||*

TRANSLATION

**The Supreme Lord said: My dear Uddhava, Brahma, who is born from My body, and who is the creator of the living entities within this material world, being the best among the demigods, seriously considered how to answer the question of his sons, headed by Sanaka. The intelligence of Brahma, however, was affected by his activities of creation and so he could not discover the essential answer to their question.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord said: Brahma is the best among the demigods, and the creator of the living beings. And yet, even after much consideration, he could not understand the actual answer of the question placed before him by his sons. This was due to the fact that his intelligence had been affected by his activities of



creation, which were performed with material attachment.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Because of being attached to his activities of creation, Prajapati Brahma, the creator of the living entities, was unable to answer the question of his sons.

TEXT 7.19

*sa mam acintayad devah prasria-para-titirsaya  
tasyaham hamsa-rupena sakasam agamam tada || SB 11.13.19 ||*

TRANSLATION

**Brahma, wanted to find out the answer to the question that was puzzling him and so he meditated on Me. At that time, I appeared before him in My form as Hamsa.**

### **Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord said, “While thinking over the answer to his sons’ question, Brahma absorbed his mind in meditation upon Me. Just to show him mercy, I revealed Myself to Brahma by appearing before him in My form as Hamsa. As the hamsa, or swan, is able to separate milk from water, I appeared to separate Brahma’s intelligence from the modes of material nature.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Being unable to answer the question of Sanaka, Brahma began to meditate on the Supreme Lord. At that time, the Lord assumed the form of Hamsa and appeared before Brahma. Brahma then inquired from Hamsa about His identity.

TEXT 7.20

*drstva mam ta upavrajya krtva padabhivandanam  
brahmanam agratah krtva papracchuh ko bhavan iti || SB 11.13.20 ||*

TRANSLATION

**Upon seeing My form as Hamsa, the sages, headed by Sanaka, placing Brahma in the lead, approached Me and worshiped My lotus feet. They then asked Me, “Who are You?”**

TEXT 7.21

*ity aham munibhih prstas tattva-jijnasubhis tada  
yad avocam aham tebhyas tad uddhava nibodha me || SB 11.13.21 ||*

TRANSLATION

**My dear Uddhava, the sages were eager to understand the actual purpose of yoga and so they inquired from Me. Now, listen attentively as I repeat My instructions to the sages.**

TEXT 7.22

***vastuno yady ananatva atmanah prasria idrsah  
katham ghateta vo vipra vaktur va me ka asrayah || SB 11.13.22 ||***

TRANSLATION

**My dear *brahmanas*, if you believe that I am also a *jiva* soul and that there is no ultimate difference between us—because all souls are ultimately one without individuality—your question does not seem relevant. Because the spirit soul has no designations, such as caste, on what basis should I answer your question?**

**Srila Vishvanatha Cakravarti Thakura**

The Hamsa incarnation said: My dear *brahmanas*, you ask Me, “Who are You?” because you consider Me to be a living entity like yourselves. Do you think that I possess a material body, or do you think that I am the Supreme Lord? If you consider Me to be a living entity, then as a pure spirit soul, on what basis can I distinguish Myself from you? How could you ask Me such a question?

**Srila Bhaktisiddhanta Sarasvati Thakura**

If there is no difference between the Supreme Lord and the living entities, then there is also oneness of the person who is questioning and the person who is answering. Who should ask a question and to whom? The actual purport of Lord Hamsa’s statement is that the spirit soul and the Supersoul are separate identities.

TEXT 7.23

*pancatmakesu bhutesu samanesu ca vastutah  
ko bhavan iti vah prasrio vacarambho hy anarthakah || SB 11.13.23||*

TRANSLATION

**If, when You asked Me, “Who are You?” you were referring to the material body, which is made of the five gross material elements—earth, water, fire, air and ether—you should have asked, “Who are you five?” If you consider that basically all material bodies are the same, being made of the same elements, then your question cannot be taken seriously. Thus, it appears that in asking My identity, you are simply speaking words without any real meaning.**

**Srila Vishvanatha Cakravarti Thakura**

In the previous verse, the Lord indicated that if the sages accepted the impersonal philosophy that all living beings are ultimately one, then the question “Who are You?” made no sense. In this verse, the Lord rejects the false conception that the self is the material body, which is composed of five gross material elements. The sages might argue that even among learned persons, it is a matter of courtesy to ask questions and give answers. After all, the Lord had addressed them as *brahmanas*, and thus had also acted according to social conventions. To answer this argument, the Lord says, “My addressing you as *brahmanas* would have no meaning if we are ultimately one. I merely reciprocated with your way of speaking to Me. If we are ultimately one, then neither of our statements has any meaning.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

The Absolute Truth is one, but a living entity's material body, which is made of the five gross material elements, is different from other material bodies. The sages had already seen their father worship the lotus feet of the Lord and so there was no need for their question.

TEXT 7.24

*manasa vacasa drstya grhyate 'nyair aplndriyaih aham eva na matto 'nyad iti  
budhyadhvam anjasa || SB 11.13.24 ||*

TRANSLATION

**Whatever is perceived by the mind and senses is nothing but a manifestation of Me. This should be understood by an unbiased examination of the truth.**

**Srila Vishvanatha Cakravarti Thakura**

The Lord here explains that since everything is the expansion of His potency, He is not different from anything. Nothing can exist separately from the Supreme Personality of Godhead, and thus everything shares in the Lord's nature.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Lord is one without a second. Therefore, whatever one perceives with his eyes and other senses must be considered in relationship with the

Supreme Lord.

TEXT 7.25

*gunesv avisate ceto gunas cetasi ca prajah  
jivasya deha ubhayam gunas ceto mad-atmanah || SB 11.13.25 ||*

TRANSLATION

**My dear sons, the mind has the propensity to enter into material sense objects, and material sense objects enter into the mind. However, both the mind and the material sense objects are designations that cover the pure spirit soul, who is My eternal part and parcel.**

**Srila Vishvanatha Cakravarti Thakura**

The sons of Brahma thought, “My dear Lord, if we are unintelligent, You definitely stated that everything is a manifestation of You alone because everything is the expansion of Your potency. It thus appears that there is an intimate relationship between the mind and the objects of the senses. We simply want to ascertain how the mind can be detached from the objects of the senses and please be merciful and enlighten us.”

The Lord replied, “My dear sons, what you say is very true. Although the living entities are My eternal parts and parcels, in conditioned life they artificially identify with the mind and thus become attracted to enjoy the objects of the senses. As long as the soul identifies with the mind, desires for sense gratification will continue to harass him. But, because the mind and sense objects actually have no connection with the soul, they should be rejected. In this way, one can become free from the dualities of material existence.”

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The conditioned living entities in the material world are under the control of the three modes of material nature, whereas the Supreme Personality of Godhead, being eternally liberated, is transcendental to the three modes of material nature. Material sense objects enter into the minds of the conditioned living entities, and their minds run after the material sense objects.

TEXT 7.26

*gunesu cavisac cittam abhiksriam guna-sevaya  
gunas ca citta-prabhava mad-rupa ubhayam tyajet || SB 11.13.26 ||*

TRANSLATION

**One who has thus attained Me, understanding that he is not different from Me, realizes that the material mind is absorbed within the sense objects because of constant sense gratification, and that the material objects are present within the material mind. Having understood My transcendental nature, he gives up both the material mind and its objects.**

**Srila Vishvanatha Cakravarti Thakura**

It is very difficult to restrain the mind from the object of the senses, because of the mind's false ego. Becoming detached from the mind does not mean that one stops thinking, but instead means that one must purify the mind of its material propensities by engaging it in the devotional service of the Lord. It is practically seen that the objects of the senses enter the mind at every moment, as if flowing

in a continuous stream. Considering this, how is it possible to detach the mind from thoughts of sense gratification? Such an endeavor appears to be an attempt to deny the mind's very existence. What is required is to engage the objects of the senses in the proper way—for the satisfaction of the Supreme Personality of Godhead. In this way, there will be no harm of sense objects entering the mind because the intelligence will dictate that they all be used in devotional service and not for personal enjoyment. There is no question of artificial renunciation, which can serve no useful purpose. Without engagement in the devotional service of the Lord, mere renunciation is of no lasting value.

**Srila Bhaktisiddhanta Sarasvati Thakura**

While residing in this material world, one engages in the service of the three modes of material nature. It is the modes of nature that capture one's mind. Therefore, one should come to understand how the individual soul and the Supersoul are both fully transcendental to the three modes of material nature.

**TEXT 7.27**

*jagrat svapnah susuptam ca gunato buddhi-vrttayah  
tasam vilaksano jivah saksitvena viniscitah || SB 11.13.27 ||*

**TRANSLATION**

**The three functions of intelligence—wakefulness, dreaming, and deep sleep—are caused by the three modes of material nature. It has been ascertained that the spirit soul is the seer, and is completely aloof from these three states.**



## **Srila Vishvanatha Cakravarti Thakura**

Actually, the pure spirit soul has no relationship with material sense objects or the materially contaminated mind. So, giving up the materially contaminated mind and the material sense objects means to give up a misconception. The state of awakening is born from the mode of goodness, the state of dreaming is born from the mode of passion, and the state of deep sleep is born from the mode of ignorance. However, the pure living entity is beyond these three states of being, which are functions of the intelligence. The living entity is actually aloof from them as a witness.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The three states of the living entity—wakefulness, dreaming, and deep sleep—which are functions of the intelligence, are born from material modes of goodness, passion, and ignorance, respectively. The liberated living entity is actually aloof from these three states, and is not under the control of the three modes of material nature. He is simply a witness.

TEXT 7.28

*yarhi samsrti-bandho 'yam atmano guna-vrtti-dah mayi turye sthito jahyat  
tyagas tad guna-cetasam || SB 11.13.28 ||*

TRANSLATION

**Due to being bound by material intelligence, a conditioned living entity is dragged towards material sense enjoyment. I am the fourth stage of consciousness, beyond wakefulness, dreaming and deep sleep and so you**

**should become established in Me and thus give up the bondage to material nature. In this way, you can automatically become detached from the material sense objects and the mind.**

**Srila Vishvanatha Cakravarti Thakura**

Here Lord Krsna answers the questions that the sages had placed before Lord Brahma. In his constitutional position, the spirit soul has nothing to do with the objects of the senses and the three modes of material nature. It is due to the conditioned soul's false identification with the material body that the modes of nature engage him in illusory activities. When this false identification is given up, the soul is freed from the illusory engagements forced upon him by the modes of nature. The conditioned souls can free themselves from material bondage simply by their own endeavors. They must surrender to the Supreme Personality of Godhead and depend upon His mercy.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Being enticed by the material sense objects, one falls into the bondage of material existence. In his constitutional position, the spirit soul is transcendental to the three modes of material nature, and when he separates himself from the influence of these modes by becoming devoted to the Supreme Lord, he can be freed from all desires for material enjoyment.

**TEXT 7.29**

***ahankara-krtam bandham atmano 'rtha-viparyayam vidvan nirvidya samsara-cintam turye sthitas tyajet || SB 11.13.29 ||***

## TRANSLATION

**The living entity has been placed in bondage by the false ego, which awards him the opposite of what he had actually hoped for. Therefore, an intelligent person should give up his constant anxiety to enjoy material life and remain situated in the Supreme Lord, who exists beyond the functions of material consciousness.**

**Srila Vishvanatha Cakravarti Thakura**

A living entity's material bondage continues as long as he remains in the bodily conception of life. An intelligent person should understand this fact very carefully and then become detached from material existence, which creates many unwanted conditions, and which covers his constitutional nature of eternity, knowledge and bliss. One who transfers his attention from the objects of the senses to the Lord will no longer have to fear material existence.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The living entity becomes misguided from his real self-interest due to false ego. This is the cause of material entanglement. One who takes shelter of the transcendental Personality of Godhead will gradually lose interest in material life, so that he will remain steady on the transcendental platform. Being thus situated, one will take pleasure in cultivating Krsna consciousness because the taste for material enjoyment has slackened due to an awakening of detachment within the heart. Devotional service to the Lord is the platform of transcendence.

**TEXT 7.30**

*yavan nanartha-dhih pumso na nivarteta yuktibhih  
jagarty api svapann ajnah svapne jagaranam yatha || SB 11.13.30 ||*

## TRANSLATION

**As instructed by Me, one should fix the mind on Me without deviation. If one continues to have various objectives in life instead of seeing how everything can be dovetailed in My devotional service, then although believing oneself to be awake, one is actually dreaming due to lack of absorption on the transcendental platform, just as one may dream that one has awakened while still sleeping.**

**Srila Vishvanatha Cakravarti Thakura**

Until one has practically become detached from fruitive activities by engagement in devotional service, his life of sense gratification will continue. Although he may accept some path of liberation, and thus consider himself to be “saved,” he will remain in material existence. Such a person is certainly in illusion and is compared to one who dreams that he has awakened, although he is still sleeping.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those whose minds are absorbed in something other than the Supreme Lord, who is one without a second, will remain bound to material desires for sense gratification. Although such a person may have some understanding of his conditioned state of existence, and the means for attaining liberation, and thus proudly advertise himself as a liberated soul, he will remain attached on the material platform. While sleeping, one may dream that he has awakened, although this is not a fact. Similarly, one may understand the distinction between the body and the soul and thus think that he had become liberated, while

continuing to display all the symptoms of one who is absorbed in materialistic life.

TEXT 7.31

*asattvad atmano 'nyesam bhavanam tat-krta bhida  
gatayo hetavas casya mrsa svapna-drso yatha || SB 11.13.31 ||*

TRANSLATION

**Any condition of life that is thought to be separate from the Supreme Personality of Godhead has no real existence, like something experienced in a dream. Just as a dreaming person sees himself engaged in many different activities, the conditioned soul imagines that he performs fruitive activities.**

**Srila Vishvanatha Cakravarti Thakura**

Although the Hamsa-avatara has condemned the conception of duality within the material world, the Vedas have prescribed *varnasrama-dharma*, which divides human society according to occupational duties and spiritual statuses. How can these two things be reconciled? The answer is given in this verse. The words *anyesam bhavanam* refer not to the Vedic understanding, but to conception of life concocted due to false identification with the material body and mind. Of course, the divisions of the *varnasrama* system are also based on this illusion, but they are arranged in such a way as to gradually bring one to the point of enlightenment in spiritual understanding. Being the Lord's creation, this material world is not false, as imagined by some less-intelligent philosophers. This world is real and the living entities are real, but the identification of the living entities with this material world is false. The example is sometimes given of a rabbit with horns. Rabbits are real and horns are real but the sight of a rabbit with horns in a dream is illusion. Similarly, it is a kind of dream of the conditioned soul that

he has a permanent relationship with this material world.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

An object that was seen in a dream does not influence a person when he is awake. Similarly, when the living entity is liberated from material bondage, he no longer feels obliged to follow the principles of *varnasrama*, which are born from attachment to the body, nor is he attracted to enjoying heavenly pleasure, which can be obtained by performing the fruitive rituals mentioned in the Vedas.

#### **TEXT 7.32**

*yo jagare bahir anuksana-dharmino 'rthan  
bhunkte samasta-karanair hrdi tat-sadrksan  
svapne susupta upasamharate sa ekah  
smrty-anvayat tri-guna-vrtti-drg indriyesah || SB 11.13.32 ||*

#### **TRANSLATION**

**While awake, the conditioned souls try to enjoy the fleeting experiences of this material world. While dreaming, he enjoys other illusory experiences within the mind, and in deep sleep, all such experiences are forgotten. By understanding these three states of wakefulness, dreaming, and deep sleep, the conditioned soul can realize that he is simply the witness and therefore transcendental.**

### **Srila Vishvanatha Cakravarti Thakura**

One may first consider the three phases of consciousness mentioned above and then understand one's transcendental position as spirit soul. One experiences childhood, boyhood, adolescence, adulthood, middle age and old age, and throughout these phases, one is experiencing things while awake and while dreaming. The living entity is the same person throughout all such changes. He is the silent spectator of the three stages of consciousness. One may argue that it is actually the senses that experience during wakefulness and that it is the mind that experiences during dreams. However, the Lord here states, *indriyesah*: the living entity is actually the lord of the senses and mind, although temporarily he has become a victim of their influence. By Kṛṣṇa consciousness, one may resume one's rightful position as the master of the mind and senses.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The living entity experiences three stages of existence in the material world—wakefulness, dreaming, and deep sleep. While awake, the senses of the gross body are active, under the influence of time. While dreaming, although the living entity is untouched by the objects of the senses, he remains affected by them on the mental platform. In the state of deep sleep, the living entity forgets himself and the world.

#### **TEXT 7.33**

*evam vimrsya gunato manasas try-avastha  
man-mayaya mayi kṛta iti niscitarthah  
sanchidya hardam anumana-sad-ukti-tiksria  
juanasina bhajata makhila-samsayadhim || SB 11.13.33 ||*

#### **TRANSLATION**

**My dear sons, after carefully deliberating upon how these three mental**

states are born from the three modes of material nature, and thus created by My illusory energy, you should cut to pieces the false ego, which is the source of all doubts, with the sharpened sword of knowledge, acquired by logical reflection upon the instructions of the sages and Vedic literatures. You should then worship Me, who am situated within the heart.

### **Srila Vishvanatha Cakravarti Thakura**

The three stages of the mind and intelligence are produced from the three modes of material nature, which are creations of the Lord's illusory energy, and thus have nothing to do with the spirit soul. By the help of the sharp sword of knowledge, acquired by logical analysis of the instructions of saintly persons and the *sastra*, one should destroy all doubts and worship the Supreme Personality of Godhead with determination.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

If one has attained spiritual knowledge, and is no longer influenced by the three stages of wakefulness, dreaming, and deep sleep, he vanquishes the spirit of sense enjoyment that had been directed by his materially conditioned mind, intelligence, and false ego, and engages in the devotional service of the Lord, so that all his doubts will be removed.

TEXT 7.34

*ikseta vibhramam idam manaso vilasam  
drstam vinastam ati-lolam alata-cakram  
vijnanam ekam urudheva vibhati maya  
svapnas tridha guna-visarga-krto vikalpah || SB 11.13.34 ||*



## TRANSLATION

**One should see that the objects of this world are an illusion appearing within the mind, because material objects are temporarily manifested. They can be compared to the streaking red line created by whirling a blazing stick on fire. The spirit soul by nature exists in the single state of pure consciousness. However, in this world, the soul appears in many different forms and stages of existence. The modes of nature divide the soul's consciousness into wakefulness, dreaming, and deep sleep. All such varieties of perception, however, are actually Maya and exist only like a dream.**

### **Srila Vishvanatha Cakravarti Thakura**

After realizing that the spirit soul is distinct from the three stages of consciousness, one should carefully perceive how everything in this material world is illusory. One should give up the misconceptions of “I” and “Mine” with regards to this material world.

The conditioned soul has maintained this false misconception since time immemorial. That is why the mind is restless, making it appear like a wheel of fire. Now, the question may be raised, “If one has a vision of duality, how can he realize the Absolute Truth? The answer is, “The Absolute Truth is one but He appears to be many. The three stages of consciousness are created by the Lord's illusory energy, and so are temporary, like a dream.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The three states of wakefulness, dreaming, and deep sleep, which are born from the three modes of material nature, are actually illusory, and are only temporary manifestations. In the philosophy of the Mayavadis, these temporary manifestations are addressed as false. This understanding is false, however, because these manifestations are not false, but temporary. Until a living entity

appreciates the sublime nature of the eternal spiritual pastimes of the supremely conscious person and the minutely conscious persons, his heart will remain enraptured by the mundane duality of material enjoyment and detachment.

When the remembrance of Kṛṣṇa's pastimes is awakened in the heart of a living entity, his propensity for enjoyment or renunciation is destroyed and his propensity for eternal service to the Supreme Lord is awakened.

TEXT 7.35

*drstim tatah pratinivartya nivṛtta-trsrias  
tusṛīm bhaven nija-sukhanubhavo nirihah  
sandrśyate kva ca yadidam avastu-buddhya  
tyaktam bhramaya na bhavet smṛtir a-nipatat || SB 11.13.35 ||*

TRANSLATION

**With the understanding of the temporary and illusory nature of the material world, and having pulled one's vision away from illusion, you should remain free from desires for material enjoyment. By experiencing the happiness of the soul, you should give up material speaking and activities. Even if you must be involved in material activities, like eating, you should remember that it is not ultimate reality, and that you have renounced it. By constantly living in this way, right up to the point of death, you will not again fall into illusion.**

**Srila Vishvanatha Cakravarti Thakura**

The Lord said, "Because the visible material world is illusory, and thus miserable, you should withdraw your vision from it and give up all desires for sense gratification. You should curtail material activities and talks of material

subjects. You should simply take pleasure in the self within, knowing that this will free you from material bondage.” Now, the question may arise, “It is impossible for an embodied soul to remain free from dealing with the external world and so will never become freed from material existence?” The answer is, “Even while performing activities of the material body, such as eating, this will not be the cause of illusion if one has given up the material conception of life, with the help of his intelligence.” Therefore, until one gives up his body at the time of death, one should continue to treat material objects with a mood of detachment.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

One who has attained the human form of life should not utilize material gain for gratifying his senses. There is no need to strive for material happiness, just as there is no point in endeavoring for distress. One should instead try to satisfy the Supreme Personality of Godhead by his execution of devotional service. One who is fully engaged in the devotional service of the Lord can understand that all kinds of material attachment simply increase material illusion. Step by step, one should detach himself from matter by fully attaching himself to the devotional service of the Lord.

#### **TEXT 7.36**

*deham ca nasvaram avasthitam utthitam va  
siddho na pasyati yato ‘dhyagamat svarupam  
daivad apetam atha daiva-vasad upetam  
vaso yatha parikrtam madira-madandhah || SB 11.13.36 ||*

#### **TRANSLATION**

**Just as a drunkard does not know whether his clothes have fallen off, or if**

he is still wearing them, a self-realized soul does not notice whether his temporary body is seated on an *asana*, standing, or walking about.

### **Srila Vishvanatha Cakravarti Thakura**

In these two verses, the condition of a liberated soul is described. When one has realized Brahman, he does not notice whether he is sitting, standing or walking. The

example is given of an intoxicated person. He is so absorbed in himself by the influence of wine that he hardly notices even if his clothes fall off, or somebody is dressing him.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

A self realized person has no interest in the enjoyable objects of this material world. Because he is situated in his eternal constitutional position, he sees that his temporary body and restless mind are products of matter and thus he always remains engaged in the transcendental service of the Supreme Lord. As a drunkard does not care about the state of his clothing, a self-realized soul is indifferent to and forgetful of material enjoyment.

**TEXT 7.37**

*deho 'pi daiva-vasa-gah khalu karma yavat  
svarambhakam pratisamiksata eva sasuh  
tam sa-prapancam adhirudha-samadhi-yogah  
svapnam punar na bhajate pratibuddha-vastuh || SB 11.13.37 ||*

## TRANSLATION

**This material body, which certainly moves by the arrangement of providence, will certainly continue to exist, along with the life-air and senses, as long as one's karma is in effect. One who has attained absorption in the Lord through *samadhi*, and who is fixed in the absolute reality, will never again surrender to the material body and its manifestations, knowing it to be just like a body seen in a dream.**

**Srila Vishvanatha Cakravarti Thakura**

As long as one is destined to enjoy the results of his karma, one continues to remain within the material body, along with the life-air. The question may arise, “If a self-realized soul gives proper attention to the maintenance of his body, won't he again become attached to it?” Lord Krsna herein states that one who is highly elevated in Krsna consciousness, having understood Lord Krsna to be the actual reality, never again surrenders to the illusory identification with the material body, which is just like the body seen in a dream.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Lord alone is the eternal object of all kinds of relationships. As eternal servants of the Lord, His pure devotees, even while situated with their material bodies, do not forget Him. They do not become attached to the temporary activities of the insignificant states of awakening, dreaming, and deep sleep, because their only object of worship is the Supreme Personality of Godhead.

***mayaitad uktam vo vipra guhyam yat sankhya-yogayoh  
janita magatam yajnam yusmad-dharma-vivaksaya || SB 11.13.38 ||***

## TRANSLATION

**My dear *brahmanas*, I have thus explained the confidential understanding of Sankhya and *astanga-yoga*. You should understand that I am Lord Visnu , having come here to instruct you about your actual religious duties.**

**Srila Vishvanatha Cakravarti Thakura**

To strengthen their faith in His teachings, the Lord said: “My dear *brahmanas*, Sankhya, or the science of the self, and *astanga-yoga*, the process of linking with the Supreme, have thus been revealed to you. In the future, it will be remembered that Lord Madhava, in the form of Hamsa, instructed Brahma and his sons.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Lord said: “I am the Supreme Absolute Truth and I have come here to reveal the confidential understandings that were incomprehensible to the misguided preachers of Sankhya and Vedanta. I am the object of everyone’s worship, the supreme instructor, and that which is to be known.”

**TEXT 7.39**

***aham yogasya sankhyasya satyasyartasya tejasah  
parayanam dvija-sresthah sriyah kirter damasya ca || SB 11.13.39 ||***

## TRANSLATION

**O best of *brahmaëas*, please know that I am the ultimate shelter of Sankhya, the *yoga* system, truthfulness, influence, opulence, fame, and self-control.**

**Srila Vishvanatha Cakravarti Thakura**

The sons of Brahma were astonished by the presentation of the Supreme Personality of Godhead. They thought, “What wonderful instructions we have just heard.” The Supreme Lord thus said to them, “O best of the *brahmanas*, I am the supreme shelter of Sankhya yoga, truthfulness, equanimity, prowess, and influence.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

The Lord said, “I am the ultimate goal of the various systems of *abhidheya* followed by the different sects.”

**TEXT 7.40**

***mam bhajanti gunah sarve nirgunam nirapeksakam suhrdam priyam  
atmanam samyasangadayo ‘gunah || SB 11.13.40 ||***

## TRANSLATION

**The best of all transcendental qualities, such as being transcendently situated, detached from matter, the well-wisher of everyone, the most dear Supersoul of all living beings, equally disposed everywhere, and eternally liberated, are found in Me, their worshipable Lord.**

**Srila Vishvanatha Cakravarti Thakura**

Because Lord Kṛṣṇa has been describing His own nature, the sons of Brahma might doubt that He has become proud, which is a material quality. Understanding this, the Lord clarifies His position in the present verse.

The Lord said, “My body is not material, made of the five gross elements like that of the conditioned souls. My body is completely spiritual—eternal, full of knowledge, and full of bliss. Indeed, the transcendental qualities worship Me.” The Lord is called *nirapeksakam* because He is never attached to material enjoyment, like the conditioned souls. Because He is the best well-wishing friend of His devotees, He is called *suhṛdam*. The word *priyam* indicates that the Lord is the supreme lovable person and thus has affectionate relationships with His devotees. The word *samya* indicates that the Lord remains neutral, even while situated within the turmoil of the material world. It is therefore concluded that the Supreme Personality of Godhead is the reservoir of all transcendental qualities.

Srīdhara Svāmī has also confirmed that the qualities of the Lord are transcendental and eternal. In the first canto it is also described that all the personal characteristics of the Lord are eternally present in His form because there is no difference between the Lord and His body. This is also confirmed in the Vedas as follows:

*na tasya karyam karanam ca vidyate na tat-samas cabhyadhikas ca drsyate  
parasya saktir vividhaiva srutyate svabhaviki jnana-bala-kriya ca*

“The Supreme Brahman has no material senses. He has nothing to do, and there is no one equal to or greater than Him. Everything is performed naturally and systematically by His multifarious energies.” (*Svetasvatara Upanisad* 6.8)



## **Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Personality of Godhead said: Do not come to a conclusion of impersonalism because it is sometimes stated that I am devoid of qualities. I possess all transcendental qualities, I am situated beyond the modes of material nature, I am the best well-wisher of My devotees, I am the shelter of all, and I am the ultimate goal of everyone. Transcendental qualities, such as equanimity, and freedom from bad association, are eternally present in Me. I cannot be understood by those who are in the bodily concept of life.

**TEXT 7.41**

*iti me chinna-sandeha munayah sanakadayah  
sabhajayitva paraya bhaktyagnata samstavaih || SB 11.13.41 ||*

**TRANSLATION**

**Lord Krsna continued: My dear Uddhava, all the doubts of the sages, headed by Sanaka, were thus destroyed by My words. They then worshiped Me with loving devotion and glorified Me by offering transcendental prayers.**

## **Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord said, “My dear Uddhava, having received My instructions, the sages, headed by Sanaka, became freed from all doubts and so they lovingly offered Me prayers and worship.”

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Those who are detached from material enjoyment have no doubts whatsoever. The sages, headed by Sanaka, attained that transcendental platform and offered prayers and worship to the Lord.

**TEXT 7.42**

*tair aham pujitah samyak samstutah paramarsibhih pratyeyaya svakam  
dhama pasyatah paramesthinah || SB 11.13.42 ||*

**TRANSLATION**

**The sages, headed by Sanaka Rsi, worshiped and glorified Me to their full satisfaction. Then, as Brahma and his sons looked on, I departed for My own abode.**

## **Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord said, “After I was worshiped and glorified by the great sages, I returned to My own abode, as Brahma looked on.”

*Thus ends the translation of the seventh chapter of the Uddhava-gita entitled “The Hamsa-avatara Answers the Questions of the Sons of Brahma” with the commentaries of Srila Visvanatha Cakravarti Thakura and chapter summary and purports by Srila Bhaktisiddhanta Sarasvati Thakura.*

## Chapter 8

### Lord Krsna Explains the Yoga System to Sri Uddhava

#### *CHAPTER SUMMARY*

In this chapter, Lord Krsna explains to Uddhava that devotional service is the topmost *sadhana*. He also speaks about the process of meditation.

Sri Uddhava wanted to know which is the best process for achieving the ultimate goal of life, and he also wanted to hear the superexcellence of pure devotional service. The Supreme Lord replied to him by explaining how the religious duties prescribed in the Vedas had been lost at the time of the previous annihilation. At the beginning of the new creation, the Supreme Lord instructed these religious principles to Brahma. Brahma repeated it to Manu, Manu spoke it to the sages, headed by Bhrgu, who in turn instructed these eternal religious duties to the demigods and demons. Because of the living entities' varieties of material desires, religious principles were elaborately explained in different ways. Thus, different philosophies came into being, including some atheistic doctrines. Because the living entity, bewildered by illusion, is incapable of ascertaining his eternal benefit, he mistakenly identifies ordinary vows of penance, austerity, etc., to be the ultimate spiritual practice. But, the actual means of achieving happiness is to renounce material desires and become self-satisfied by surrendering everything at the lotus feet of the Supreme Lord. This drives away selfish desires for sense gratification and liberation.

The Lord then described the superior process of devotional service, which destroys countless sinful reactions and produces many ecstatic transformations, such as the standing of the bodily hairs on end. Pure devotion, having the power to purify the heart, enables one to achieve the association of the Supreme Personality of Godhead, and because the devotee is very dear to the Lord and is always close to Him, he is able in turn to purify the entire universe. Pious activities, such as giving charity and observing religious vows do not have that potency. By virtue of his unflinching devotion to the Lord, the devotee can never

be completely diverted by the objects of sense enjoyment, even if he is not able to gain control over his senses in the beginning. One desiring to attain the perfection of life is advised to give up all material processes of elevation, as well as the association of women. He should then merge his mind constantly in thought of Lord Kṛṣṇa. Finally, the Lord instructed Sri Uddhava about the true object of meditation.

#### TEXT 8.1

*sri-uddhava uvaca  
vadanti kṛṣṇa sreyamsi bahuni brahma-vadinah tesam vikalpa-pradhanyam  
utaho eka-mukhyata || SB 11.14.1 ||*

#### TRANSLATION

**Sri Uddhava said: My dear Kṛṣṇa, learned sages who explain the Vedic literature recommend a variety of processes for achieving the ultimate goal of life. Considering the variety of viewpoints, kindly explain to me whether all of them are equally important, or if only one of them is supreme.**

**Srila Vishvanatha Cakravarti Thakura**

In this chapter, the supremacy of devotional service, which brings Sri Kṛṣṇa under control, and the method by which devotees who desire liberation meditate upon the Supreme Lord are described.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Sri Uddhava requests further clarification regarding what he has already heard from the Lord. He also wishes for the Lord to clearly state what is the foremost *sadhana*. Uddhava said, “The sages who know Brahman have propounded various paths for attaining the perfection of life. Please tell me which of those *sadhanas* is best and most effective.”

#### TEXT 8.2

*bhavatodahrtah svamin bhakti-yogo ‘napeksitah  
nirasya sarvatah sangam yena tvayy avisen manah || SB 11.14.2 ||*

#### TRANSLATION

**My dear Lord, You have clearly explained the process of unalloyed devotional service, by which one can free himself from all material association, thus enabling him to fix his mind on You without deviation.**

**Srila Vishvanatha Cakravarti Thakura**

In this chapter it is firmly established that pure devotional service is the superexcellent process for absorbing the mind in the Absolute Truth, Lord Krsna. Next, the question will be raised whether everyone can engage in devotional service, or is such a practice limited to a select few.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The mind is very unsteady, and so by utilizing one’s good intelligence, one must remain firmly fixed in devotional service so that one can ultimately attain the

association of the Supreme Lord in His transcendental abode. This is the only intention of Lord Kṛṣṇa's speaking with Śrī Uddhava.

TEXT 8.3

*sri-bhagavan uvaca  
kalena nasta pralaye vanlyam veda-samjnita  
mayadau brahmane prokta dharmo yasyam mad-atmakah || SB 11.14.3 ||*

TRANSLATION

**The Supreme Lord said: In the course of time, Vedic knowledge appeared to be lost at the time of annihilation. Then, when the universe was recreated, I again imparted Vedic knowledge to Brahma because I am the religious principles personified.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord said: “O Uddhava, I am the reservoir of all pleasure, and My devotees directly engage under the direction of My *hladini*, or pleasure-giving, potency. Somehow or other, one must fix one's mind upon Me, and that is not possible without devotional service. One who has not developed his attraction for Me cannot restrain the senses from inferior engagements. Since other Vedic processes do not actually award Me to the practitioner, they cannot offer the highest benefit in life. The transcendental sound of the Vedas is itself the highest evidence, but one whose senses and mind are entangled in sense gratification and mental speculation, and whose heart is therefore covered by material dust, cannot directly receive the transcendental Vedic message. Thus one cannot appreciate the exalted position of My devotional service.”

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The transcendental objective is distinct from the objects enjoyed by material senses, and is realized by the reception of transcendental sound vibration. In the conditional state of existence, a living entity is not capable of appreciating the transcendental sound vibration of the Vedas. Four-headed Brahma was instructed by the Supreme Lord about the supreme religious principles but for those who are attached to sense gratification, *bhagavata dharma* is not easily understood.

### **TEXT 8.4**

*tena prokta sva-putraya manave purva-jaya sa  
tato bhrgv-adayo 'grhnan sapta brahma-maharsayah || SB 11.14.4 ||*

### **TRANSLATION**

**Lord Brahma instructed this Vedic knowledge to his eldest son, Manu, who in turn instructed it to the seven great sages, headed by Bhrgu.**

### **TEXT 8.5-7**

*tebhyah pitrbhyas tat-putra deva-danava-guhyakah  
manusyah siddha-gandharvah sa-vidyadhara-caranah*

*kindevah kinnara naga raksah-kimpurusadayah  
bahvyas tesam prakrtayo rajah-sattva-tamo-bhuvah*

*yabhir bhutani bhidyante bhutanam patayas tatha  
yatha-prakrti sarvesam citra vacah sravanti hi || SB 11.14.5-7 ||*

## TRANSLATION

**From the forefathers, headed by Bhrgu Muni and other sons of Brahma, appeared many children and descendants, who assumed different forms as demigods, demons, human beings, Guhyakas, Siddhas, Gandharvas, Vidyadharas, Caranas, Kindevas, Kinnaras, Nagas, Kimpurusas, and so on. All of the many universal species, along with their respective leaders, appeared with different natures and desires generated from the three modes of material nature. Therefore, because of the different natures and desires of the living entities within the universe, different statements regarding religious principles have come into existence.**

**Srila Vishvanatha Cakravarti Thakura**

Many people wonder why the Vedic literatures recommend so many different paths of advancement. The answer is given herein. Bhrgu, Marici, Atri, Angira, Pulastya, Pulaha, and Kratu are the seven great sages within the universe. The Kindevas are a race of human beings who are, like the demigods, are without fatigue, perspiration, and body odor. One might wonder, *kim devah*, “Are they demigods?” They are a species of human beings that reside on another planet within the universe. The Kinnaras are so called this because, *kincin narah*, they are “something like human beings.” The Kimpurusas also resemble human beings and so it might be asked, *kim purusah*: “Are these human beings?” They are a species of monkeys that are something like human beings. Why are there various paths recommended in the Vedas? Because people have various desires due to being under the clutches of the three modes of material nature. Hence, there are different religious systems.

**Srila Bhaktisiddhanta Sarasvati Thakura**



According to the degree of aversion to the Supreme Lord, Vedic *mantras* have taken various shapes to fulfill the desires of sense enjoyers. Thus, the proliferation of Vedic processes indicates only the variety of material illusion and not a variety of ultimate purpose. The ultimate purpose of many paths recommended in the Vedas is one—to revive one’s forgotten relationship with the Supreme Personality of Godhead.

#### TEXT 8.8

*evam prakṛti-vaicitṛyad bhidyante matayo nṛnam  
paramparyena kesancit pasanda-matayo ‘pare || SB 11.14.8 ||*

#### TRANSLATION

**Thus, due to the great variety of desires among human beings, various philosophies have come into existence. These philosophies have been handed down through tradition, custom, and disciplic succession. There are other teachers who present atheistic philosophies.**

**Srila Vishvanatha Cakravarti Thakura**

The word *paramparyena* means “through disciplic succession.” Atheistic philosophies are meant for those who are very foolish and opposed to the purport of the Vedas. Neem trees, tamarind trees, and poisonous trees are situated on the banks of the river Ganges. Although they drink the pure and sweet water of the Ganges through their roots, they produce bitter, sour, or poisonous fruit. Similarly, those who are atheistic or demoniac utilize Vedic knowledge to produce bitter or poisonous fruit in the form of atheistic or materialistic philosophies. This is the purport of this verse.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

While viewing the variegatedness of the material world, materialistic people are distracted from the understanding of the eternal truth. Following in the footsteps of atheistic philosophers, many unfortunate people are misguided and thus miss the opportunity afforded by the human form of life. Acceptance of principles that are contrary to the Vedas is a prime example of misfortune.

### **TEXT 8.9**

*man-maya-mohita-dhiyah purusah purusarsabha  
sreyo vadanty anekantam yatha-karma yatha-ruci || SB 11.14.9 ||*

### **TRANSLATION**

**O best among men, the intelligence of human beings is bewildered by My illusory energy and thus, according to their inclinations, they propagate various means for attaining what they feel to be the ultimate good.**

## **Srila Vishvanatha Cakravarti Thakura**

The word *anekanta* means “different kinds.”

## **Srila Bhaktisiddhanta Sarasvati Thakura**

According to one’s individual way of doing things (*yatha-karma*) and one’s personal preference (*yatha-ruci*), one speaks to others about what is good for

them. Everyone thinks, “What is good for me is good for everyone.” Sometimes people worship five demigods for the fulfillment of their desires, and sometimes they become intoxicated by the philosophy of impersonalism. Thus, in various ways, people view life from their limited perspectives and fail to understand that service to the Supreme Personality of Godhead is the ultimate goal of life. Some of them pose as spiritual masters, and some of them assume the role of disciples. In this way, they fall into an ocean of *anarthas* because of their lack of attachment for spiritual life, being bereft of the Lord’s devotional service. Being without *sadhu-sanga*, they are unable to properly worship the Supreme Lord and this induces them to accept more and more *anarthas*. The person who has no faith in the Supreme Lord, who has no *sadhu-sanga*, and does not worship the Lord, is certainly full of *anarthas*. Being mad after material enjoyment, they have no taste for spiritual life and are thus denied the opportunity of realizing the Absolute Truth.

#### TEXT 8.10

*dharmam eke yasas canye kamam satyam damam samam  
anye vadanti svartham va aisvaryam tyaga-bhojanam  
kecid yajnam tapo danam vratani niyaman yaman || SB 11.14.10 ||*

#### TRANSLATION

**Some say that happiness is obtained as the result of performing pious activities. Others say that fame, sense gratification, speaking the truth, control of the senses, peacefulness, fulfilling one’s self interest, political influence, wealth, detachment, performance of sacrifice and austerities, giving in charity, the observance of vows, or the performance of one’s occupations duties are the causes of happiness.**

**Srila Vishvanatha Cakravarti Thakura**

The *karma-mimamsakas* say that one should not waste time worrying about a kingdom of God that no one has ever seen and from which no one has ever returned. Rather, one should expertly utilize the laws of *karma*, performing fruitive activities in such a way that one will always be well situated. The authors of the *kavya* and *alankara* literatures say that as long as the glories of a person is sung in this world, he will be able to enjoy life in the heavenly planets for thousands of years. Sages like Vatsayana preach the fulfillment of lusty desires to be the objective of life. Others propagate the idea that truthfulness, self-control, and peacefulness are the essence of religion. The materialists say that the accumulation of wealth is one's true self-interest. According to the followers of Caravaka, eating voraciously is the true religion. The followers of the Vedas say that the performance of sacrifice and austerities, and observance of vows are the activities of religion. Those who are advocates of the practice of *yoga* say that controlling the mind and senses is their religion.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Generally, people conclude that religiosity, economic development, and sense gratification, are life's true objectives. The quest for fame is a kind of happiness enjoyed on the mental platform, and is certainly illusory. There are many people who advocate that peace can be attained by remaining aloof from the intoxication of material enjoyment. Materialists become absorbed in the attainment of prosperity, ascetics become obsessed with rejecting material prosperity, while others are concerned by accumulating huge stocks of grains and other food items, but these are all *anarthas*.

#### **TEXT 8.11**

***ady-anta-vanta evaisam lokah karma-vinirmitah  
duhkhodarkas tamo-nisthah ksudra mandah sucarpitah || SB 11.14.11 ||***

## TRANSLATION

**These people obtain the temporary results of their work. Indeed, the meager and miserable situations they achieve simply award them unhappiness, because they are based on ignorance. Even while enjoying the fruits of their labor, such persons are constantly filled with lamentation.**

**Srila Vishvanatha Cakravarti Thakura**

Although materialistic people consider the fruits of their *karma* to be desirable, their lives are based on illusion and thus they always meet with frustration.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those who simply work hard to possess the temporary things of this world, considering them to be all in all, are not actually intelligent because such endeavors keep one in constant anxiety. Material nature is infinitely mutable, so that no position in this world is permanent.

**TEXT 8.12**

***mayy arpitatmanah sabhya nirapeksasya sarvatah  
mayatmana sukham yat tat kutah syad visayatmanam || SB 11.14.12||***

## TRANSLATION

**O saintly Uddhava, My all-blissful form manifests in the heart of one who**

**has freed himself from all desires for sense gratification, and who is fully surrendered unto Me. The happiness he enjoys in My association cannot be compared to the happiness one experiences by gratification of the senses.**

### **Srila Vishvanatha Cakravarti Thakura**

Devotional service to the Lord is the actual purport of the Vedas. The Supreme Lord said, “My devotees take great pleasure in relishing My transcendental forms and qualities. The *jnanis*, who make great endeavors to control their mind, are not purified and so they are unable to attain My lotus feet.”

This is confirmed by Narada Muni:

*kim va yogena sankhyena nyasa-svadhyayayor api  
kim va sreyobhir anyais ca na yatatma-prado harih*

Transcendental practices that do not ultimately help one realize the Supreme Personality of Godhead are useless; be they mystic yoga practices, the analytical study of matter, severe austerity, the acceptance of *sannyasa*, or the study of Vedic literature. All these may be very important aspects of spiritual advancement, but unless one understands the Supreme Personality of Godhead, Hari, all these processes are useless.” (*Srimad-Bhagavatam* 4.31.12)

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Those who have realized that this material world is a place of temporary enjoyment and have thus employed all their senses in the service of the Supreme Lord, remain situated on the platform of eternal happiness. Since material pleasure cannot entice them, they always remain devoted to the Lord’s service.

***akincanasya dantasya santasya sama-cetasah  
maya santusta-manasah sarvah sukha-maya disah || SB 11.14.13 ||***

## TRANSLATION

**One who does not desire anything of this world, and who is peaceful, self-controlled, always equal to everyone, and self-satisfied, finds only happiness wherever he goes.**

**Srila Vishvanatha Cakravarti Thakura**

A devotee who is always meditating upon Lord Krsna experiences transcendental sound, touch, form, flavor, and aroma by means of transcendental senses. This is due to the causeless mercy of Lord Krsna, upon whom ones mind and senses are completely engaged. Such a person finds only happiness wherever he goes. When a very wealthy man travels all over the world, wherever he may stay, he will enjoy the same luxurious standard of comfort. Similarly, one who is advanced in Krsna consciousness constantly experiences transcendental happiness because Lord Krsna is all-pervading. The word *kincana* indicates the so-called enjoyable things of this world. One who is *akincana* has correctly understood that material sense gratification is simply the glare of illusion, and therefore such a person is *danasya*, or self-controlled, *santasya*, or peaceful, and *maya santusta-manasah*, or completely satisfied with his transcendental experience of the Supreme Personality of Godhead.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those who are capable of controlling their senses, who are not bewildered by material desires, who do not consider anyone as inferior to them, who are always satisfied in whichever condition they are put into by the Supreme Lord, and who have no inclination to possess anything of this material world, can experience

happiness everywhere. In this regard, one should carefully consider this verse from *Sri Caitanya-candramrtam* (5) by Prabhodananda Sarasvati:

*kaivalyam narakayate tridasa-pur akasa puspayate durdantendriya kala-sarpa-patall protkhata-damstrayate vidhi-mahendradis ca kitayate visvam purnam-sukhayate yat karunya-kataksa vaibhavavatam gauram eva stumah*

For those who have attained the merciful sidelong glance of Lord Caitanya, impersonal liberation becomes as palatable as going to hell, the heavenly cities of the demigods become as enticing as flowers imagined to be floating in the sky, the poisonous fangs of the untameable black snakes of the senses are broken, the whole world becomes full of joy, and Brahma, Indra, and all the other great demigods become as insignificant as tiny insects. Let us glorify that golden-complexioned Lord Caitanya.

TEXT 8.14

*na paramesthyam na mahendra-dhisriyam na sarvabhaumam na rasadhipatyam  
na yoga-siddhir apunar-bhavam va mayy arpitatmecchati mad vinanyat || SB  
11.14.14 ||*

TRANSLATION

**A pure devotee whose life is dedicated to Me has no desire for even the position of Brahma or Indra, and so what to speak of becoming a lord of this world, or of the lower planets. He is not interested in achieving the perfections of mystic yoga, nor even liberation from the cycle of birth and death, because his life is simply dedicated to Me.**

**Srila Vishvanatha Cakravarti Thakura**



The Supreme Lord said, “One who is surrendered to Me does not want the position of Brahma, nor the happiness of merging into the existence of Brahman. ‘As one surrenders unto Me, I reward him accordingly.’ From this statement of Mine, one can understand how My thoughts remain absorbed in My devotees. A devotee who desires nothing other than Me lives in My association and thus relishes transcendental mellows.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The pure devotee of the Lord has no desire other than to render devotional service. He does not cherish anything else, not even the position of Brahma or Indra, the domain of the whole world, sovereignty over the lower planets, material opulence, the eight types of mystic perfections, or freedom from the cycle of birth and death.

#### **TEXT 8.15**

*na tatha me priyatama atma-yonir na sankarah  
na ca sankarsano na srir naivatma ca yatha bhavan || SB 11.14.15 ||*

#### **TRANSLATION**

**My dear Uddhava, neither Lord Brahma, Lord Siva, Lord Sankarsana, the goddess of fortune, nor even My own self is as dear to Me as you are.**

### **Srila Vishvanatha Cakravarti Thakura**

If someone were to ask the Lord, “How dear is Your devotee to you?” the reply

is given in this verse. The Lord says, “Brahma is My son, Sankara is My expansion and My friend, Sankarsana is My brother, and Lakshmi is My wife and yet, none of them, and not even My own self, is as dear to Me as you are. My dear Uddhava, you are My devotee and so you are most dear to Me.” This is also confirmed by Srīdhara Svāmī. Although personalities like Brahma are also the Lord’s devotees, they are placed in responsible positions and thus are not exactly like the fully surrendered devotees. The Lord gives preference to a helpless devotee who depends completely on His mercy. The only way to obtain the Lord’s mercy is through His causeless love, and the Lord is most lovingly inclined toward those devotees who are most dependent on Him, just as ordinary mothers and fathers worry more about their helpless children than about those who are self-sufficient. Because personalities like Brahma have a sense of their unique identity and position, they had not been addressed here as devotees. This is not the case with personalities like Nanda and Yasoda. Although they were parents of the Supreme Lord, they acted as His great devotees and thus were very dear to Him. In His pastimes, we invariably see that the Lord is fully controlled by His devotees. This is confirmed in the *Srimad-Bhagavatam* (10.9.20),

*nemam virinco na bhavo na srīr apy anga samsraya  
prasadam lebhire gopī yat tat prapa vimuktidat*

The Supreme Lord, who can award liberation to anyone, showed more mercy toward the *gopīs* than to Lord Brahma, Lord Siva, or even the goddess of fortune, who is His own wife and is associated with His body.

It may appear from this verse that among all the devotees, Uddhava is the best but the *gopīs* are even superior to Uddhava. The dust from the lotus feet of *gopīs* is even superior to the *gopīs* themselves and so that is what Śrī Uddhava had hoped to receive. This is the Vaisnava conclusion.

### **Srīla Bhaktisiddhanta Sarasvatī Thākura**

Pure devotees of the Supreme Personality of Godhead are most dear to Him, even more than personalities like Brahma, Siva, Sankarsana, and Lakṣmī.

TEXT 8.16

*nirapeksam munim santam nirvairam sama-darsanam  
anuvrajamy aham nityam puyety anghri-renubhih || SB 11.14.16 ||*

TRANSLATION

**Thinking that I will purify the entire universe with the dust from their lotus feet, I always follow in the footstep of My devotees, who are free from material desires, rapt in thought of My pastimes, peaceful, non-envious, and equal to all living entities.**

**Srila Vishvanatha Cakravarti Thakura**

Lord Krsna is the all-powerful creator of the universe, beyond the dualities of material existence, and thus for Him there is no conception of purity or impurity. Still, it has been seen that sometimes the Lord desires to take the dust of the lotus feet of His pure devotees upon His head. It is the statement of the scriptures that without receiving the dust of the lotus feet of the pure devotees, one cannot attain the perfection of liberation from material existence. Lord Krsna considered, “I have made it the rule that one can experience transcendental happiness only as a result advancement in devotional service, which is achieved by receiving the dust of the lotus feet of My devotees. Because I also desire to experience transcendental ecstasy, I accept the dust of My devotees’ lotus feet.” This is the purport of this verse.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Personality of Godhead sends His devotees into this world of material enjoyment for the benefit of the fallen, conditioned souls. By observing

the external behavior of the devotees, it is seen that they are detached, introspective, peaceful, friendly, and equipoised. The devotees of the Lord never engage in idle talks, they are the friends of all living entities, and they are equal to everyone. However, non-devotees cannot understand the plans and activities of the pure devotees.

TEXT 8.17

*niskincana mayy anurakta-cetasah Santa mahanto 'khila-jiva-vatsalah  
kamair analabdha-dhiyo jusanti te yan nairapeksyam na viduh sukham mama  
|| SB 11.14.17 ||*

TRANSLATION

**Those with no material possessions, who are peaceful, free from pride, affectionate to all living entities, and have no desire for personal gratification, and who serve Me with undivided attention, enjoy in Me a happiness that cannot be known by those lacking such detachment from the material world.**

**Srila Vishvanatha Cakravarti Thakura**

The happiness which is derived by realizing the transcendental qualities of the Lord while performing devotional service is being described here. Some experts say that *jnanis* who have no material assets can also attain this platform of transcendental ecstasy. That is why the Lord has made this statement, just to distinguish the devotees from such *jnanis*. Pure devotees always desire to give Krsna conscious happiness to others, and therefore they are called *mahantah*, or great souls. In the course of a devotee's service, many opportunities for sense gratification may arise, but a pure devotee is not tempted, and so he does not fall down from his exalted transcendental position.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Sense enjoyers are always bewildered by unlimited desires for personal aggrandizement and so they are unable to comprehend the sublime position of the pure devotees. The devotees of the Lord are free from material desires and so they are peaceful. They don't strive for material acquisitions and they are the best well-wishers of people in general. Because the devotees are merged in the ocean of transcendental happiness derived by engagement in pure devotional service, they can never be diverted by mundane temptations. Because they are situated on the platform of spiritual bliss, they are detached from the bodily conception of life and thus even a learned materialist cannot understand his sublime position.

### **TEXT 8.18**

*badhyamano 'pi mad-bhakto visayair ajitendriyah prayah pragalbhaya  
bhaktya visayair nabhibhuyate || SB 11.14.18 ||*

### **TRANSLATION**

**My dear Uddhava, if My devotee is not fully able to control his senses, he may sometimes be attracted to material enjoyment but because of his engagement in devotional service, he will not be diverted by sense gratification.**

## **Srila Vishvanatha Cakravarti Thakura**

The Lord said, "What to speak of those devotees who have attained the platform

of *rati*, even neophyte devotees are assured of success. A neophyte devotee may sometimes be attracted to material enjoyment but because of the strength of his sincere devotional service, he will not fall down from his exalted position.” If a *jnani* commits sinful activities, he immediately falls from his elevated position. A devotee, however, even though immature, never falls from the path of devotional service. Even if he displays occasional weakness, he is still considered a devotee if his devotion to Lord Kṛṣṇa is very strong.. This is confirmed by the Lord in the *Bhagavad-gita* (9.30):

*api cet su-duracaro bhajate mam ananya-bhak  
sadhur eva sa mantavyah samyag vyavasito hi sah*

Even if one commits the most abominable action, if he is engaged in devotional service, he is to be considered saintly because he is properly situated in his determination.

In this regard, two examples can be given. Sometimes, a heroic warrior is struck by the enemy’s powerful weapon, but while simply tolerating the pain, he goes on to achieve victory. In the same way, one may be afflicted by a serious disease, but can be cured by taking the prescribed medicine.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

For the benefit of neophyte devotees who cannot fully control their senses, the Supreme Lord said, “Even though a devotee could not control his senses and thus remains attached to sense gratification, if he wants to advance in devotional service to Me and thus enthusiastically engages in *sadhana-bhakti*, so that he may gradually come to the platform of *bhava-bhakti*, then he will never meet with defeat.”

#### **TEXT 8.19**

*yathagnih su-samrddharcih karoty edhamsi bhasmasat  
tatha mad-visaya bhaktir uddhavainamsi krtsriasah || SB 11.14.19 ||*

## TRANSLATION

**O Uddhava, just as a blazing fire burns firewood to ashes, devotional service executed for My pleasure completely destroys the sinful reactions of My devotees.**

**Srila Vishvanatha Cakravarti Thakura**

If a devotee fails to control his senses and accidentally engages in sinful activities, the Lord will certainly burn to ashes all his sinful reactions, just as a blazing fire reduces wood to a pile of ashes.

**Srila Bhaktisiddhanta Sarasvati Thakura**

As long as we are intoxicated by material enjoyment, our propensity for serving the Supreme Lord is like smoldering ashes. But, the moment our service attitude becomes prominent, our material inclinations are destroyed, just as a blazing fire burns wood to ashes. Lord Kṛṣṇa is glorious, and one who takes exclusive shelter of the Lord receives the unique benefits of devotional service to the Supreme Personality of Godhead.

**TEXT 8.20**

***na sadhayati mam yogo na sankhyam dharma uddhava  
na svadhyayas tapas tyago yatha bhaktir mamorjita || SB 11.14.20 ||***

## TRANSLATION

**My dear Uddhava, neither through *astanga-yoga*, nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through austerities, charity or acceptance of *sannyasa* can one satisfy Me as much as by developing unalloyed devotional service unto Me.**

**Srila Vishvanatha Cakravarti Thakura**

Devotional service is the only means by which one can satisfy the Supreme Lord. One may make Kṛṣṇa the goal of mystic yoga, Sāṅkhya philosophy, and so on, yet such activities do not please the Lord as much as direct loving service, which one practices by hearing and chanting about the Lord and executing His mission. A devotee should simply depend on Kṛṣṇa and should not unnecessarily complicate his loving service with tendencies toward fruitive work or mental speculation.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Many people think that they can achieve great benefit by studying the Vedas, by performing austerities, by renouncing material enjoyment, by cultivating Sāṅkhya philosophy, and by study of *Vedānta*. However, all of these practices are not required for engagement in the service of the Supreme Lord. Only unalloyed devotional service is capable of satisfying the Supreme Personality of Godhead.

**TEXT 8.21**



***bhaktyaham ekaya grahyah sraddhayatma priyah satam  
bhaktih punati man-nistha sva-pakan api sambhavat || SB 11.14.21 ||***

## TRANSLATION

**Being very dear to the devotees and *sadhus*, I am attained through unflinching faith and devotional service. This *bhakti-yoga* system, which gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of *bhakti-yoga*.**

### **Srila Vishvanatha Cakravarti Thakura**

So that no one will have any doubt about the best process for attaining the goal of life, the Supreme Lord says, “I am only obtained by devotional service, and not by any other processes, such as *yoga*, etc.” Although the goal of Brahman, attained by means of *jnana*, is found in the *sastras*, it is to be understood that such cultivation of knowledge must be mixed with devotional service. Pious activities, such as the cultivation of knowledge, cannot help one achieve the Supreme Lord. They can only destroy one’s sinful reactions. Devotional service destroys sinful reactions in a way that other processes, such as *jnana*, cannot. In this regard, Sridhara Svami has concluded that devotional service to the Supreme Lord automatically destroys the fault of taking birth in a family of dog-eaters and completely purifies one.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The propensity for material enjoyment among those who are very fond of eating dogs is so strong that they have very little faith in the service of the Supreme Lord. Devotees of the Lord are not interested in eating abominable food. They give up all varieties of sense gratification and attract the attention of the

Supreme Lord by remaining completely dependent upon Him. The devotees love the Supreme Lord as their most dear friend and as such, the Lord takes pleasure in their devotional activities. Simply by developing the propensity for rendering devotional service to the Lord, the people of this world who are now engaged in acts of sense gratification can become liberated from their material conception of life.

TEXT 8.22

*dharmah satya-dayopeto vidya va tapasanvita  
mad-bhaktyapetam atmanam na samyak prapunati hi || SB 11.14.22||*

TRANSLATION

**Truthfulness, compassion, religious principles, austerity, and knowledge cannot completely purify a person who is bereft of devotional service to Me.**

**Srila Vishvanatha Cakravarti Thakura**

Even though following religious principles and cultivating knowledge have the power of destroying one's sinful reactions, this is to be understood as true when such activities are combined with devotional service to the Lord. Without devotional service, these activities have very little strength. The word *vidya* in this verse refers to the cultivation of knowledge.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Truthfulness, trying to remove others' distress, giving in charity, performing

austerities, and practicing renunciation cannot thoroughly purify one's existence. They purify one to some extent but the seed of material desires remains so that after some time, one will again return to a life of sense gratification. However, because service to the Supreme Lord is the ultimate religious principle, it is also the topmost purifying agent.

TEXT 8.23

*katham vina roma-harsam dravata cetasa vina  
vinanandasru-kalaya sudhyed bhaktya vinasayah || SB 11.14.23 ||*

TRANSLATION

**Without the manifestation of ecstatic symptoms of devotional service, such as the hairs standing on end, how can the heart melt? If the heart does not melt, how can tears of love flow from the eyes? Without the melting of the heart, and without tears flowing from the eyes, how can one render loving devotional service? Without devotional service, how can the consciousness be purified?**

**Srila Vishvanatha Cakravarti Thakura**

Devotional service, which produces symptoms of ecstasy, such as standing of the hair of the body on end, is the only means to completely purify the heart. Only devotional service is capable of melting the heart and not any other *sadhana*. How can the heart become purified without manifesting symptoms such as tears in the eyes, the hairs standing on end, and so on? Sri Krsna Caitanya, who had incarnated to deliver the people of Kali-yuga, said, “Even after studying the science of the Absolute Truth, as described in the *Upanisads*, if one does not hear the glories of Lord Hari, then the transformations of love of God, indicating the melting of the heart, such as the shedding of tears, will not manifest.” Even

as one continues to engage in the activities of Krsna consciousness, if his heart does become purified, the tinge of impurity that does not allow him to directly see the Lord will remain. This impurity is burnt to ashes only by pure devotional service, and not by the small fire of the cultivation of knowledge.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

One's heart cannot be purified while one is constantly engaged in material enjoyment. Our desires can be purified only by dovetailing them in the service of the Supreme Lord. If we don't engage ourselves in the Lord's service, then the spirit of material enjoyment will keep us forever bound to the fruits of our actions. When the heart melts, one sheds tears of love and the hair of the body stands on end. Until that time, material enjoyment, which is always mixed with frustration, will continue to misguide us.

#### **TEXT 8.24**

*vag gadgada dravate yasya cittam rudaty abhiksriam hasati kvacic ca vilajja  
udgayati nrtyate ca mad-bhakti-yukto bhuvanam punati || SB 11.14.24 ||*

#### **TRANSLATION**

**A devotee who is fixed in loving service to Me, whose voice is sometimes choked up, whose heart melts, who sometimes weeps and sometimes laughs, and sometimes chants and dances without concern for others, purifies the three worlds.**

### **Srila Vishvanatha Cakravarti Thakura**

One who has attained the platform of love of God can deliver the fallen conditioned souls. This is not at all surprising. Sometimes his voice becomes choked up so that he cannot speak coherently, and because his heart melts, he sometimes cries out in anxiety. The word “sometimes” should be applied to each of the ecstatic symptoms, but the heart remains melted in all situations.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Persons who are eternally engaged in the Lord’s service sometimes sing the Lord’s holy name loudly and dance in ecstasy, sometimes display the softness of their heart by speaking in a voice that is choked up, sometimes laugh, and sometimes cry, without caring for others. Only such devotees can purify the fourteen worlds.

#### **TEXT 8.25**

*yathagnina hema malam jahati dhmatam punah svam bhajate ca rupam  
atma ca karmanusayam vidhuya mad-bhakti-yogena bhajaty atho mam || SB  
11.14.25 ||*

#### **TRANSLATION**

**Just as the gold, when smelted in fire, gives up its impurities and returns to its pure brilliant state, the spirit soul, absorbed in the fire of *bhakti-yoga*, is purified of all contamination caused by previous fruitive activities and as a result, becomes situated in his constitutional position as My eternal servant.**

### **Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord herein establishes the conclusion that only by devotional service can the heart be purified, and not by any other process. The example is given of gold. When gold is smelted in fire, all impurities are removed. This purification of gold cannot be obtained simply by washing it with soap and water. Similarly, a living entity can cleanse his heart of all contaminations by the fire of devotional service, and not by any superficial means. The result is that the devotee goes back home, back to Godhead, and there worships Lord Kṛṣṇa in his original spiritual body, which is compared to the original pure form of smelted gold.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

When gold is smelted in fire, all of the impurities of base metals are removed. Similarly, when the conditioned souls, whose only engagements are those of sense gratification, put themselves in the fire of devotional service, then their aspirations for material enjoyment are reduced to nil so that they can easily traverse the path back home, back to Godhead.

#### **TEXT 8.26**

*yatha yathatma parimrjyate 'sau mat-punya-gatha-sravanabhidhanaih  
tatha tatha pasyati vastu suksmam caksur yathaivanjana-samprayuktam || SB  
11.14.26 ||*

#### **TRANSLATION**

**If a diseased eye is smeared with medicinal ointment, it can gradually recover its lost ability to see. Similarly, the more a living entity becomes purified by hearing and chanting the narrations of My auspicious glories, the more he can perceive My transcendental form.**

## **Srila Vishvanatha Cakravarti Thakura**

The *Vedas* assure us that we can directly see the Supreme Lord and His transcendental abode if we fully surrender unto Him and agree to obey His instructions. The Lord and His name are non-different and as soon as one sincerely hears and chants the holy names of the Lord, the wonderful effect will be felt. The example can be given that a person who has one eye is better off than one who is blind. A person who has both eyes is better situated than a person who has only one eye, and a person whose eyes are smeared with medicinal ointment may be able to see better than one who has not taken advantage of such treatment. Similarly, according to the intensity of one's determination to achieve success in devotional service, he will be purified accordingly.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

When one becomes too accustomed to a life of sense gratification, one loses sight of the ultimate goal of life, which is to regain the association of the Supreme Lord. By smearing medicinal ointment, diseased eyes may gradually revive their power to see. Similarly, by cultivating Kṛṣṇa consciousness, one can attain the eternal service of the Supreme Lord in transcendental love.

**TEXT 8.27**

*visayan dhyayatas cittam visayesu visajjate  
mam anusmaratas cittam mayy eva pravillyate || SB 11.14.27 ||*

**TRANSLATION**

**The mind of a person who meditates upon the objects of the senses becomes entangled in such objects, but if one constantly remembers Me, then his mind becomes absorbed in Me.**

**Srila Vishvanatha Cakravarti Thakura**

One should never think that the worship of the Lord is a mechanical process that will automatically deliver the desired result. Such a mechanical approach to constantly remembering the Lord will never stand. Constant remembrance of the Lord's transcendental name, form, qualities, and pastimes is only possible for one who has developed genuine attachment for the Lord. Just as materialists can remain absorbed in the thought of the objects of their desire, so devotees can remain absorbed in thoughts of the Lord when they have developed transcendental attachment to His devotional service.

**Srila Bhaktisiddhanta Sarasvati Thakura**

As the material senses run after sense objects, thinking them to be most desirable, by the cultivation of Kṛṣṇa consciousness, one becomes fully absorbed in hearing and chanting glorification of the Lord's transcendental name, form, qualities, and pastimes.

**TEXT 8.28**

***tasmad asad-abhidhyānam yathā svapna-manoratham  
hitva mayi samadhatsva mano mad-bhava-bhavitam || SB 11.14.28 ||***

**TRANSLATION**



**One should give up all paths for material elevation, which are no better than the creations of a dream. One should rather absorb his mind in always thinking of Me, for this will completely purify him of all material contamination.**

**Srila Vishvanatha Cakravarti Thakura**

Because other processes and their results are as illusory as things seen in a dream, the Lord instructs Uddhava to concentrate his mind on Him by engagement in pure devotional service. One should give up all other methods for making advancement in life and simply fix his mind in the thought of the Supreme Personality of Godhead.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The ultimate goal of life for the conditioned souls is to engage in the unalloyed devotional service of the Lord by surpassing the three stages of consciousness—wakefulness, dreaming, and deep sleep.

**TEXT 8.29**

***strinam stri-sanginam sangam tyaktva durata atmavan  
kseme vivikta asinas cintayen mam atandritah || SB 11.14.29 ||***

**TRANSLATION**

**One who is aware of his eternal self should give up the association of women and of those who are attached to women and fearlessly sit down in a solitary place to carefully meditate on Me.**

**Srila Vishvanatha Cakravarti Thakura**

One should particularly give up studying the *Kama-sastra* written by Vatsayana Muni. If a peaceful person associates with such literature, he will lose his patience and become agitated. Therefore, one should fearlessly reside in a secluded place.

**Srila Bhaktisiddhanta Sarasvati Thakura**

One should carefully give up the association of women, as well as those who are attached to women, and should fearlessly and enthusiastically cultivate Krsna consciousness in a secluded place. Simply by thinking of a woman, one increases the desire for material life, causing one to forget the Supreme Lord. Therefore, one should completely disassociate himself from women and the desire to enjoy in their company. This is possible only by surrendering oneself to the Supreme Lord.

**TEXT 8.30**

***na tathasya bhavet kleso bandhas canya-prasangatah  
yosit-sangad yatha pumso yatha tat-sangi-sangatah || SB 11.14.30 ||***

**TRANSLATION**

**Of all kinds of distress and bondage, none is greater than the suffering and bondage arising from intimate association with women, and those who attached to women.**

**Srila Vishvanatha Cakravarti Thakura**

One who desires to be delivered from material existence should renounce all intimate contact with women, as well as those who are attached to women. Any respectable gentleman will become guarded if he comes in close contact with a lusty woman. The difficulty is, however, that if one intimately associates with lusty men, their loose talk will infect one all the same. Indeed, the association of lusty men can be even more dangerous than association with women, and thus it should be avoided by all means.

**Srila Bhaktisiddhanta Sarasvati Thakura**

There are innumerable verses in the *Bhagavatam* describing the intoxication of material lust. Being forgetful of the Supreme Lord, the conditioned souls consider themselves to be the enjoyers of all they survey and thus they become bound by the three modes of material nature. This is the cause of their suffering. Because the living entities are pleasure-seeking by nature, in conditional life, they naturally endeavor to reach the peak of material happiness by enjoying the association of women. Therefore, devotees should carefully avoid the intimate association of women, as well as men who are attached to women.

**TEXT 8.31**

*sri-uddhava uvaca  
yatha tvam aravindaksa yadrsam va yad-atmakam  
dhyayen mumuksur etan me dhyanam tvam vaktum arhasi || SB 11.14.31 ||*

## TRANSLATION

**Sri Uddhava said: My dear lotus-eyed Sr! Krsna, please describe to me how one who desires liberation should meditate upon You. Upon which form should he meditate, and what should be the nature of his meditation?**

**Srila Vishvanatha Cakravarti Thakura**

Sri Uddhava is already on the platform of pure devotional service. Still, he is inquiring about the process of meditation, not so much for his own benefit, but for the benefit of those who are not situated in devotional service. Uddhava said: “O lotus-eyed Lord, kindly tell me how one who desires liberation should meditate on You? Upon which form should he meditate?” One may argue: “What is the need for a pure devotee like Uddhava to inquire about the process of meditation, which is to be performed by those who desire liberation?” It should simply be understood that Uddhava asked such a question not for his personal benefit, but for those who have not yet come to the platform of pure love of God.

**TEXT 8.32-33**

*sri-bhagavan uvaca  
sama asana asinah sama-kayo yatha-sukham  
hastav utsanga adhaya sva-nasagra-krteksanah*

*pranasya sodhayen margam pura-kumbhaka-recakaih  
viparyayenapi sanair abhyasen nirjitendriyah || SB 11.14.32-33 ||*

## TRANSLATION

**The Supreme Personality of Godhead said: While seated on a level seat that is not too high or too low, keeping the body straight and yet comfortable, placing the hands on one's lap, and focusing the eyes on the tip of the nose, one should purify the pathways of breathing by practicing the mechanical exercises of *puraka*, *kumbhaka* and *recaka*, and then reverse the procedure. Having fully controlled the senses, one should thus practice *pranayama*.**

**Srila Vishvanatha Cakravarti Thakura**

To concentrate the mind, one should fix his gaze on the tip of the nose. As stated in the *yoga-sastra*, *antar-laksyo bahir-drstih sthira-cittah susangatah*: “The eyes, which generally see externally, must be turned inward, and thus the mind is steadied and fully controlled.”

**TEXT 8.34**

*hrdy avicchinam omkaram ghanta-nadam bisorna-vat  
pranenodirya tatratha punah samvesayet svaram || SB 11.14.34 ||*

**TRANSLATION**

**One should raise the life air upwards to the heart, where the sacred syllable om can be heard like the sound of a bell. One should then continue raising this sacred syllable upwards until it is joined with the anusvara vibration.**

**Srila Vishvanatha Cakravarti Thakura**

It appears that the yoga system is somewhat technical and difficult to perform. *Anusvara* refers to a nasal vibration pronounced after the fifteen Sanskrit vowels. The complete explanation of this process is extremely complicated and obviously unsuitable for this age.

TEXT 8.35

*evam pranava-samyuktam pranam eva samabhyaset  
dasa-krtvas tri-savanam masad arvag jitanilah|| SB 11.14.35 ||*

TRANSLATION

The *omkara* thus being joined, one should carefully practice the *pranayama* system of *yoga* ten times at each sunrise, noon, and sunset. By doing so, after one month one will have conquered the life air.

**Srila Vishvanatha Cakravarti Thakura**

One who diligently practices yoga as recommended herein will control his mind after one month.

TEXT 8.36-42

*hrt-pundarikam antah-stham urdhva-nalam adho-mukham  
dhyatvordhva-mukham unnidram asta-patram sa-karnikam  
karnikayam nyaset surya-somagnln uttarottaram  
vahni-madhye smared rupammamaitad dhyana-mangalam*

*samam prasantam su-mukhamdirgha-caru-catur-bhujam  
su-caru-sundara-grivamsu-kapolam suci-smitam*

*samana-karna-vinyasta-sphuran-makara-kundalam  
hemambaram ghana-syamamsrivatsa-sri-niketanam*

*sankha-cakra-gada-padma-vanamala-vibhusitam  
nupurair vilasat-padamkaustubha-prabhaya yutam*

*dyumat-kirita-kataka-kati-sutrangadayutam  
sarvanga-sundaram hradyam prasada-sumukheksanam*

*su-kumaram abhidhyayet sarvangesu mano dadhat indriyanindriyarthebhyo  
manasakrsya tan manah buddhya sarathina dhirah pranayena mayi sarvatah  
|| SB 11.14.36-42 ||*

## TRANSLATION

Keeping the eyes half closed and fixed on the tip of the nose, and being wide awake and alert, one should meditate on the lotus flower that is situated within the heart, which has eight petals and an erect stalk. One should meditate on the sun, moon, and fire, placing them one after another within the whorl of the lotus flower. Then, placing My transcendental form within the fire, one should meditate upon it as the auspicious goal of all meditation. That transcendental form is perfectly proportioned, gentle, and cheerful, and has four long arms, beautiful shoulders, a handsome forehead, a pure smile, and ears that are decorated with shark-shaped earrings. That spiritual form has a complexion that resembles that of a new rain cloud, and is dressed in golden-yellowish garments. The chest of that form is the abode of Srivatsa and Laksmi, and is decorated with a conch shell, disc, club, and lotus flower. That form of Mine is decorated with a garland of forest flowers. The lotus feet are decorated with ankle bells, and this form exhibits the Kaustubha gem and an effulgent crown. The upper hips are beautified by a golden belt, and the arms are decorated with valuable bracelets. All of the limbs of this beautiful form captivate the heart, and the face is beautified by merciful glancing. Withdrawing the senses from their sense objects, one should be grave and self-controlled and should use the

**intelligence to fix his mind upon all of the limbs of My transcendental body. Thus one should meditate upon that most delicate transcendental form of Mine.**

**Srila Vishvanatha Cakravarti Thakura**

The lotus flower in the heart stands on an erect stalk. The word *nyaset* indicates that one should apply one's concentration to meditate on the form of the Supreme Lord. The phrase *dhyana mangala* means "the auspicious object of meditation." The word *sama* indicates a similar form. The Lord is described as "peaceful," meaning that He is not harsh. The two marks of Srlvatsa and Laksmi are situated on either side of Sri Krsna's chest. For concentrated meditation, one should fix his mind with the help of his intelligence, and in this way, one should gradually perfect his meditation upon the Supreme Lord.

**TEXT 8.43**

*tat sarva-vyapakam cittam akrsyaikatra dharayet  
Nanyani cintayed bhuyah su-smitam bhavayen mukham || SB 11.14.43 ||*

**TRANSLATION**

**Thereafter, one should withdraw the mind from the limbs of that transcendental form and fix it on the wonderful smiling face of the Lord.**

**Srila Vishvanatha Cakravarti Thakura**

The mind may be satisfied by viewing all of the limbs of the Lord's body but for



further advancement, one should withdraw and fix it on the Lord's smiling face.

TEXT 8.44

*tatra labdha-padam cittam akrsya vyomni dharayet  
tac ca tyaktva mad-aroho na kincid api cintayet || SB 11.14.44 ||*

TRANSLATION

**Thereafter, one should withdraw the mind, which had been firmly fixed on the lotus face of the Lord, and establish it in the sky, which is the cause of the gross cosmic manifestation. Finally, one should relinquish that meditation as well and become fixed in Me, thus giving up the process of meditation altogether.**

**Srila Vishvanatha Cakravarti Thakura**

Uddhava had inquired about the kind of meditation that would enable one to achieve liberation from material existence. Here it is indicated that by meditating upon the lotus-like face of the Lord, one easily attains supreme liberation. It should be understood that devotional service to the Supreme Personality of Godhead is the activity of the liberated souls, and thus is fully transcendental. Simply to be a meditator is considered very insignificant for those who are engaged in the unalloyed devotional service of the Lord.

TEXT 8.45

*evam samahita-matir mam evatmanam atmani*

*vicaste mayi sarvatman jyotir jyotisi samyutam || SB 11.14.45 ||*

#### TRANSLATION

**One who has fixed his mind on Me should see Me within his own self, and should see the individual soul within Me, the Supreme Personality of Godhead. He should see how he is situated within the Lord, just like rays of the sun are seen as united with the sun.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord is situated within the hearts of all living entities, and the living entities are situated within the gigantic universal body of the Lord. Still, the Supreme Lord is the single maintainer of countless living entities.

#### TEXT 8.46

*dhyanenettham su-tivrena yunjato yogino manah  
samyasyaty asu nirvanam dravya jnana-kriya-bhramah || SB 11.14.46 ||*

#### TRANSLATION

**When the *yogi* carefully controls his mind by complete absorption in meditation, his false identification with material objects, mundane knowledge, and fruitive activities is soon dispelled.**

**Srila Vishvanatha Cakravarti Thakura**

The result of intense meditation upon the form of the Lord is that one becomes freed from all illusion, including the three-fold miseries—*adhibhautika*, *adhidaivika*, and *adhyatmika*.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

*Hatha-yoga*, or *karma-yoga*, and *vicara-yoga*, or *raja-yoga*, are partial aspects of *bhakti-yoga*. The non-devotee *yogis* engage in the cultivation of knowledge, but it is only partial. The meditation which is performed in pure devotional service is absorption in thought of the Supreme Lord's transcendental names, forms, qualities, associates, and pastimes. Constant meditation is the result of absorption in the glorification of the Lord, which is one of the nine processes of devotional service, known as *klrtana*. When one is ignorant of his spiritual identity as the eternal servant of the Supreme Lord, he may be attracted to the performance of *hatha-yoga*. Such practice will enable one to gradually come to realize his spiritual identity and so it may serve as a stepping stone to the goal of devotional service. Those who take pleasure in mental speculation to philosophically understand the Absolute Truth may, after many births and deaths, come to the conclusion that the Supreme Lord is the cause of all causes and thus begin to engage in devotional service. If one performs meditation without accepting the transcendental form of the Lord as the Absolute Truth, then his meditation will not award the results that have been described in this verse. I. In the *hatha-yoga* system, one learns to control the body and in the *jnana-yoga* system, one learns to control the mind. In either case, one works for his own elevation, being impelled by selfish desires. This kind of selfish activity is referred to in this verse as *kriya*. One who desires the perfection of yoga must give up materialistic *dravya*, *jnana* and *kriya* and ultimately engage in the devotional service of the Lord.

*Thus ends the translation of the eighth chapter of the Uddhava-gita entitled "Lord Krsna Explains the Yoga System to Sri Uddhava" with the commentaries of Srila Visvanatha Cakravarti Thakura and chapter summary and purports by Srila Bhaktisiddhanta Sarasvati Thakura.*

## Chapter 9

### Lord Krsna's Description of Mystic Yoga Perfections

#### CHAPTER SUMMARY

This chapter describes the eight primary and ten secondary mystic perfections. These mystic perfections are developed by fixing one's mind in *yoga*, but they are ultimately detrimental to the achievement of Lord Visnu's lotus feet.

Being asked by Uddhava, Lord Sri Krsna describes the eighteen mystic perfections, their characteristics, and what type of meditation is to be practiced for the attainment of each one. The Lord concludes by saying, "For one who desires to render pure devotional service unto the Supreme Personality of Godhead, the attainment of these mystic powers is simply a waste of time because they are impediments to the worship of the Supreme Lord. All these mystic perfections are automatically offered to a pure devotee, but he does not accept them. Unless employed in the devotional service of the Lord, these mystic perfections have no value. A devotee simply sees that the Supreme Lord is present everywhere, both externally and internally, and depends completely upon Him."

#### TEXT 9.1

*sri-bhagavan uvaca*  
*jitendriyasya yuktasya jita-svasasya yoginah mayi dharayatasa ceta upatisthanti*  
*siddhaya || SB 11.15.1 ||*

#### TRANSLATION

**The Supreme Lord said: My dear Uddhava, when a *yogi* has controlled his senses, conquered his breathing process, steadied his mind, and concentrated his mind on Me, then all mystic perfections automatically appear to him.**

**Srila Vishvanatha Cakravarti Thakura**

There are eight primary mystic yoga perfections, beginning with *anima-siddhi*, and ten secondary yoga perfections. In this chapter, Lord Krsna will explain that these *yoga-siddhis* are stumbling blocks on the path of Krsna consciousness.

**TEXT 9.2**

*sri-uddhava uvaca  
kaya dharanaya ka svit katham va siddhir acyuta kati va siddhayo bruhi  
yoginam siddhi-do bhavan || SB 11.15.2 ||*

**TRANSLATION**

**Sri Uddhava said: My dear Lord Acyuta, You alone are the bestower of all types of mystic perfections. Kindly tell me—by what process can the mystic perfections be achieved, how many types of mystic perfections are there, and what is the nature of each mystic perfection?**

**Srila Vishvanatha Cakravarti Thakura**

The word *svit* is employed while inquiring.

### TEXT 9.3

*sri-bhagavan uvaca*  
*siddhayo 'stadasa prokta dharana yoga-para-gaih*  
*tasam astau mat-pradhana dasaiva guna-hetavah || SB 11.15.3 ||*

### TRANSLATION

**The Supreme Lord said: The sages, who are masters of yoga, have declared that there are eighteen kinds of *siddhi* (mystic perfection) and *dharana* (meditation). Among these, eight are primary, being sheltered in Me, and ten are secondary, appearing from the material mode of goodness.**

### **Srila Vishvanatha Cakravarti Thakura**

There are eighteen kinds of *dharana* as well. The Supreme Lord is the shelter of the eight primary *dharanas*, because they have been manifested from His internal potency, and are thus transcendental. The other ten meditations are mundane, being born from the material mode of goodness.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Among the eighteen kinds of perfection, eight are transcendental and ten are within the jurisdiction of the material modes of nature. The eight *siddhis* are *anima*, *laghima*, *mahima*, *prapti*, *prakamya*, *isita*, *vasita*, and *kamavasayita*. Among them, the first three pertain to the body, the fourth pertains to the senses,

and the last four pertain to nature. The ten minor perfections are *anurminattva*, *dura-sravana*, *duradarsana*, *icchanurupa dehera gati*, *icchanurupa akara grahana*, *parakaya pravesa*, *svecchamrtyu*, *deva krida darsana*, *sankalpita padartha prapti*, and *apratihata ajna*, and they are all mundane.

TEXT 9.4-5

*anima mahima murter laghima praptir indriyaih  
prakamyam sruta-drstesu sakti-preranam isita*

*gunesv asango vasita yat-kamas tad avasyati  
eta me siddhayah saumya astav autpattika matah || SB 11.15.4-5 ||*

TRANSLATION

*Anima*, becoming smaller than the smallest; *mahima*, becoming greater than the greatest; and *laghima*, becoming lighter than the lightest, are mystic perfections by which one transforms one's body. *Prapti-siddhi*, by which one acquires whatever one desires, is related to the senses. *Prakamya-siddhi* enables one to experience any enjoyable object, in this world and in the next. *I&ta-siddhi* enables one to manipulate the sub-potencies of Maya. *Vaftta-siddhi* enables one to be unimpeded by the three modes of nature. *Kamavasayita-siddhi* enables one to obtain anything he may desire. My dear Uddhava, these eight *siddhis* are considered as naturally existing and unexcelled within this world.

**Srila Vishvanatha Cakravarti Thakura**

Among these eight mystic perfections, *anima*, *mahima*, and *laghima*, are related to the body. *Prapti-siddhi* is related to the senses, because by utilizing the senses,

one can acquire anything. *Prakamya-siddhi* awards one the power to enjoy objects that one may have heard about but cannot see, such as something buried underground. By the *isita-siddhi*, one can manipulate the sub-potencies of nature. By the *vasita-siddhi*, one can bring others under one's control, and keep oneself beyond the influence of the three modes of material nature. *Kamavasayita-siddhi* gives one the maximum power of control, acquisition, and enjoyment. These eight mystic perfections are certainly grand accomplishments because they originally exist in the Supreme Personality of Godhead.

TEXT 9.6-7

*anurmimattvam dehe 'smin dura-sravana-darsanam  
mano-javah kama-rupam para-kaya-pravesanam*

*svacchanda-mrtyur devanam saha-kridanudarsanam  
yatha-sankalpa-samsiddhir ajuapratihata gatih || SB 11.15.6-7 ||*

TRANSLATION

**The ten secondary mystic *siddhis* produced from the mode of material nature are the power to free oneself from hunger and thirst, to hear and see things happening in a distant place, to move one's body at the speed of the mind, to assume any form one desires, to enter the bodies of others, to die according to one's will, to witness the pastimes of the demigods with the Apsaras, to act however one desires, and to give orders whose fulfillment is unimpeded.**

**Srila Vishvanatha Cakravarti Thakura**

The ten secondary mystic perfections are herein described. These powers award one freedom from the six urges of the body, such as hunger and thirst; seeing and



hearing what is happening at a distant place; moving the body at the speed of the mind; assuming the form of one's choice; witnessing the pleasure pastimes of the demigods and celestial women; attaining whatever one desires; and the carrying out of one's orders without impediment.

TEXT 9.8-9

*tri-kala-jnatvam advandvam para-cittady-abhijnata  
agny-arkambu-visadmam pratistambho 'parajayah*

*etas coddesatah prokta yoga-dharana-siddhayah  
yaya dharanaya ya syad yatha va syan nibodha me || SB 11.15.8-9 ||*

TRANSLATION

**The power to know past, present, and future; tolerance of dualities, such as heat and cold; to know others' minds; checking the influence of fire, sun, water, poison and so on; and to remain undefeated by others—these constitute five perfections attained by the practice of yoga and meditation. I have simply listed them here, giving their names and characteristics. Now, please hear from Me about how one attains a particular *siddhi* by performing a specific meditation.**

**Srila Vishvanatha Cakravarti Thakura**

The following are considered to be insignificant *siddhis*—knowing past, present and future; not becoming overwhelmed by the dualities, such as heat and cold; and checking the influence of fire, sun, poison, and so on.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Knowledge of past, present, and future; being undisturbed by heat and cold; understanding the intentions of others; neutralization of the powers of fire, the sun, water, poison, and so on; and to be unconquerable—these are five insignificant perfections.

TEXT 9.10

*bhuta-suksmatmani mayi tan-matram dharayen manah  
animanam avapnoti tan-matropasako mama || SB 11.15.10 ||*

TRANSLATION

**One who fixes his mind on Me in My atomic form, which pervades all subtle elements, worshiping that form alone, attains the mystic perfection known as *anima siddhi*.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord possesses a tiny form whereby He resides within the atoms and atomic particles. One who can concentrate his mind on the Supersoul can obtain the mystic power called *anima*, which enables one to enter within any material object.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Lord has covered the godless living entities with gross and subtle

material designations made of the illusory energy. If one desires to free his mind from the gross material designations, then he must meditate on the subtle form of the Lord. Those who worship the Lord as He is situated within the subtle forms of sense objects can achieve the *anima-siddhi*.

#### TEXT 9.11

***mahat-tattvatmani mayi yatha-samstham mano dadhat  
mahimanam avapnoti bhutanam ca prthak prthak || SB 11.15.11 ||***

#### TRANSLATION

**One who concentrates his mind on the Lord as He is situated in the *mahat-tattva* as the Supersoul of the total material elements can obtain the mystic perfection called *mahima*. By absorbing the mind in the existence of each material element, one can obtain their potencies.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Personality of Godhead is in one sense non-different from the material creation. Considering this, one can meditate upon the *mahat-tattva* as a subtle manifestation of the Lord's inferior potency. When one has actually realized that the universe is non-different from the Lord, he obtains the mystic perfection known as *mahima-siddhi*. When one can realize the Lord's presence within each of the material elements, he obtains their potency.

**Srila Bhaktisiddhanta Sarasvati Thakura**

One who meditates upon the Lord as the Supreme Soul of the total material existence, or *mahat-tattva*, can attain the mystic perfection called *mahima-siddhi*. By realizing how the *mahat-tattva* is not different from the Supreme Lord, being the expansion of His energy, one can experience His presence within each of the element—earth, water, fire, air, and space. This awards one the *siddhi* of *mahima*.

TEXT 9.12

*paramanu-maye cittam bhutanam mayi ranjayan kala-suksmarthatam yogi  
laghimanam avapnuyat || SB 11.15.12 ||*

TRANSLATION

**By fixing the mind on Me as I am situated within everything, and thus the essence of the atomic constituents of the material elements, a yogi can attain the mystic perfection called *laghima*, which enables him to become as light as an atom.**

**Srila Vishvanatha Cakravarti Thakura**

*Kala*, or time, is the form of the Lord that moves the material world. The five gross elements are composed of atoms, and atomic particles are a subtle manifestation of the movements of time. The Personality of Godhead is more subtle than time and it is He who expands to become the time factor. By understanding this, one obtains the mystic power known as *laghima-siddhi*, whereby he can become lighter than the lightest.

**Srila Bhaktisiddhanta Sarasvati Thakura**

If the yogi fixes his mind in meditation on the subtle characteristics of the material elements, understanding them to be energetic expansions of the Supreme Lord, he can attain the *laghima siddhi*. Those who are not devoted to the Supreme Lord will only achieve an illusory fragment of this mystic potency, however.

TEXT 9.13

*dharayan mayy aham-tattve mano vaikarike 'khilam  
sarvendriyanam atmatvam praptim prapnoti man-manah || SB 11.15.13 ||*

TRANSLATION

**One who meditates on Me as situated within the element of false ego as generated from the mode of goodness attains the *siddhi* called *prapti*, by which one gains mastery over everyone's senses.**

**Srila Vishvanatha Cakravarti Thakura**

The yogi who fixes his mind on the Lord as He is situated within the false ego can attain the power whereby he can acquire any object he desires.

**Srila Bhaktisiddhanta Sarasvati Thakura**

By reviving one's relationship with the Absolute Personality of Godhead, all of one's senses become engaged in the service of the master of the senses. This is

the essence of understanding the mystic perfection called *prapti*. Those who try to attain mystic powers without meditating on the Supreme Lord are awarded a mere reflection of these *siddhis*. Because they are not in union with the Lord through devotion, they cannot partake of His mystic potencies, which are of cosmic proportions, and thus must be satisfied with mere reflections of those powers.

#### TEXT 9.14

***mahaty atmani yah sutre dharayen mayi manasam  
prakamyam paramesthyam me vindate ‘vyakta-janmanah || SB 11.15.14 ||***

#### TRANSLATION

**One who concentrates his mind on Me as the Supersoul of that aspect of the *mahat-tattva* that manifests the wheel of *karma* obtains from Me, who is beyond material perception, the mystic perfection called *prakamya*.**

**Srila Vishvanatha Cakravarti Thakura**

The aspect of the *mahat-tattva* that produces the cycle of action and reaction is herein referred to as *sutra*. By fixed meditation on the Supreme Personality of Godhead, who is the soul of the *mahat-tattva*, one can achieve the most excellent perfection called *prakamya*. This opulence is especially employed by Brahma. *Avyakta-janmanah* indicates that the Supreme Personality of Godhead appears from the *avyakta*, or the spiritual sky, or that His birth is *avyakta*, beyond the perception of material senses.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those who mistakenly consider the *mahat-tattva* to be more important than Hiranyagarbha claim to have achieved the mystic perfection called *prakamya*. Those who have actually attained *prakamya siddhi* accept Hiranyagarbha as the worshipable Lord of the *mahat-tattva*, lying on the ocean of milk.

TEXT 9.15

*visriau try-adhisvare cittam dharayet kala-vigrahe  
sa isitvam avapnoti ksetrajna-ksetra-codanam || SB 11.15.15 ||*

TRANSLATION

**One who meditates on My form as Lord Visnu , the Supersoul, the personification of time and the controller of the three modes of material nature, attains the *siddhi* called *i&tva*, by which he can control the material bodies of others, along with their designations.**

**Srila Vishvanatha Cakravarti Thakura**

The illusory energy of the Lord, which consists of the three modes of material nature, is under the control of time. By meditating on this form of the Supreme Lord, one can obtain the *isitva siddhi*. This *siddhi* enables one to exert his influence over the bodies of other conditioned souls.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Lord's illusory potency consists of three modes of material nature and it works fully under the supervision of time, which has also emanated from Him. The Supersoul of the manifested material elements is an expansion of the Supreme Personality of Godhead. Liberated souls absorbed in meditation upon the Supersoul attain the *isitva siddhi* without separate endeavor. Those who consider the form of the Lord to be a manifestation of the three modes of material nature, and thus a product of matter under the control of eternal time, and consider themselves to be one in identity with the Supersoul, are understood to be bereft of all knowledge. Because of this, they cannot discriminate between the *mayadhlsa* Lord and the *mayavasa jlva*. The hopes of such persons to master the *Isitva siddhi* is simply another manifestation of illusion.

TEXT 9.16

*narayane turlyakhye bhagavac-chabda-sabdite  
mano mayy adadhad yogi mad-dharma vasitam iyat || SB 11.15.16 ||*

TRANSLATION

**A yogi who meditates on My form of Narayana, who is full of six opulences and who is fully transcendental, becomes endowed with My nature and thus achieves the *vatita siddhi*.**

**Srila Vishvanatha Cakravarti Thakura**

Here, the word *turlya*, or the fourth dimension, refers to the Personality of Godhead, who is beyond the influence of the three modes of material nature. He is known as Lord Narayana and possesses all six opulences in full. By fixing one's mind on Him, one can attain the mystic perfection called *vasita*. The Lord is known as Bhagavan, or the possessor of unlimited opulences, principally



wealth, strength, fame, beauty, knowledge, and renunciation.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

When a yogi realizes that all the objects of this world have a relationship of service with the Supreme Lord, he surpasses materialistic conceptions, such as length, breadth, height, and so on, and becomes situated in transcendence. This is the platform of knowledge of one's eternal relationship with the Supreme Lord. While situated on the transcendental platform, such a yogi controls his senses, mind, and speech, and thus attains the *siddhi* known as *vasita*. Those who are servants of their bodily urges and thus come under the control of sense objects, even though they may advertise themselves as liberated souls, can never attain the *vasita siddhi*.

#### **TEXT 9.17**

*nirgune brahmani mayi dharayan visadam manah  
paramanandam apnoti yatra kamo 'vasiyate || SB 11.15.17 ||*

#### **TRANSLATION**

**One who meditated upon the impersonal Brahman, which is a partial manifestation of the Absolute Truth, will attain happiness beyond material conception and all his desires will be fulfilled.**

### **Srila Vishvanatha Cakravarti Thakura**

Merging into the existence of Brahman is possible only when all material desires

have ceased.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

When a conditioned living entity comes in contact with the three modes of material nature, he exhibits various kinds of material desires. When the conditioned soul engages in the devotional service of the Supreme Personality of Godhead, who is the reservoir of all transcendental qualities, and who is situated beyond the modes of material nature, then all his material desires are vanquished, just as fog is dispelled as soon as the sun rises. The *kamavasayita siddhi* is obtained when one dovetails all of his desires in the service of the eternal Kamadeva, the Supreme Personality of Godhead.

#### **TEXT 9.18**

*svetadvipa-patau cittam suddhe dharma-maye mayi  
dharayan chvetatam yati sad-urmi-rahito narah || SB 11.15.18 ||*

#### **TRANSLATION**

**One who fixes his mind on My form as the predominating Deity of the mode of goodness, the upholder of religious principles, and the Lord of Svetadvipa, attains a purified form and freedom from the six waves of material disturbance—hunger, thirst, decay, death, grief, and illusion.**

### **Srila Vishvanatha Cakravarti Thakura**

In this verse, Lord Krsna begins His description of how one can attain the ten

secondary mystic perfections.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

By engaging in the devotional service of the Supreme Lord, who is transcendental to the material modes of nature, who is the form of the pure religious principles, and who is the Lord of Svetadvipa, all of the contamination in one's heart becomes cleansed. The Absolute Truth is the embodiment of pure goodness and He is the predominating Deity of the mode of goodness. By directing one's heart toward the service of the Lord, one becomes purified, so that the black spot of "I am God" can no longer cause contamination.

**TEXT 9.19**

*mayy akasatmani prane manasa ghosam udvahan tatropalabdha bhutanam  
hamso vacah srnoty asau || SB 11.15.19 ||*

**TRANSLATION**

**If a purified transcendentalist meditates on the extraordinary sound vibrations occurring within Me as the personified sky and total life air, then he is able to perceive within the sky the speaking of all living entities.**

### **Srila Vishvanatha Cakravarti Thakura**

By meditating on the transcendental sound vibration, *omkara*, one can achieve the mystic perfection of being able to hear the words of the living entities that are spread in the sky.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

In the *ekayana* worship of the *paramahamsas*, chanting the holy name of the Lord is considered to be the most important activity. It is the duty of all living entities to receive the transcendental sound vibration of the Absolute Truth. When all words are aimed at glorifying the Supreme Lord, one becomes able to hear the speech originating from liberated living entities far beyond the material universe. Liberated souls can visualize reality simply by the reception of the transcendental sound vibration.

### **TEXT 9.20**

*caksus tvastari samyojya tvastaram api caksusi  
mam tatra manasa dhyayan visvam pasyati duratah || SB 11.15.20 ||*

### **TRANSLATION**

**While engaging in meditation on Me as existing within the combined form of the sun and vision, if one can merge one's sight into the sun, and then the sun into one's eyes, one can acquire the power to see any distant thing.**

## **Srila Vishvanatha Cakravarti Thakura**

There is an intimate relationship between the sun and the process of vision. The two are inseparable and are pervaded by the presence of the Supreme Lord in His all- pervading feature as the Supersoul. Here, the process for attaining the mystic perfection that enables one to see objects even though very distant is being described.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

While casting one's glance upon Lord Narayana as He is situated within the sun globe, if, in reciprocation, one receives the auspicious glance of the Lord, one will see through purified vision that the objects of this world are meant for the Lord's enjoyment, and not for one's personal sense gratification. Without receiving the Lord's glance, one will see the world as either meant for one's enjoyment, or as the object of dry renunciation.

### **TEXT 9.21**

*mano mayi su-samyojya deham tad-anuvayuna  
mad-dharananubhavana tatrātma yatra vai manah || SB 11.15.21 ||*

### **TRANSLATION**

**When one completely absorbs his mind in Me by meditation and then utilizes the air that carries the mind can attain the mystic power that allows him to travel in a moment to anywhere he desires.**

## **Srila Vishvanatha Cakravarti Thakura**

This verse states that there is an air that adheres to the mind. When one absorbs this air, along with the mind, in meditation upon the Supreme Lord, his gross material body will be enabled to travel at the speed of mind to any destination he desires

## **Srila Bhaktisiddhanta Sarasvati Thakura**

When the yogi comes to see everything in relationship to Krsna, then his mind will entertain no other thought than his engagement in devotional service. In that transcendental state, one loses all interest in attempts to enjoy gross material objects. This is the prerequisite for attaining genuine mystic perfections.

**TEXT 9.22**

*yada mana upadaya yad yad rupam bubhusati  
tat tad bhaven mano-rupam mad-yoga-balam asrayah || SB 11.15.22||*

**TRANSLATION**

**When a yogi desires to assume a particular form by applying his mind in that way, that form will appear before him. Such a mystic perfection is possible by meditating upon the inconceivable mystic potency by which I assume various transcendental forms.**

## **Srila Vishvanatha Cakravarti Thakura**

If the mind desires to assume the form of a demigod, it can do so by transforming itself as the ingredient cause. If the yogi concentrates his mind on the Supreme Lord as prescribed in this verse, he can assume any form he desires.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Sri Gaurasundara has said:

*anyera hrdaya—mana, mora mana—vrndavana,  
‘mane’ ‘vane’ eka kari’ jani  
tahan tomara pada-dvaya, karaha yadi udaya,  
tabe tomara purna krpa mani*

For most people, the mind and heart are one, but because My mind is never separated from Vrndavana, I consider My mind and Vrndavana to be one. My mind is already Vrndavana, and since You like Vrndavana, will You please place Your lotus feet there? I would deem that Your full mercy. (*Caitanya-caritamrta* Madhya 13.137)

This mystic power is called *kama-rupa*, or the ability to assume any form one desires. The pure devotees absorb their minds in a particular relationship with Lord Krsna and thus a spiritual body is awarded to them for an eternal life in the Lord’s association. In this age, anyone who faithfully chants the holy names of Lord Krsna and follows the regulative principles as instructed by the spiritual master can attain an eternal form in the supreme abode of the Lord.

TEXT 9.23

*para-kayam visan siddha atmanam tatra bhavayet  
pindam hitva viset prano vayu-bhutam sadanghri-vat || SB 11.15.23 ||*

TRANSLATION

**A yogi who desires to enter another body should meditate upon himself as being situated in that body. As a bumblebee easily goes from one flower to another, a yogi, with the help of his subtle body, can enter another body through the path of the air.**

**Srila Vishvanatha Cakravarti Thakura**

To enter into the body of another person, a yogi must relinquish his gross body and with the help of his subtle body, enter that body through the pathways of external air. It is something like a bumble bee, which travels from one flower to another. The *siddhi* of entering another body is called *para-kaya-pravesanam*.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

One may admire a heroic man or beautiful woman and desire to experience life within their extraordinary material body. One can enter the body of another person by availing himself of the mystic perfection called *para-kaya-pravesanam*. However, pure devotees are never attracted to any kind of material body, knowing that even in the topmost planet there is material misery and death. Instead, they remain satisfied on the platform of eternal life. The spiritual air transfers a devotee to Goloka Vrndavana, where he eternally engages in the Lord's service as a member of His entourage.

#### **TEXT 9.24**

***parsriyapidya gudam pranam hrd-urah-kantha-murdhasu  
aropya brahma-randhrena brahma nitvotsrjet tanum || SB 11.15.24 ||***

#### **TRANSLATION**

**To achieve the mystic perfection called *svacchanda-mrtyu*, a yogi should block his anus with the heel of his foot and then gradually lift the soul, along with the life air, from the heart to the chest, then to the neck, and finally to the head. Situated within the *brahma-randhra*, the yogi then gives up his material body and guides the spirit soul to his desired destination.**



## **Srila Vishvanatha Cakravarti Thakura**

One who has attained the mystic perfection of *sveccha mrtyu*, the ability to die at will, can guide his soul, along with the life air, to either the impersonal Brahman or to any destination within the material world, through the *brahma-randhra*, by giving up his material body while blocking the anus with the heel of the foot.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Since the practice of giving up the body as described in this verse, by means of perfection in the practice of *hatha yoga*, or *raja yoga*, cannot enable one to surpass the kingdom of mundane existence, it is sensible to accept everything favorable for the practice of Krsna consciousness. If one cultivates Krsna consciousness within his heart while giving up all thoughts of sense gratification, thus detaching himself from the desire for material enjoyment, and giving up the propensity for either enjoying or renouncing the fruits of his karma while engaging in the service of the Supreme Lord, he will automatically attain this mystic perfection.

### **TEXT 9.25**

*viharisyan surakride mat-stham sattvam vibhavayet  
vimanenopatisthanti sattva-vrttih sura-striyah || SB 11.15.25 ||*

### **TRANSLATION**

**One who desires to enjoy life in the celestial gardens of the demigods should meditate upon the mode of purified goodness, which is situated within Me.**

**When he becomes fixed in this meditation, heavenly damsels that are generated from the mode of goodness will approach him, riding in their celestial chariots.**

**Srila Vishvanatha Cakravarti Thakura**

One of the mystic perfections available to the yogi enables him to enjoy with the celestial damsels in heaven.

**Srila Bhaktisiddhanta Sarasvati Thakura**

In order to remain aloof from the propensity of imitating the spirit of sense enjoyment after seeing sensual activities in a movie or among the lower animals, one's heart must become captivated by the Supreme Lord's *rasa-lila* pastimes. Even the spirit of enjoyment that celestial women can arouse in the heart of a yogi can be transformed in this way. *Anugrahaya bhaktanam manusam deham asthitah bhajate tadsih krida yah srutva tat-paro bhavet (Srimad-Bhagavatam 10.33.36)*: When the Lord assumes a humanlike body to show mercy to His devotees, He engages in such pastimes as will attract those who hear about them to become dedicated to Him.

This transformation is only possible when one has come to an advanced stage of yogic perfection. In that advanced stage, there is no question of imitating the Lord for one's personal sense gratification. Rather, the perfected yogi's only desire is to serve the Supreme Lord Sri Krsna. This is an example of an eternal *siddhi*.

**TEXT 9.26**

***yatha sankalpayed buddhya yada va mat-parah puman  
mayi satye mano yunjams tatha tat samupasriute || SB 11.15.26 ||***

## TRANSLATION

**One who has implicit faith in Me and thus concentrates his mind upon Me, knowing that My determination is never frustrated, will have his desires fulfilled by the very means he has adopted.**

**Srila Vishvanatha Cakravarti Thakura**

If one resolves with determination to attain some particular object, then he should meditate upon the Supreme Lord, whose determination is never foiled. This will enable one to achieve his desired goal. This mystic perfection is called *sankalpa siddhi*.

**Srila Bhaktisiddhanta Sarasvati Thakura**

One should make up his mind to revive his forgotten relationship with the Supreme Personality of Godhead by means of devotional service, which can be executed anywhere by anyone. There are many scriptures that guide one back to home, back to Godhead. Among them are *Sankalpa kalpa-druma* by Srila JIva Gosvami, *Sri Govinda-lilamrta* by Srila Krsniadasa Kaviraja Gosvami, *Sri Krsna-bhavanamrta* and *Sankalpa kalpa-druma* by Srila Visvanatha Cakravarti, and *Sri Gauranga-smarana-mangala* by Srila Bhaktivinoda Thakura. By carefully studying the subjects presented in books like *Bhakti-rasamrta-sindhu* and *Ujjvala-nilamani*, one's eternal perfection can be awakened, saving one from the attractions of this illusory material existence, which only end in misery.

*yo vai mad-bhavam apanna isitur vasituh puman  
kutascin na vihanyeta tasya cajna yatha mama || SB 11.15.27 ||*

## TRANSLATION

**One who perfects his meditation upon Me can imbibe My controlling power. His order, just like Mine, can never be thwarted at any time.**

**Srila Vishvanatha Cakravarti Thakura**

If a yogi perfects his meditation upon the Supersoul, he can receive from the Lord the mystic power of being able to control others so well that, like the Lord, his order can never prove futile.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The material nature is working under the direction of the Supreme Lord. Pure devotees are never diverted from the service of the Supreme Lord, being tempted by the temporary objects of sense gratification. The orders of such devotees can never be frustrated, just as the orders of the Supreme Lord are never counteracted.

**TEXT 9.28**

*mad-bhaktia suddha-sattvasya yogino dharana-vidah  
tasya trai-kaliki buddhir janma-mrtyupabrmhita || SB 11.15.28 ||*

## TRANSLATION

**One who has become purified as a result of rendering devotional service to Me, and thus has carefully controlled his mind by the practice of meditation, becomes cognizant of past, present, and future. With this understanding, he can witness the appearance and disappearance of all living beings.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord knows past, present and future and so a yogi who meditates on the Lord can receive that mystic opulence from the Lord. This is the perfection known as *trikalajnata siddhi*, which also enables one to know about the birth and death of all people.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The impersonalists imagine that they have become one with the Lord but it is the devotees who actually share the Lord's transcendental qualities. Being fully devoted to the Lord, the pure devotees are situated on the same platform as the Lord, a platform that is above the influence of time in terms of past, present, and future. Thus, the pure devotees who are liberated due to being absorbed in the service of the Lord are knowers of past, present, and future, as is the Lord.

**TEXT 9.29**

***agny-adibhir na hanyeta muner yoga-mayam vapuh  
mad-yoga-santa-cittasya yadasam udakam yatha || SB 11.15.29 ||***

## TRANSLATION

**Just as the body of an aquatic cannot be injured by water, the body of a peaceful and devoted sage whose spiritual realization has matured by the practice of yoga, cannot be injured by fire, the sun, water, poison, and so forth.**

**Srila Vishvanatha Cakravarti Thakura**

By meditating on the Supreme Lord in pure devotional service, the heart of a peaceful sage becomes saturated with transcendental experience. In that stage of perfection, one attains the *siddhi* by which his body cannot be injured by the material elements in the form of fire, the sun, water, poison, and so forth. The example of an aquatic is given here. Water cannot harm the body of aquatics—rather they enjoy life in their natural element. Similarly, the perfect yogi can easily fend off all attacks from the material elements.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Although the material elements cause transformations of gross objects and can effect the nature of subtle existence, the spiritually blissful body of the Lord's devotees are never affected by material conditions. Devotees are never tempted to enjoy the objects of this world in a way that is not related to the service of the Supreme Lord. Materialists condemn their misfortune when they cannot make material advancement, whereas devotees of the Lord remain joyfully engaged in the devotional service of the Lord, having given up all desires for material advancement. The example is given that aquatics enjoy living in the water, whereas terrestrials in the bodily concept of life would bring about their destruction if they tried to live in the same way. Like the aquatics in water, as long as the Lord's devotees remain situated in their natural element of devotional

service, they will not become overwhelmed by the currents of material thoughts, like the conditioned souls.

TEXT 9.30

***mad-vibhutir abhidhyayan srivatsastra-vibhusitah  
Dhvajatapatra-vyajanaiah sa bhaved aparajitah || SB 11.15.30 ||***

TRANSLATION

**A devotee who constantly meditates on My incarnations, which are decorated with the mark of Srivatsa and hold various weapons in Their hands, and which are always appear with royal grandeur, cannot be conquered by anyone.**

**Srila Vishvanatha Cakravarti Thakura**

By meditating on the various incarnations of the Lord, one becomes unconquerable in all respects. This mystic perfection is called *aparajaya siddhi*.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The Lord's flag, umbrella, *camara*, Kaustubha gem, and weapons indicate His omnipotency. Those who meditate on the Supreme Personality of Godhead in this feature attain the mystic perfection known as *aparajita*. All of the mystic perfections obediently come to serve the devotee of the Lord. This is confirmed by Bilvamaëgala Thakura in his book, *Krsria-karnamrta* (107):

*bhaktis tvayi sthiratara bhagavan yadi syad  
daivena nah phalati divya-kisora-murtih  
muktih svayam mukulitanjali sevate 'sman  
dharmartha-kama-gatayah samaya-pratiksah*

If I am engaged in devotional service unto You, my dear Lord, then very easily can I perceive Your presence everywhere. And as far as liberation is concerned, I think that liberation stands at my door with folded hands, waiting to serve me—and all material conveniences of *dharma* (religiosity), *artha* (economic development), and *kama* (sense gratification) stand with her.

TEXT 9.31

*upasakasya mam evam yoga-dharanaya muneh  
siddhayah purva-kathita upatisthanty asesatah || SB 11.15.31 ||*

TRANSLATION

**A learned sage who worships Me through *yoga* meditation certainly attains the *siddhis* that have been described by Me.**

**Srila Vishvanatha Cakravarti Thakura**

Here, the Lord concludes His explanation of the mystic powers obtained by the practice of yoga. The word *yoga-dharanaya* indicates that one obtains the particular *yoga-siddha* he endeavored for.

TEXT 9.32



*jitendriyasya dantasya jita-svasatmano muneh  
mad-dharanam dharayatah ka sa siddhih su-durlabha || SB 11.15.32||*

#### TRANSLATION

**For one who has learned to control his senses, breathing, and mind, by being constantly engaged in meditation on Me, what mystic power would be very difficult for him to obtain?**

**Srila Vishvanatha Cakravarti Thakura**

The Lord herein says that anyone who can control his breathing and fix his mind on Him can achieve any mystic perfection he desires.

#### TEXT 9.33

*antarayan vadanty eta yunjato yogam uttamam maya sampadyamanasya kala-  
ksapana-hetavah || SB 11.15.33 ||*

#### TRANSLATION

**It has been stated by learned experts in devotional service that for he who desires to achieve the wealth of My association by means of his execution of pure devotional service, the mystic perfections that I have described are actually impediments and a waste of time.**

**Srila Vishvanatha Cakravarti Thakura**

These mystic perfections can attract and excite only small boys and not mature men. These *siddhis* are actually impediments on the path of attaining shelter at the lotus feet of the Supreme Personality of Godhead. One who has the association of Lord Kṛṣṇa dwells within an unlimited ocean of mystic opulence and so he should not waste his precious time pursuing mystic perfections independently of the Lord's service.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Inferior *yogas* like *hatha-yoga* or *raja-yoga* certainly waste the practitioner's valuable time. The devotees of the Lord consider such yoga practice to be a hindrance on the path of pure devotional service. In this regard, one should study the verse of the *Srimad- Bhagavatam* that begins with *yamadibhir yogapathih*.

**TEXT 9.34**

*janmausadhi-tapo-mantrair yavatir iha siddhayah  
yogenapnoti taḥ sarva nanyair yoga-gatim vrajet || SB 11.15.34 ||*

**TRANSLATION**

**Whatever mystic perfections can be achieved as a result of good birth, herbs, austerities, and *mantras* can be achieved by engagement in My devotional service. In fact, one cannot attain the actual perfection of yoga by any other means.**

**Srila Vishvanatha Cakravarti Thakura**

Some *siddhis* are naturally acquired from the time of one's birth. By taking birth as a demigod, one is automatically endowed with many mystic perfections. Simply by being born on Siddhaloka, one automatically acquires all of the eight principal perfections of yoga. Similarly, by being born as a fish one becomes invulnerable to water, by being born as a bird one gets the mystic perfection of flying, and by becoming a ghost one gets the mystic perfection of disappearing and entering the bodies of others. It is stated in the *Patanjala sastra* that mystic perfections can be achieved by good birth, medicinal herbs, austerities, *mantras*, and yoga.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Those who reject the devotional service of the Lord and endeavor for perfection by some other means cannot be considered very intelligent. The devotees reject all other processes to engage in the unalloyed devotional service of the Lord. So-called yogis who are interested in their personal sense enjoyment cannot understand the importance of pleasing the senses of Lord Kṛṣṇa. Any process other than the service of the Supreme Lord, which is the ultimate goal of *yoga*, will certainly award one only frustration.

TEXT 9.35

*sarvasam api siddhinam hetuh patir aham prabhuh  
aham yogasya sankhyasya dharmasya brahma-vadinam || SB 11.15.35 ||*

TRANSLATION

**O Uddhava, I alone am the cause, maintainer, and Lord of all mystic perfections, all yoga processes, Sankhya philosophy, devotional service, and**

*brahmavadis.*

### **Srila Vishvanatha Cakravarti Thakura**

All mystic perfections are accomplished simply by meditating on the Supreme Lord. Therefore, He is the cause of all kinds of mystic perfections. He is also the maintainer of the mystic perfections, and the Lord of those perfections as well. He is the object of the yogis' meditation, by which they achieve mystic perfections. The Lord is also the objective of the cultivation of spiritual knowledge, and the performance of pious activities.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Lord alone is the object of the various *abhidheyas*, or paths of perfection, which are followed by all classes of human beings. The so-called perfection attained by those who have become bewildered by self-centered egoistic conceptions of life and have thus given up the service of the Supreme Lord is temporary and most insignificant. The Supreme Lord is present everywhere and He is the ultimate goal of all processes for attaining perfection in life.

**TEXT 9.36**

*aham atmantaro bahyo 'navrtah sarva-dehinam yatha bhutani bhutesu bahir  
antah svayam tatha || SB 11.15.36 ||*

TRANSLATION

**Just as the material elements are situated within and outside all material bodies, in the same way, I am also present within everything as the Supersoul and outside of everything in My all-pervading feature.**

**Srila Vishvanatha Cakravarti Thakura**

It is said that the Lord is situated within the hearts of all living beings. While considering this, one might imagine that the Lord has separated Himself into innumerable different identities. In this verse, however, the Lord explains that His existence cannot be infringed upon by some mere material conditions. He remains unchanging in spite of displaying so many manifestations. Just as the material elements are situated both within and without all material bodies, so the Lord is all-pervading.

*Thus ends the translation of the ninth chapter of the Uddhava-gita entitled “Lord Kṛṣṇa’s Description of Mystic Yoga Perfections,” with the commentaries of Srila Viṣvanātha Cakravartī Thākura and purports by Srila Bhaktisiddhanta Sarasvatī Thākura.*

## Chapter 10

### The Lord's Opulence

#### *CHAPTER SUMMARY*

In this chapter, the Supreme Lord describes His opulence in terms of His specific potencies of knowledge, prowess, influence, and so on.

Sri Uddhava glorified Lord Sri Krsna by saying, “The Supreme Lord has no beginning nor end and He is the cause of all living entities’ creation, maintenance, and destruction. He is the Supersoul of all living entities and thus He witnesses all the activities of those in material existence by remaining within their hearts. Still, being bewildered by the Lord’s external energy, the conditioned souls cannot see Him.”

After offering these prayers at the lotus feet of Lord Krsna, Sri Uddhava expressed his desire to know about the Lord’s various opulences, as exhibited in heaven, on earth, in hell, and in all directions. Lord Sri Krsna then described all these opulences in detail and concluded by saying that all prowess, beauty, fame, opulence, modesty, charity, wonder, good fortune, heroism, forgiveness, and wisdom that are manifest in the material world are simply portions of His splendor. It therefore cannot be truthfully said that material objects possess these opulences. Such conceptions arise from mentally combining two ideas to produce an object that exists only in the imagination, like a flower in the sky. Material objects are not essentially real, and so one should not concentrate his mind on them. By regulating their speech, mind, and vital life air, with the help of intelligence, devotees of the Lord perfect their existence in Krsna consciousness.

**TEXT 10.1**

*sri-uddhava uvaca*  
*tvam brahma paramam saksad anady-antam apavrtam*  
*sarvesam api bhavanam traëa-sthity-apyayodbhavah || SB 11.16.1 ||*

## TRANSLATION

**Sri Uddhava said: My dear Lord, You are beginningless and without end, the Absolute Truth Himself, uncovered by anything else. You are the protector and life-giver, as well as the destruction and creation of all things that exist.**

**Srila Vishvanatha Cakravarti Thakura**

This chapter describes the Lord’s principal opulences, as well as the extent of His influence and knowledge.

The previous chapter concluded with the statement that the lotus feet of the Supreme Lord are the original cause of all mystic perfections. After hearing this, Uddhava expressed his desire to know more about Krsna’s material and spiritual opulence. Sri Uddhava glorified Lord Krsna as the supreme shelter of all. He said, “O Lord, You are the Supreme Personality of Godhead. Your form is eternal, You are without beginning, and Your existence is not covered by anyone or anything. Although You appear to be limited when You descend in Your human-like form, You are all-pervading. The original creator of the cosmic manifestation, Lord Visnu, is Your plenary portion. You are the protector of everyone, You sustain everyone, and You maintain all living entities.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Brahman, who is the ultimate cause of the creation, maintenance, and annihilation of the visible material universe is Himself free of all kinds of

material designations. He is not under the control of material time because time is one of His countless manifestations.

#### TEXT 10.2

*uccavacesu bhutesu durjneyam akrtatmabhih  
upasate tvam bhagavan yatha-tathyena brahmanah || SB 11.16.2 ||*

#### TRANSLATION

**My dear Lord, although it is difficult for those who are impious to understand how You are situated in all superior and inferior creations, the *brahmanas* who actually know the Vedic conclusion worship You in all sincerity.**

**Srila Vishvanatha Cakravarti Thakura**

Uddhava said: Although You are the origin of the *Visnu -tattva* and You are situated within all higher and lower species of life, ignorant and impious people cannot appreciate Your glories. On the other hand, *brahmanas* who know the Vedas as Your sound representation faithfully engage in Your worship.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The word *uccavaca* in this verse means “superior and inferior,” “higher and lower,” or “great and insignificant.” When one possesses material objects, they gradually transform before one’s very eyes because they are under the control of time. Therefore, to meditate on the objects of the senses will not yield a



permanent result. Those who know the Vedas search for the origin of material time, place, and the candidate, and thus come to the conclusion that the devotional service of the Supreme Lord is the life's actual goal.

#### TEXT 10.3

*yesu yesu ca bhutesu bhaktya tvam paramarsayah upasmah prapadyante  
samsiddhim tad vadasva me || SB 11.16.3 ||*

#### TRANSLATION

**Please describe to me the perfections attained by the devotees who worship you with great and transcendental faith, and please describe the transcendental forms of Your Lordship that they worship.**

**Srila Vishvanatha Cakravarti Thakura**

By worshiping various form of the Lord, one can achieve particular mystic perfections. To hear about this is the request of Sri Uddhava.

#### TEXT 10.4

*gudhas carasi bhutatma bhutanam bhuta-bhavana  
na tvam pasyanti bhutani pasyantam mohitani te || SB 11.16.4 ||*

#### TRANSLATION

**O my Lord, maintainer of the living entities, You remain hidden within the hearts of all living entities as the Supersoul. Being bewildered by Your energy, they cannot see You, although You see everyone.**

**Srila Vishvanatha Cakravarti Thakura**

For those who are conditioned by the three modes of material nature, the opulence of the Lord is incomprehensible. Uddhava said: “Despite Your presence as the Supersoul in all living entities, the conditioned souls cannot see You. Although You are the benefactor of everyone, You remain hidden within their hearts so that they cannot see You.” If one reads the word *bhutabhavana* without the *visarga*, Uddhava addresses the Lord as, “O benefactor of all living entities.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Lord is transcendently situated, and thus beyond the reach of the material senses. The foolish conditioned souls consider God to be their order supplier. Materialistic men may sometimes appear to be very religious but because they consider themselves to be the proprietors of God’s creation, their prayers are simply that their material desires may be fulfilled. Everything within the creation is owned and controlled by the Supreme Lord. When the Lord sometimes appears as an incarnation, such bewildered materialists generally take Him to be just another product of the modes of material nature, being unable to appreciate His transcendental position.

**TEXT 10.5**

*yah kas ca bhumau divi vai rasayam vibhutayo diksu maha-vibhute*

***ta mahyam akhyahy anubhavas te namami te tirtha-padanghri-padmam || SB  
11.16.5 ||***

## TRANSLATION

**O Supreme Personality of Godhead, please describe to me Your inconceivable potencies, which You manifest on this earth, as well as all other planets throughout the universe. I offer my obeisance's at Your lotus feet, which are the shelter of all the holy places of pilgrimage.**

**Srila Vishvanatha Cakravarti Thakura**

Uddhava said: “Because the understanding of Your opulence is most confidential, You Yourself must reveal this knowledge. We can know about Your opulences only by Your grace.” For the understanding of the conditioned souls, Uddhava requests the Lord to explain how He expands His potencies by means of His various expansions. The word *vibhuti* in this regard refers to the Lord's material and spiritual potencies, as manifested within our universe.

**Srila Bhaktisiddhanta Sarasvati Thakura**

To remove the ignorance of the foolish conditioned souls, the Supreme Lord accepts a mood of magnanimity and acts as an instructor. The conditioned souls, driven by the desire to cultivate knowledge of the external world, are unable to understand the existence of the Absolute Truth.

**TEXT 10.6**

*sri-bhagavan uvaca  
evam etad aham prstah prasriam prasria-vidam vara  
yuyutsuna vinasane sapatnair arjunena vai || SB 11.16.6 ||*

#### TRANSLATION

**The Supreme Lord said: O best among those who inquire about the truth, at Kuruksetra, as he prepared to confront his enemies, Arjuna asked Me this very question that you have raised.**

**Srila Vishvanatha Cakravarti Thakura**

On the battlefield of Kuruksetra, Arjuna inquired in a similar manner.

#### TEXT 10.7

*jnatva jnati-vadham garhyam adharmam rajya-hetukam  
tato nivrtto hantaham hato 'yam iti laukikah || SB 11.16.7 ||*

#### TRANSLATION

**While seated on his chariot in the midst of the battlefield, Arjuna thought that killing his relatives would be the sinful result of aspiring to fight for a kingdom to rule. He wanted to leave the battlefield, thinking, “I don’t want to be the slayer of my relatives.”**

**Srila Vishvanatha Cakravarti Thakura**

Arjuna inquired about the Lord’s opulence at a time when he had refused to fight, considering that to kill his relatives for the sake of enjoying a kingdom would be highly irreligious. Arjuna thought of himself as the killer, and his relatives as those who would be killed. These were his mundane conceptions.

TEXT 10.8

*sa tada purusa-vyaghro yuktya me pratibodhitah  
abhyabhasata mam evam yatha tvam rana-murdhani || SB 11.16.8 ||*

TRANSLATION

**I enlightened the despondent Arjuna, a tiger among men, by means of reason and argument. In the midst of the battlefield, Arjuna questioned Me just as you are now inquiring.**

TEXT 10.9

*aham atmoddhavamisam bhutanam suhrd isvarah  
aham sarvani bhutani tesam sthity-udbhavapyayah || SB 11.16.9 ||*

TRANSLATION

**My dear Uddhava, I am the Supersoul of all living entities and so I am naturally their benefactor. I am the supreme controller and sustainer of all living entities, and the cause of creation, maintenance, and destruction.**

## **Srila Vishvanatha Cakravarti Thakura**

Lord Sri Krsna herein describes His opulence in general.

**TEXT 10.10**

*aham gatir gatimatam kalah kalayatam aham  
gunanam capy aham samyam guniny autpattiko gunah || SB 11.16.10 ||*

**TRANSLATION**

***I am the supreme destination for those who are trying to make progress, and I am time for those who attempt to exert control over others. I am the equilibrium of the three modes of material nature, and I am the natural ability of those who possess talent.***

## **Srila Vishvanatha Cakravarti Thakura**

The essential nature of all material and spiritual objects is that they are manifestations of the Lord's opulence. The Supreme Lord is the actual objective for fruitive workers and mental speculators. He is understood as time by those who delight in controlling others, and among the qualities, He is the special quality that is exhibited by those who possess some particular talent.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The Lord is the ultimate goal for all those who search after some kind of perfection because everything is simply a manifestation of His unlimited potencies. The results obtained by fruitive workers are awarded by the Supreme Lord through the agency of the demigods. Mental speculators may abandon the fruits of their labor but their quest is to realize the all-pervading aspect of the Lord known as Brahman. Materialists run after the temporary objects displayed by the Lord's illusory energy and thus miss the chance for self-realization. Those who reject material variegatedness and consider the Absolute Truth to be devoid of qualities cannot understand how the Supreme Lord possesses transcendental qualities. In this way, it is seen that the Supreme Lord is the ultimate goal of all kinds of people. Those who desire to enjoy the fruits of their labor, and those who desire to become one with the Supreme are covered by the external energy of the Lord. The actual goal of life is to engage in the Lord's loving devotional service on the transcendental platform

TEXT 10.11

*guninam apy aham sutra mahatam ca mahan aham  
sukmanam apy aham jlvo durjayanam aham manah || SB 11.16.11||*

TRANSLATION

**Among things that possess qualities I am the primary manifestation of nature, and among great things I am the *mahat-tattva*, the total material manifestation. Among subtle things, I am the spirit soul, and among things that are difficult to conquer, I am the mind.**

**Srila Vishvanatha Cakravarti Thakura**

The word *sutra* indicates the primary manifestation of nature. Here, the Lord says, “Among things that are difficult to control, I am the mind, and among

subtle things, I am the spirit soul.” This is also described in the Vedas:

*eso 'nur atma cetasa veditavyo yasmin pranah pancadha samvivesa  
pranais cittam sarvam otam prajanam yasmin visuddhe vibhavaty esa atma*

The soul is atomic in size and can be perceived by perfect intelligence. The atomic soul is floating in the five kinds of air (*prana, apana, vyana, samana, and udana*), is situated within the heart, and spreads its influence all over the body of the embodied living entities. When the soul is purified from the contamination of the five kinds of material air, its spiritual influence is exhibited. (*Mundaka Upanisad 3.1.9*)

Elsewhere, it is stated:

*balagra-sata-bhagasya satadha kalpitasya ca  
bhago jivah vijneyah sa canantya kalpate*

When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one hundred parts, each such part is the measurement of the dimension of the spirit soul. (*Svetasvatara Upanisad 5.9*)

The dimension of the spirit soul is smaller than the tip of an arrow. Although the spirit soul is minute in size, like an atom, it is spread all over the body and its energy works throughout the body. As a precious jewel or powerful medicine, although covered by lac, manifests its effect when touched to the head, the minute size of the spirit soul does not hamper his display of prowess.

TEXT 10.12

*hiranyagarbho vedanam mantranam pranavas tri-vrt  
aksaranam a-karo 'smi padani cchandusam aham || SB 11.16.12 ||*

TRANSLATION

**I am the original teacher of the Vedas, Hiranyagarbha (Lord Brahma), and**



among *mantras* I am the three-lettered *omkara*. Among letters, I am the first letter “a” (*a- karab*), and among sacred hymns, I am the *Gayatri mantra*.

**Srila Vishvanatha Cakravarti Thakura**

The Lord says that among the teachers of the Vedas, He is Hiranyagarbha Brahma, and among the sacred hymns of the Vedas, He is the *Gayatri mantra*.

TEXT 10.13

*indro ‘ham sarva-devanam vasunam asmi havya-vat  
adityanam aham Visnu rudranam nila-lohitah || SB 11.16.13 ||*

TRANSLATION

Among the demigods, I am Indra, and among the Vasus, I am Agni. Among the Adityas, I am Visnu , and among the Rudras, I am Siva.

TEXT 10.14

*brahmarsinam bhrigur aham rajarsnam aham manuh  
devarsnam narado ‘ham havirdhany asmi dhenusu || SB 11.16.14 ||*

TRANSLATION

**Among great sages, I am Bhrgu, and among saintly kings, I am Manu. I am Narada Muni among saintly demigods, and among cows, I am the Kamadhenu.**

**Srila Vishvanatha Cakravarti Thakura**

The word *havirdhani* refers to the cow known as Kamadhenu, or wish-fulfilling cow.

**TEXT 10.15**

*siddhesvaranam kapilah suparno 'ham patatrinam  
prajapatmam dakso 'ham pitnam aham aryama || SB 11.16.15 ||*

**TRANSLATION**

**Among perfected beings, I am Kapila, and among birds, I am Garuda.  
Among progenitors of mankind, I am Daksa, and among the forefathers, I  
am Aryama.**

**TEXT 10.16**

*mam viddhy uddhava daityamam prahladam asuresvaram  
somam naksatrausadhinam dhanesam yaksa-raksasam || SB 11.16.16 ||*

**TRANSLATION**

**My dear Uddhava, among the Daityas, I am Prahlada Maharaja, the king of the demons. Among the stars and medicinal herbs, I am the moon-god, and among the Yaksas and Raksasas, I am the god of wealth, Kuvera.**

TEXT 10.17

*airavatam gajendranam yadasam varunam prabhum  
tapatam dyumatam suryam manusyanam ca bhu-patim || SB 11.16.17 ||*

TRANSLATION

**Among lordly elephants, I am Airavata, and among the aquatics, I am Varuna, the lord of the seas. Among things that heat and illuminate, I am the sun, and among human beings, I am the king.**

TEXT 10.18

*uccaihsravas turanganam dhatunam asmi kancanam yamah samyamata  
caham sarpanam asmi vasukih || SB 11.16.18 ||*

TRANSLATION

**Among horses, I am Uccaihsrava, and among the metals, I am gold. Among those who award punishment, I am Yamaraja, and among serpents, I am Vasuki.**

TEXT 10.19

*nagendranam ananto 'ham mrgendrah srngi-damstrinam  
asramanam aham turyo varnanam prathamam 'nagha || SB 11.16.19 ||*

TRANSLATION

**O sinless Uddhava, among the foremost of Nagas, I am Ananta, and among those animals who have sharp horns and teeth, I am the lion. Among the *airamas*, I am the fourth, the *sannyasa airama*, and among the *varnas*, I am first, the *brahmanas*.**

TEXT 10.20

*tirthanam srotasam ganga samudrah sarasam aham  
ayudhanam dhanur aham tripura-ghno dhanusmatam || SB 11.16.20||*

TRANSLATION

**Among holy places and rivers, I am the Ganges, and among steady bodies of water, I am the ocean. Among weapons, I am the bow, and among wielders of weapons, I am Lord Siva.**

TEXT 10.21

*dhisriyanam asmy aham merur gahananam himalayah  
vanaspatinam asvattha osadhinam aham yavah || SB 11.16.21 ||*

## TRANSLATION

**Among residences, I am Mount Sumeru, and among unyielding places, I am the Himalayas. Among trees, I am the *aivattha*, and among medicinal plants, I am barley.**

### TEXT 10.22

*purodhasam vasistho 'ham brahmisthanam brhaspatih  
skando 'ham sarva-senanyam agranyam bhagavan ajah || SB 11.16.22 ||*

## TRANSLATION

**Among priests, I am Vasistha, and among those who are well-versed in the Vedas, I am Brhaspati. Among military commanders, I am Kartikeya, and among those who are advancing in spiritual life, I am Brahma.**

### TEXT 10.23

*yajnanam brahma-yajno 'ham vratanam avihimsanam  
vayv-agny-arkambu-vag-atma sucnam apy aham suchih || SB 11.16.23 ||*

## TRANSLATION

**Among sacrifices, I am the study of the Vedas, among vows, I am**

**nonviolence. Among all things that purify, I am the air, fire, the sun, water, and speech.**

TEXT 10.24

***yoganam atma-samrodho manthro ‘smi vijigisatam  
anvlksiki kausalanam vikalpah khyati-vadinam || SB 11.16.24 ||***

TRANSLATION

**Among the eight parts of *astanga-yoga*, I am *samadhi*, whereby the soul is liberated from illusion. Among those who desire victory, I am good moral council, among all types of logical discrimination, I am the intelligence that allows one to discriminate between matter and spirit, and among philosophers, I am the sense of discrimination.**

TEXT 10.25

***strinam tu satarupaham pumsam svayambhuvo manuh  
narayano munlnam ca kumaro brahmacarinam || SB 11.16.25 ||***

TRANSLATION

**Among women, I am Satarupa. and among men, I am Svayambhuva Manu. Among sages, I am Narayaëa, and among *brahmacaris*, I am Sanat-kumara.**

TEXT 10.26

***dharmanam asmi sanniyasah ksemanam abahir-matih  
guhyanam su-nrtam maunam mithunanam ajas tv aham || SB 11.16.26 ||***

## TRANSLATION

**Among all religious principles, I am the renunciation of material enjoyment, and of all types of welfare, I am realization of the eternal soul within the material body. Among secret things, I am silence, and among those possessing sexual prowess, I am Prajapati Brahma.**

**Srila Vishvanatha Cakravarti Thakura**

In the Vedas, it is stated, *arddho va esa atma yat patni*, which means “the wife is the better half of a man’s body.”

TEXT 10.27

***samvatsaro ‘smy animisam rtunam madhu-madhavau  
masanam margasirso ‘ham naksatranam tathabhijit || SB 11.16.27 ||***

## TRANSLATION

**Among the cycles of time, I am the year, and among seasons, I am spring. Among months, I am Margasirsa (November-December), and among the stars, I am Abhijit.**

## **Srila Vishvanatha Cakravarti Thakura**

It is stated in the *Vedas* that Abhijit is situated between *uttarasadha* and *sravana*.

**TEXT 10.28**

*aham yuganam ca krtam dhiranam devalo 'sitah  
dvaipayano 'smi vyasanam kavlnam kavya atmavan || SB 11.16.28 ||*

**TRANSLATION**

**Among yugas, I am Satya-yuga, the age of truth, and among sober sages, I am Devala and Asita. Among those who divided the Vedas, I am Krsna Dvaipayana Vedavyasa, and among learned scholars, I am the wise Sukracarya, who is learned in the spiritual science.**

**TEXT 10.29**

*vasudevo bhagavatam tvam tu bhagavatesv aham  
kimpurusanam hanuman vidyadhranam sudarsanah || SB 11.16.29 ||*

**TRANSLATION**

**Among personalities who are entitled to be called Bhagavan, I am Vasudeva, and you, Uddhava, represent Me among the devotees. Among the Kimpurusas, I am Hanuman, and among the Vidyadharas, I am Sudarsana.**



TEXT 10.30

*ratnanam padma-rago ‘smi padma-kosah su-pesasam  
kuso ‘smi darbha-jatlnam gavyam ajyam havihsv aham || SB 11.16.30 ||*

TRANSLATION

**Among jewels, I am the ruby, and among beautiful things, I am the whorl of the lotus. Among grasses, I am the sacred *kuia* grass, and among oblations meant for sacrifice, I am cow’s ghee.**

TEXT 10.31

*vyavasayinam aham laksmih kitavanam chala-grahah  
titiksasmi titiksunam sattvam sattvavatam aham || SB 11.16.31 ||*

TRANSLATION

**I am the wealth of those who are enterprising, and among the cheaters, I am gambling. I am the forgiveness of those who are tolerant, and I am the good qualities of those who are situated in the mode of goodness.**

TEXT 10.32

*ojah saho balavatam karmaham viddhi satvatam*

*satvatam nava-murtlnam adi-murtir aham para || SB 11.16.32 ||*

## TRANSLATION

Of those who are exceptionally powerful, I am mental and physical strength, and I am the devotional activities of the devotees. Among the nine forms worshiped by devotees, I am Vasudeva.

## Srila Vishvanatha Cakravarti Thakura

The Personality of Godhead expands as Vasudeva, Sankarsana, Pradyumna, Aniruddha, Narayana, Hayagriva, Varaha, and Nrsimha, and sometimes He accepts the post of Brahma. It has been explained that when no one is qualified to occupy the post of Brahma, the Lord Himself accepts this position. Lord Visnu also sometimes appears as Indra. During the reign of Svayambhuva Manu, Lord Visnu appeared as Indra, and in some *kalpas*, Lord Visnu appeared as Brahma.

## TEXT 10.33

*visvavasuh purvacittir gandharvapsarasam aham  
bhudharanam aham sthairyam gandha-matram aham bhuvah || SB 11.16.33 ||*

## TRANSLATION

**Among the Gandharvas, I am Visvvasu, and among the Apsaras, I am Purvacitti. I am the immovability of mountains and I am the original fragrance of the earth.**

## Srila Vishvanatha Cakravarti Thakura

The word *matra* indicates the original fragrance of the earth. In the *Bhagavad-gita* (7.9) Lord Krsna says, *punyo gandhah prthivya ca*: “I am the original fragrance of the earth.” The original fragrance of the earth is very pleasing and it represents Lord Krsna.

TEXT 10.34

*apam rasas ca paramas tejisthanam vibhavasuh  
prabha suryendu-taranam sabdo ‘ham nabhasah parah || SB 11.16.34 ||*

TRANSLATION

**I am the taste of water, and I am the light of the sun, moon, and stars. I am the transcendental sound vibration heard within the sky.**

Srila Vishvanatha Cakravarti Thakura

By the use of the word *parama*, or “excellent,” other tastes, such as sour and bitter, have been rejected. The word *para* in this verse is used to indicate transcendental sound.

TEXT 10.35

***brahmanyānam balir aham virānam aham arjunah  
bhūtanam sthitir utpattir aham vai pratisankramah || SB 11.16.35 ||***

## TRANSLATION

**Among those who are dedicated to maintaining brahminical culture, I am Bali Maharaja, the son of Virocana, and among heroic warriors, I am Arjuna. Indeed, I am the creation, maintenance, and annihilation of all living entities.**

**Srila Vishvanatha Cakravarti Thakura**

The word *pratisankramah* refers to annihilation.

## TEXT 10.36

***gaty-ukty-utsargopadanam ananda-sparsa-lakṣaṇam asvada-sruty-  
avaghranam aham sarvendriyendriyam || SB 11.16.36 ||***

## TRANSLATION

**I am the functions of the legs, such as walking, and I am the functions of the hands, such as picking up. I am speaking, evacuation, the pleasure of the genitals, touching, seeing, tasting, hearing, and smelling. I am the potency by which each of the senses experiences its particular sense object.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord Sri Kṛṣṇa provides the potency whereby the five working senses and the five knowledge-acquiring senses can act. This is confirmed in the Vedas, wherein it is stated that the Lord supplies the energy whereby the senses can abstract pleasure from the sense objects.

TEXT 10.37

*prthivi vayur akasa apo jyotir aham mahan vikarah puruso 'vyaktam rajah  
sattvam tamah param aham etat prasankhyanam jnanam tattva-viniscayah ||  
SB 11.16.37 ||*

TRANSLATION

**I am the form, taste, smell, touch, and sound; false ego; the *mahat-tattva*; the five gross material elements; the eleven senses; the spirit soul, material nature, the three modes of material nature, goodness, passion and ignorance; as well as the transcendental Lord. I am all of these things, as well as the knowledge of their characteristics and the conviction brought about by this knowledge.**

**Srila Vishvanatha Cakravarti Thakura**

After giving a detailed summary of His opulences within this world, the Lord now describes the opulences that are expansions of His effulgence. The word *prthivī*, or earth, indicates its subtle fragrance. The word *aham* refers to *ahankara*, or false ego. The word *mahan* refers to the *mahat-tattva*. These seven are transformations of material nature. The five gross material elements are earth, water, fire, air, and sky. The eleven senses include the five working senses, the five knowledge-acquiring senses, and the mind. The word *purusa* refers to

the living entity. Thus, the total number of items is twenty-five. In the Sankhya philosophy, the three modes of material nature—goodness, passion, and ignorance—are also included. These are all opulences of the Supreme Lord.

**TEXT 10.38**

***mayesvarena jivena gunena gunina vina  
sarvatmanapi sarvena na bhavo vidyate kvacit || SB 11.16.38 ||***

**TRANSLATION**

**As the Absolute Truth, I am the origin of the living entity, the three modes of material nature, and the *mahat-tattva*. I am in one sense everything, and so nothing can exist without Me.**

**Srila Vishvanatha Cakravarti Thakura**

When the *mahat-tattva*, or total material existence, combines with the *jivas*, or living entities, this material world becomes manifest. Everything that we experience within this world is a combination of the living entity and the material energy. The Supreme Personality of Godhead is the origin of both the living entities and matter. Thus it should be concluded that nothing can exist without the mercy of the Supreme Lord.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The cosmic manifestation is a combination of the Supreme Lord's two energies, the living entities and the illusory energy, Maya. Because the energy and the

energetic are ultimately one, when we speak of the Supreme Personality of Godhead, all of His energies are automatically included. One should never make the mistake of equating the temporary material nature with the eternal spiritual abode of the Lord. One should not conclude that the perverted nature of material existence also exists in the eternal realm, which is full of spiritual variegatedness. The Supreme Personality of Godhead is the entire basis of the existence of both the living entity and matter.

**TEXT 10.39**

*sankhyanam paramanunam kalena kriyate maya  
na tatha me vibhutinam srjato 'ndani kotisah || SB 11.16.39 ||*

**TRANSLATION**

**Although it might be possible for Me to count all the atoms within the universe, I could never count all the opulences that I manifest within the innumerable universes.**

**Srila Vishvanatha Cakravarti Thakura**

In this verse, the Supreme Lord gives a hint of the extent of His opulence. The Supreme Lord said, “It is certainly possible for Me to count the number of atoms in the universe, but it is impossible for anyone to estimate the extent of My opulence. When there is no estimate of the innumerable universes that I have created, how can the opulence that is present within those innumerable universes be estimated?”

**TEXT 10.40**

***tejah srih kirtir aisvaryam hris tyagah saubhagam bhagah  
viryam titiksa vijnanam yatra yatra sa me ‘msakah || SB 11.16.40 ||***

## TRANSLATION

**Whatever prowess, beauty, fame, opulence, modesty, renunciation, good fortune, mental and sensual pleasure, strength, forgiveness, and knowledge of the self one finds in existence are but manifestations of a portion of My splendor.**

**Srila Vishvanatha Cakravarti Thakura**

The word *teja* in this verse means “influence,” and the word *sri* means “opulence.” The word *saubhagam* refers to that which is pleasing to the mind and the senses. The word *bhaga* means “good fortune,” the word *virya* means “strength,” and the word *amsaka* means “portion of.”

**TEXT 10.41**

***etas te kirtitah sarvah sanksepena vibhutayah  
mano-vikara evaite yatha vacabhidhiyate || SB 11.16.41 ||***

## TRANSLATION

**I have thus briefly described to you My manifestation of opulences, as well as some of the characteristics of the material creation that can be perceived**



**by the conditioned souls and thus defined in various ways.**

### **Srila Vishvanatha Cakravarti Thakura**

The Lord's external opulences are herein referred to as *mano-vikarah*, which means that they are perceived in various ways, according to a conditioned soul's mentality. The word *vacabhidhlyate* indicates the same thing—that conditioned souls describe the nature of the universe according to their capacity, or mentality. It is for this reason that the external opulence of the Lord is considered inferior and not the direct manifestation of the Lord. The same person can evoke opposing conceptions within the mind of the conditioned soul. In a favorable state of mind, one designates someone as “my son,” “my father,” “my husband,” “my friend,” and so on, forgetting that everyone is an eternal part and parcel of the Lord. Similarly, in a negative state of mind, one may think, “This person is my enemy,” and so on, forgetting that everyone is the Lord's eternal servant. The example can be given of the demigod Indra, who is a manifestation of the Lord's material opulence, and is thus considered in various ways. Indra's wife, mother, son, and guru naturally think of him in favorable terms, whereas the demons think of him as their enemy. It is for this reason that the Lord's material opulences are referred to here as *mano-vikara*. Such relative perceptions are certainly material because they fail to express the truth, that all living entities are the Lord's eternal parts and parcels. When a devotee sees Lord Krsna as the origin and proprietor of all kinds of opulence, and therefore renounces the desire to enjoy or possess them, these opulences are considered spiritual. In such consciousness, although one remains within the material world, one sees the opulences of the Lord as they are.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Opulence herein refers to the visible objects as perceived according to the transformations of the mind. Such mundane perception of opulence cannot give a clear understanding of the supremacy of the Lord's actual position. One should not wrongly assume that such insignificant material opulences occupy the same

status as the Lord’s plenary features in His position as the Personality of Godhead, which are qualitatively and quantitatively equal to the Lord.

TEXT 10.42

*vacam yaccha mano yaccha pranam yacchedriyani ca  
atmanam atmana yaccha na bhuyah kalpase ‘dhvane || SB 11.16.42||*

TRANSLATION

**Therefore, control your speech, subdue the mind, conquer the life air, and regulate the senses, and bring your rational faculties under control by means of purified intelligence. By doing so, you will never again fall down to the path of material existence.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord said, “Because everything is a manifestation of My opulence, you should respect all things by means of your body, mind, and speech. You should never chastise or blaspheme anyone out of envy.”

It is stated in the *Srimad-Bhagavatam* (12.6.35):

*ativadams titikseta navamanyeta kancana  
na cemam deham asritya vairam kurvta kenacit*

One should tolerate all the insults of others, and never fail to show proper respect to everyone. Avoiding identification with the material body, one should not create enmity with anyone.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

If we carefully control the activities of our speech, mind, and senses, then we will never come under the sway of the illusory energy of the Lord, thinking of ourselves as the enjoyer. In that condition of self-control, one resides in the spiritual kingdom, which is situated beyond this material realm of anxiety.

**TEXT 10.43**

*yo vai van-manasi samyag asamyacchan dhiya yatih  
tasya vratam tapo danam sravaty ama-ghatambu-vat || SB 11.16.43 ||*

**TRANSLATION**

**A transcendentalist who does not completely control his speech and mind by superior intelligence will find his vows, austerities, and charity, lost just as water flows out of an unbaked clay pot.**

## **Srila Vishvanatha Cakravarti Thakura**

Despite accepting the renounced order of life, if one does not carefully control his speech and mind, then his spiritual practices, such as the execution of vows, performance of austerities, and the charity of leading others to spiritual life will be lost, just as water kept in an unbaked clay pot leaks out and is lost.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

If a liquid is kept in a baked clay pitcher, it will not leak out, but if it is kept in an unbaked clay vessel, it will gradually flow out of the container. Similarly, for those who cannot follow the principles of the *tridandis*, there is no possibility of achieving perfection.

TEXT 10.44

*tasmad vaco manah pranam niyacchen mat-parayanah  
mad-bhakti-yuktaya buddhya tatah parisamapyate || SB 11.16.44 ||*

TRANSLATION

**A devotee who is surrendered to Me should carefully control his mind, speech, and life air. By engaging his intelligence in My loving devotional service, the devotee attains the perfection of life.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

In this verse, it is stressed that one's intelligence should be saturated with feelings of loving devotion for the Lord. This can be developed by regularly chanting the *Gayatri mantra*, which is awarded by the spiritual master. By means of clear intelligence, one naturally becomes disinclined to perform fruitive activities, or engage in mental speculation, and one naturally becomes inclined to take shelter of the Supreme Personality of Godhead.

*Thus ends the translation of the tenth chapter of the Uddhava-gita, entitled "The Lord's Opulence" with the commentaries of Srila Visvanatha Cakravarti Thakura and the chapter summary and purports of Srila Bhaktisiddhanta Sarasvati Thakura.*

## Chapter 11

### Lord Krsna's Description of the Varnasrama System

#### CHAPTER SUMMARY

Previously, Supreme Lord Sri Krsna, had assumed the form of Hamsa and explained to Lord Brahma and other sages the duties of the *brahmacari* and *grhastha* orders. In this chapter, the Lord further describes these matters to Uddhava.

After Uddhava inquires from Sri Krsna about the principles of the *varna* and *asrama* orders of society, the Lord replies that in the first age, Satya-yuga, there was only one *varna*, called *hamsa*. In that age, people were automatically dedicated to unalloyed devotional service right from their very birth, and since everyone was perfect in all respects, the age was called Krta-yuga. In that age, the Vedas were manifest in the form of the sacred syllable *om*. The Supreme Lord was the object of everyone's meditation, and all the limbs of religion were fully manifested. There were no formal performances of Vedic sacrifices. People were naturally pious and inclined to perform austerities, and they simply engaged in meditation on the personal form the Supreme Lord.

In the following age, Treta-yuga, the three Vedas became manifest from the heart of the Supreme Lord, and from them, the three forms of sacrificial fire. At that time, the system of four *varnas* and four *asramas*, which prescribes material and spiritual duties for the different members of society, manifested from the limbs of the Supreme Lord. According to how these divisions appeared from the higher and lower bodily limbs of the Supreme Lord, they were endowed with higher and lower qualities. After this description, the Supreme Lord, Sri Krsna, explains the nature of those in each of the four *varnas*, as well as those who are outside the limits of the four *varnas*. The Lord also describes those qualities that pertain to humanity in general. Members of the higher social orders are qualified to take second birth. After receiving the sacred thread initiation, they should go to live in the *gurukula*, the home of the spiritual master, as *brahmacaris*. There,

the student should practice self-control and absorb himself in the study of the Vedas. He should keep matted hair and is forbidden to wash his teeth, prepare a nice seat for himself, talk while bathing or evacuating, cut his hair and nails, or at any time pass semen. He must regularly perform worship at the three junctures of the day and must render devotional service to his spiritual master in a spirit free from envy. A *brahmacari* must offer to the guru whatever food and other things he collects by begging. He gladly accepts for his maintenance whatever remnants of the Lord he is granted. He should render menial service to the spiritual master by massaging his feet and worship him, and he should avoid all sense gratification and strictly maintain the vow of celibacy. He should surrender himself completely to the Supreme Lord, and engage in worshiping Him in the form of *Paramatma*, according to the rules and regulations prescribed for him. For *brahmacaris*, seeing or touching women, and conversations or sports in the company of women, are absolutely disallowed. Maintaining cleanliness and performing *acamana* for purification are recommended for members of all the *asramas*. Everyone is advised to remember that the Supreme Lord as the Supersoul is residing within all living entities.

After studying all the different aspects of the Vedas, a *brahmana* who has material desires may, with the permission of his spiritual master, enter household life. Otherwise, if he has no material desires, he may enter the *vanaprastha* or *sannyasa asrama*. The proper order of succession should be followed in changing from one spiritual order to the next. One who desires to enter household life should accept a wife who is of the same *varna* as himself, who is not condemnable, and who is younger than he.

The obligatory duties of the *brahmanas*, *ksatriyas*, and *vaisyas* are worship of the Supreme Lord, study of the Vedas, and giving charity. Only *brahmanas* have the privilege of accepting charity, teaching the Vedic scriptures to others, and conducting sacrifices. If a *brahmana* finds some fault in these three occupations, he may maintain himself by collecting grains from the agricultural fields. If a *brahmana* is extremely poverty-stricken and thus in dire need of money, he may accept the profession of a *ksatriyas* or *vaisya*, but he should never accept the occupation of a *sudra*. In a similar situation, a *ksatriya* may accept the occupation of a *vaisya*, and a *vaisya* that of a *sudra*. When such an emergency has passed so that there is no more imminent danger, one should not continue to earn his livelihood by means of a lower occupation. A *brahmana* who remains fixed in performing his occupational duties while giving up insignificant material desires always remains under the protection of the Supreme Lord. The

householder should study the Vedas daily, and maintain his family members with the wealth he has honestly earned by engaging in his occupation, and he should worship the Supreme Lord according to his capacity. Remaining unattached to family life and fixed in devotion to the Supreme Lord, a householder may finally accept the *vanaprastha asrama*, or if he has a grown up son, he may directly take *sannyasa* in order to completely devote his time to the worship of the Supreme Lord. But persons who are extremely lusty after women, who have no power of discrimination, and who are mad after earning wealth and amassing possessions, remain in constant anxiety over the well-being of their family members and are doomed to take their next birth in a lower species of life.

TEXT 11.1-2

*sri-uddhava uvaca*  
*yas tvayabhihitah purvam dharmas tvad-bhakti-laksanah*  
*varnasamacaravatam sarvesam dvi-padam api*  
*yathanusthiyamanena tvayi bhaktir nrnam bhavet*  
*sva-dharmenaravindaksa tan mamakhyatum arhasi || SB 11.17.1-2 ||*

TRANSLATION

**Sri Uddhava said: My dear Lord, You have described the principles of devotional service that are performed by the followers of the *varnairama* system, as well as those who lead unregulated lives. O lotus-eyed Lord, kindly tell me how people can attain Your loving service by the execution of their prescribed duties.**

**Srila Vishvanatha Cakravarti Thakura**

After hearing from Krsna about the processes of *jnana-yoga*, *bhakti-yoga*, and

*astanga-yoga*, Uddhava now inquires about the practice of *karma-yoga* as a means of attaining perfection. The Supreme Lord had previously said:

*kalena nasta pralaye vanlyam veda-samjnita  
mayadau brahmane prokta dharmo yasyam mad-atmakah*

The Supreme Lord said: By the influence of time, the transcendental Vedic knowledge was lost at the time of annihilation. Then, when the subsequent creation took place, I imparted the Vedic knowledge to Brahma because I Myself am the principles of religion enunciated therein. (*Srimad-Bhagavatam* 11.14.3)

Religious principles are delineated in the Vedic literature. Devotional service, which is the perfection of religion, is divided into three categories—*kevala-bhakti*, *pradhanibhuta-bhakti* and *gunibhuta-bhakti*. Of the three, *kevala-bhakti* can be executed by members of all the *asramas*. Indeed, even those who are outside the purview of the *varnasrama* society can engage in unmotivated devotional service if they faithfully associate with saintly devotees. There is no other way for attaining perfection other than to attain the association of pure devotees. The Lord has confirmed this:

*yam na yogena sankhyena dana-vrata-tapo- dhvaraih  
vyakhya-svadhyaya-sannyasaish prapnuyad yatnavan api*

Even though others engaged with great endeavor in the mystic yoga system, philosophical speculation, giving charity, executing vows and penances, performing ritualistic sacrifices, teaching the Vedic mantras to others, a personal study of the Vedas, or the renounced order of life, they could not achieve Me. (*Srimad- Bhagavatam* 11.12.9)

If one associates with saintly devotees then he can attain pure devotional service, whether he follows the principles of *varnasrama* or not.

*dharman santyajya yah sarvan mam bhajeta sa tu sattamah*

One who gives up all ordinary religious principles to worship Me alone is the foremost among human beings. (*Srimad-Bhagavatam* 11.11.32)

*Pradhanibhuta-bhakti* and *gunibhuta-bhakti* are also awakened by the association of devotees and from the execution of one's occupational duties. The Supreme Lord alone knows how one can receive the seed of the creeper of devotional service unto Him. The word *bhakti* in this verse refers to



*pradhanibhuta-bhakti and gunibhuta-bhakti.*

TEXT 11.3-7

*pura kila maha-baho dharmam paramakam prabho  
yat tena hamsa-rupena brahmane ‘bhyattha madhava*

*sa idanim su-mahata kalenamitra-karsana  
na prayo bhavita martya-loke prag anusasitah*

*vakta kartavita nanyo dharmasyacyuta te bhuvi  
sabhayam api vairincyam yatra murti-dharah kalah*

*kartravitra pravaktra ca bhavata madhusudana  
tyakte mahi-tale deva vinastam kah pravaksyati*

*tat tvam nah sarva-dharma-jna dharmas tvad-bhakti-laksanah  
yatha yasya vidhiyeta tatha varnaya me prabho || SB 11.17.3-7 ||*

TRANSLATION

**O mighty armed-one! My dear Lord, previously, as Lord Hamsa, You spoke to Lord Brahma about the religious principles that bring supreme happiness to the follower. My dear Madhava, much time has now passed, so that what You had previously instructed will soon be forgotten. O subduer of the enemy, O Lord Acyuta, You are the sole protector of religious principles. My dear Lord Madhusudana, You are the actual propounder of religious principles. When You return to Your own abode, who will continue to propagate the true understanding of religious principles? My dear Lord, as the perfect knower of religious principles, please describe to me the path of devotional service, and tell me the qualifications of one who is to traverse this path.**

## **Srila Vishvanatha Cakravarti Thakura**

There are eighteen divisions of knowledge, as described in the Vedic literature: the four Vedas—Rg, Sama, *Yajur*, and *Atharva*—*Puranas*, *Nyaya-sastra*, *Mlmamsa*, *Dharma-sastra*, *Kalpa*, *Vyakarana*, *Nirukta*, *Jyotisa*, *Chanda*, *Ayurveda*, *Dhanurveda*, *Gandharvaveda*, and *Artha-sastra*.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

In the beginning of creation, the first created being, Brahma, received knowledge of the supreme religious principles from Lord Hamsa. From Him, Brahma and the *brahmanas* attained an understanding of the *ekayana* process of spiritual practice. In the course of time, however, misguided transcendentalists began to practice the supreme religious principles, which are based on the devotional service of the Lord, in a perverted manner. When a pure spirit soul becomes materially contaminated, he gives up the supreme religious principle of devotional service to the Lord and becomes inclined to perform fruitive activities, engage in the cultivation of knowledge, or endeavor for perfection in mystic yoga. These activities are illusory because they are based on the material conception of life and have nothing to do with the constitutional position of the living entity. *Sanatana dharma* refers to devotional service alone.

### **TEXT 11.8**

*sri-suka uvaca*

*Ittham sva-bhrtya-mukhyena prstah sa bhagavan harih*

*prltah ksemaya martyanam dharman aha sanatanan || SB 11.17.8 ||*

### **TRANSLATION**

**Sri Sukadeva Gosvami said: Sri Uddhava, the foremost of devotees, thus inquired from the Lord. The Supreme Personality of Godhead, Sri Krsna, was pleased to hear the words of His devotee, and for the benefit of everyone, He described eternal religious principles.**

**TEXT 11.9**

*sri-bhagavan uvaca  
dharmya esa tava prasrio naihsreyasa-karo nrrnam  
varnasramacaravatam tam uddhava nibodha me || SB 11.17.9 ||*

**TRANSLATION**

**The Supreme Lord said: My dear Uddhava, your question is glorious because it is in accordance with religious principles and thus leads the followers of *varnairama* to life's ultimate goal, pure devotional service. Now, listen attentively as I talk about eternal religious principles.**

**Srila Vishvanatha Cakravarti Thakura**

The word *dharman* refers to the supreme religious principles.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The religious principles prescribed for ordinary men are far different from eternal religious principles prescribed for the devotees of the Lord. Ordinary persons are materialistic and so their religious principles are simply meant to gradually elevate them to the mode of goodness. Discussion of eternal religious principles

are the most auspicious topics for civilized human beings. The *varnairama* system is a social order based upon religious principles that gradually leads one to the point of Krsna consciousness.

TEXT 11.10

*adau krta-yuge varno nrnam hamsa iti smrtah  
krta-krtyah praja jatya tasmāt krta-yugam viduh || SB 11.17.10 ||*

TRANSLATION

**In the beginning, in Satya-yuga, there was only one social class, known as *hamsa*, to which all human beings belonged. In that age, human beings engaged in unalloyed devotional service, right from their birth, and thus learned scholars called this first age Krta-yuga.**

**Srila Vishvanatha Cakravarti Thakura**

Sri Krsna is instructing Uddhava about *varnasrama-dharma*, beginning from its inception.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The period of time when human beings were not polluted by the three modes of material nature is called Krta-yuga, or Satya-yuga. *Ekayana paddhati* refers to the period of time when the *varnas* were not divided. That undivided *varna* was known as *hamsa*. The Supersoul is referred to as *hamsa* and the devotees are those who are maintained by the *hamsa*.

TEXT 11.11

*vedah pranava evagre dharmo 'ham vrsa-rupa-dhrk upasate tapo-nistha  
hamsam mam mukta-kilbisah || SB 11.17.11 ||*

TRANSLATION

**In Satya-yuga, the undivided Veda is expressed by the syllable, om, and I am manifest as the four-legged bull of religion. The pious inhabitants of that age are fixed in austerity, and with their mind and senses fully under control, they meditate on My transcendental form as Hamsa.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

The four legs of the bull represent the four parts of the Lord's opulence as manifested in this world. The condensed form of the Lord's holy name in the form of *om* is the origin of the Vedas.

TEXT 11.12

*treta-mukhe maha-bhaga pranan me hrdayat trayi vidya pradurabhut tasya  
aham asam tri-vrn makhah || SB 11.17.12 ||*

TRANSLATION

**O greatly fortunate one, at the beginning of Treta-yuga, Vedic knowledge was manifested from My heart, which is the shelter of the life air. The *Vedas* appeared in three divisions—the *Rg*, *Sama*, and *Yajur*. From the three *Vedas*, I manifested three kinds of sacrifice.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord said: “From the heart of My universal form appeared the three Vedas, and from them appeared the three kinds of sacrifice, known as *hautra*, *adhvaryava*, and *audgatra*.” It is described in the scriptures that Lord Visnu appeared in His form as Yajna.

**Srila Bhaktisiddhanta Sarasvati Thakura**

When one leg of religion was lost, the three Vedas— *Rg*, *Sama*, and *Yajur*—came into being. The three performers of Vedic sacrifices, known as *hota*, *udgata*, and *adhvaryu*, also appeared.

**TEXT 11.13**

***vipra-ksatriya-vit-sudra mukha-bahuru-pada-jah*  
*vairajat purusaj jata ya atmacara-laksanah || SB 11.17.13 ||***

**TRANSLATION**

**In Treta-yuga, the four *varnas*—the *brahmanas*, *ksatriyas*, *vaiiys*, and *sudras*— along with their occupational duties and characteristics, appeared from the mouth, arms, thigh, and legs of the universal form of the Lord,**

respectively.

### **Srila Vishvanatha Cakravarti Thakura**

In the beginning of creation, the natural propensities of the spirit souls were manifest but gradually, in the course of time, their qualities and nature became contaminated.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

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The four social orders of human society came into existence from four parts of the Lord's universal form—His mouth, arm, thighs, and legs. In this way, human beings were divided into four classes, according to their qualities and propensities for work.

TEXT 11.14

*grhasramo jaghanato brahmacaryam hrdo mama  
vaksah-sthalad vane-vasah sannyasah sirasi sthitah || SB 11.17.14 ||*

TRANSLATION

The married order of life, the *grhastha airama*, appeared from the loins of My universal form, and the celibate students, the *bramacarya airama*, appeared from My heart. The forest-dwelling retired order of life, the *vanaprastha airama*, appeared from My chest, and the renounced order of life, the *sannyasa airama*, appeared from My head.

## **Srila Vishvanatha Cakravarti Thakura**

The heart is considered to be below the chest.

TEXT 11.15

*varnanam asramanam ca janma-bhumy-anusarinih  
asan prakrtayo nrrnam nicaир nicottamottamah || SB 11.17.15 ||*

TRANSLATION

**The four varnas and four airamas were then manifested according to the higher and lower natures of the conditioned souls.**

## **Srila Vishvanatha Cakravarti Thakura**

The *brahmanas* and *sannyasis* are situated on the head of the universal form of the Lord, and are thus considered to be the most important members of the social body. The *sudras* and *grhasthas* are situated on the legs and abdomen of the universal form of the Lord and so they are considered to be inferior in status. Everyone is born with a particular intelligence and social position and in consideration of these, one is placed within the *varnasrama* system.

## **Srila Bhaktisiddhanta Sarasvati Thakura**



The *brahmana varna* and the *sannyasa asrama* are situated in the highest position of the Lord's universal form, and thus they are in the topmost positions of society. Because *ksatriyas* and *vanaprasthas* are situated on the Lord's arms and chest, they are also considered to be in superior positions. The *vaisya varna* and *bramacarya asrama* are situated on lower limbs of the universal form and so they are accepted as inferior statuses. The *sudras* and *grhasthas* are accepted as having an even lower status. This is the situation of the social and spiritual orders within the *varnasrama* system.

TEXT 11.16

*samo damas tapah saucam santosah ksantir arjavam  
mad-bhaktis ca daya satyam brahma-prakrtayas tv imah || SB 11.17.16 ||*

TRANSLATION

**Peacefulness, control of the senses, austerity, cleanliness, satisfaction, forgiveness, simplicity, devotion to Me, compassion, and truthfulness are the natural qualities of *brahmanas*.**

**Srila Vishvanatha Cakravarti Thakura**

The phrase *mad-bhakti* refers to *gunibhuta-bhakti*.

**Srila Bhaktisiddhanta Sarasvati Thakura**

*One* cannot find much lust or anger in the nature of a *brahmana*. For this reason, a *brahmana* does not indulge in unrestricted sense gratification but instead, takes

pleasure in discussing devotional literature. Purity, steadiness due to an absence of dissatisfaction, tolerance, simplicity, inclination toward the Lord's service, compassion for all living entities, and truthfulness—these eight characteristics are to be found in *brahmanas*.

TEXT 11.17

*tejo balam dhrtih sauryam titiksaudaryam udyamah  
sthairyam brahmanyam aisvaryam ksatra-prakrtayas tv imah || SB 11.17.17 ||*

TRANSLATION

**Prowess, bodily strength, patience, heroism, tolerance, magnanimity, enthusiasm, steadiness, devotion to the *brahmanas*, and leadership, are the natural qualities of the *ksatriyas*.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

*Ksatriyas* naturally possess great prowess, patience, heroism, tolerance, magnanimity, enthusiasm, steadiness, devotion, and leadership.

TEXT 11.18

*astikyam dana-nistha ca adambho brahma-sevanam  
Atustir arthopacayair vaisya-prakrtayas tv imah || SB 11.17.18 ||*

## TRANSLATION

**Faith in Vedic culture, an inclination to give charity, freedom from pride, service to the *brahmanas*, and a perpetual desire to accumulate more and more money are the natural qualities of the *vaiityas*.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

True *vaisyas* are not mere businessmen. They have faith in the eternity of the soul, take pleasure in giving charity, are free from false pride, serve those who are well-versed in the Vedic literature, and have a continuous thirst for accumulating wealth.

## TEXT 11.19

***susrusanam dvija-gavam devanam capy amayaya  
tatra labdhena santosah sudra-prakrtayas tv imah || SB 11.17.19 ||***

## TRANSLATION

**Service without duplicity to the *brahmanas*, cows, demigods, and other worshipable personalities, and satisfaction with whatever is obtained by such service, are the natural qualities of *tudras*.**

**Srila Vishvanatha Cakravarti Thakura**

In Vedic society, *sudras* are satisfied by whatever they receive as remuneration for services rendered because the higher classes of men are trained to be charitable toward those who are less fortunate, and thus they never lack the necessities of life.

TEXT 11.20

*asaucam anrtam steyam nastikyam suska-vigraha  
kamah krodhas ca tarsas ca sa bhavo 'ntyavasayinam || SB 11.17.20 ||*

TRANSLATION

**Lack of cleanliness, dishonesty, thievery, very little faith in God, unnecessary quarrel, lust, anger, and great hankering are the nature of the lowest among men, who are outside the *varnairama* system.**

**Srila Vishvanatha Cakravarti Thakura**

This verse describes the qualities of those who live outside the *varnasrama* system. Such persons are referred to as *antyaja*.

TEXT 11.21

*ahimsa satyam asteyam akama-krodha-lobhata  
bhuta-priya-hiteha ca dharmo 'yam sarva-varnikah || SB 11.17.21 ||*

## TRANSLATION

**Nonviolence, truthfulness, honesty, desire for the happiness and welfare of all others, and freedom from lust, anger, and greed, constitute duties for all members of society.**

**Srila Vishvanatha Cakravarti Thakura**

The phrase *sarvavarnikah* refers not only to those acting within the *varnasrama* system, but those outside of it as well. Every human being can practice nonviolence, restraint from stealing, the giving up of lust, anger, and greed, and a charitable disposition toward others.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The qualities of nonviolence, truthfulness, honesty, restraint of lust, anger, and greed, and looking after the welfare of others are held in esteem in all human societies.

**TEXT 11.22**

***dvitiyam prapyanupurvyaj janmopanayanam dvijah  
vasan guru-kule danto brahmadhiyata cahutah || SB 11.17.22 ||***

## TRANSLATION

**The twice-born member of the *varnairama* society should undergo the**

purificatory rituals, beginning with the *garbhadhana* and culminating in the sacred thread initiation ceremony. He should then reside in the *airama* of the spiritual master, while practicing self-control and studying the Vedic literature.

### **Srila Vishvanatha Cakravarti Thakura**

The Lord describes the qualities of the members of the four *asramas* in the following nine verses. *Brahmanas*, *ksatriyas*, and *vaisyas* are known as *dvija*, or twice-born. They observe the system of *samskaras*, or purificatory rites, beginning with the *garbhadhana samskara*, and later on receive the *Gayatri mantra*, which signifies their second birth through spiritual initiation. Thereafter, when they are called by the *acarya*, they go to live in the *gurukula*, where they practice self-control and study the Vedas.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The term *dvija*, or “twice-born,” here indicates the three superior classes, namely *brahmanas*, *ksatriyas* and *vaisyas*. The lowest class of men, the *sudras*, as well as those who are outside the *varnasrama* society do not observe the purificatory rites that are performed by the higher three classes. Because of this, their condition is full of ignorance and so they should be carefully guided so as not to become disrespectful of the higher classes of men. Those who observe the purificatory processes should give up whimsical arguments and instead become submissive to the elevated devotees of the Lord.

TEXT 11.23

*mekhalajina-dandaksa- brahma-sutra-kamandalun jatilo ‘dhauta-dad-vaso  
‘rakta-pithah kusan dadhat || SB 11.17.23 ||*

## TRANSLATION

**A *brahmacari* should have matted hair, and he should wear a belt of kusa grass and deerskin garments. He should carry a staff and a waterpot, and he should be decorated with *aksa* beads and a sacred thread. He should be inclined to austerity and thus never accept an opulent sitting place. He should not take very good care of his teeth, nor should he be concerned about his clothes.**

TEXT 11.24

***sriana-bhojana-homesu japoccare ca vag-yatah na cchindyan nakha-romani kaksopastha-gatany api || SB 11.17.24 ||***

## TRANSLATION

**A *brahmacari* should remain silent while bathing, eating, performing fire sacrifices, chanting *mantras*, and passing stool and urine. He should not cut his nails and hair, including the armpit and pubic hair.**

**Srila Vishvanatha Cakravarti Thakura**

*A brahmacari* should always be seen with a waistband, deerskin, *kusa* grass, beads, and a sacred thread. He should not be concerned about the whiteness of his teeth or the condition of his clothes. He should neither wear red cloth nor sit on a red *asana*. He should remain silent while chanting *mantras*, and while passing stool or urine.

TEXT 11.25

*reto navakirej jatu brahma-vrata-dharah svayam  
avakirne ‘vagahyapsu yatasus tri-padam japet || SB 11.17.25 ||*

TRANSLATION

While observing the vow of celibate *brahmacari* life, one should never pass semen. If he passes semen involuntarily, the *brahmacari* should immediately bathe, control his breath by the practice of *pranayama*, and chant the Gayatri *mantra*.

TEXT 11.26

*agny-arkacarya-go-vipra-guru-vrddha-suram suvih  
samahita upasita sandhye dve yata-vag japet || SB 11.17.26 ||*

TRANSLATION

With a purified mind and fixed attention, the *brahmacari* should worship the fire- god, sun, *acarya*, cows, *brahmanas*, *guru*, elderly respectable persons, and demigods at sunrise and sunset, remaining silent while quietly chanting the appropriate *mantras*.

Srila Vishvanatha Cakravarti Thakura



The *brahmacari* should remain silent while performing his morning and evening worship, but such silence is not required when he performs his noontime rituals.

TEXT 11.27

*acaryam mam vijanlyan navamanyeta karhicit  
na martya-buddhyasuyeta sarva-deva-mayo guru || SB 11.17.27 ||*

TRANSLATION

**One should know the *acarya* as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord said: “You should know the spiritual master as My most dear servant.” For this reason, it has been stated: *guruvaram mukunda presthatvena smaret*: Remember the spiritual master as the most beloved devotee of Lord Mukunda. One should never disregard the spiritual master by considering him to be an ordinary human being.

**Srila Bhaktisiddhanta Sarasvati Thakura**

When the Supreme Lord takes the position of an instructor, desiring to award

eternal benefit to the living entities, He becomes known as an *acarya*. If one neglects the *acarya*, or if a disciple considers himself as equal to his spiritual master and thus displays envy and audacity towards him, then there is no possibility for him to become successful in his vows. This is due to a lack of faith in the spiritual master. Therefore, one who seriously aspires to attain the ultimate goal of life should properly worship the spiritual master, considering him as the supreme personality of servitor Godhead. Instead of considering the *acarya* as the object of one's service, one should consider him a staunch servant of Lord Visnu.

TEXT 11.28

*sayam pratar upaniya bhaiksyam tasmai nivedayet  
yac canyad apy anujnatam upayunjita samyatah || SB 11.17.28 ||*

TRANSLATION

**Every morning and evening, the *brahmacari* should bring whatever food and other things he has received by begging door to door and offer them to his spiritual master. Thereafter, with a controlled mind, he should accept whatever is allotted to him by his spiritual master.**

**Srila Vishvanatha Cakravarti Thakura**

Whatever a *brahmacari* collects by begging, or receives in charity, should be offered to the spiritual master. He should only eat, or utilize any object, after being permitted by the spiritual master.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The purpose of human life is to revive one's forgotten relationship with the Supreme Personality of Godhead. This mission is accomplished under the direction of the bona fide spiritual master. From childhood, a boy is trained to become very submissive to his spiritual master and very austere in his lifestyle. Whatever a student has collected, he must offer to the spiritual master and then only accept what is allotted to him by his guru. One who hopes to advance in spiritual life should not want to acquire things for his personal enjoyment. Such training is imparted by the spiritual master to his disciples and when he sees that his student has advanced, he engages him directly in the service of the Supreme Lord.

TEXT 11.29

*susrusamana acaryam sadopasita nica-vat  
yana-sayyasana-sthanair nati-dure krtanjalih || SB 11.17.29 ||*

TRANSLATION

**One should engage as the humble servant of the *acarya*. When the spiritual master goes for a walk, the student should submissively follow him. When the spiritual master rests, the disciple should also rest lying down nearby, always ready to render any required service. When the spiritual master sits down, the disciple should stand nearby with folded hands, ready to execute his order.**

**Srila Vishvanatha Cakravarti Thakura**

When the spiritual master walks, a disciple should follow him like a menial servant. When the spiritual master sleeps, a disciple should sleep nearby, and

when he sits on his *asana*, a disciple should stand in front of him with folded hands, awaiting his order.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The only means for advancing in spiritual life is to always remain faithfully devoted to the spiritual master. In all respects, one's relationship with the spiritual master should be that of a master and servant. In this regard, one should contemplate this verse from the *Padma Purana, Uttara-khanda*:

*arcayitva tu govindam tadlyan narcayet tu yah  
na sa bhagavato jneyah kevalam dambhikah smrtah*

One who performs worship of Lord Govinda but fails to worship His devotees should be understood to be not a devotee of the Lord, but simply a victim of false pride.

**TEXT 11.30**

*evam-vrtto guru-kule vased bhoga-vivarjitah  
vidya samapyate yavad bibhrad vratam akhanditam || SB 11.17.30 ||*

**TRANSLATION**

**Until his education is completed, a *brahmacari* should remain at the *guru-kula*, faithfully engaging in the service of the spiritual master while maintaining his vow of celibacy.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

While living at the *gurukula*, a *brahmacari* should observe strict celibacy. He should not be driven by urges for sense gratification, and he should not think of himself as the enjoyer of the fruits of his *karma*. Only in this way can one master the spiritual knowledge that is imparted to him by the spiritual master.

TEXT 11.31

*yady asau chandasam lokam aroksyan brahma-vistapam  
gurave vinyased deham svadhyayartham brhad-vratah || SB 11.17.31||*

TRANSLATION

**If a *brahmacari* wishes to transfer himself to Maharloka, and from there to Brahmaloaka, he should very thoroughly study the Vedas under the direction of the spiritual master while strictly observing the vow of celibacy.**

**Srila Vishvanatha Cakravarti Thakura**

After describing the characteristics of a *brahmacari* who may later on enter the *grhastha asrama*, the Lord now explains the special characteristics of a strict, lifelong *brahmacari* in six verses. If a *brahmacari* desires to go to Brahmaloaka, he should observe strict lifelong celibacy and fully dedicate himself to his spiritual master while engaging in advanced study of the *Vedas*.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Anyone who desires to attain perfection in life must engage his body, mind, and words in the service of the spiritual master, without any separate interest.

TEXT 11.32

***agnau gurav atmani ca sarva-bhutesu mam param  
aprthag-dhir upasita brahma-varcasvy akalmasah || SB 11.17.32 ||***

TRANSLATION

**Being enlightened with Vedic knowledge as a result of service to the spiritual master, and being freed from all sins and the vision of duality, one should worship Me as the Supersoul as I appear within fire, the spiritual master, one’s own self, and all living entities.**

**Srila Vishvanatha Cakravarti Thakura**

The phrase *bramavarcca* means “the enlightenment one attains by carefully studying the Vedic literature.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

If a person actually becomes enlightened as a result of studying the Vedas, he will never again willfully indulge in sinful activities. In the state of self-realization, one does not proudly consider himself to be the enjoyer of the perishable material objects. Rather, he thinks himself to be an eternal servant of the Supreme Lord, and thus he remains engaged in the devotional service of the Lord without deviation.

TEXT 11.33

*strinam niriksana-sparsa-samlapa-ksvelanadikam pranino mithuni-bhutan  
agrhashto 'gratas tyajet || SB 11.17.33 ||*

TRANSLATION

**Except householders, members of the other spiritual orders—*sannyasis*, *vanaprasthas*, and *brahmacaris*—should never associate with women by glancing, touching, conversing, joking, or playing. Neither should they associate with any living entity who is engaged in sexual activities.**

**Srila Vishvanatha Cakravarti Thakura**

*Brahmacaris, vanaprasthas, and sannyasis* should never even see birds or insects engaged in sexual intercourse.

**Srila Bhaktisiddhanta Sarasvati Thakura**

With a spirit of enjoyment, if the *brahmacari* sees, touches, intimately converses with, plays with, or jokes with a woman, then his ruination is inevitable. One should not associate with women, talk about women, or even associate or talk about those who are attached to women. This principle is particularly applicable to *brahmacaris*, *vanaprasthas*, and *sannyasis*. If a householder does not control his senses and follow the regulative principles, he is known as *grha-vrata*, or an overly-attached householder. That is the danger of household life, where there are many opportunities to engage in unrestricted sense gratification. A *sannyasi*,

*brahmacari*, or *vanaprastha* should strictly avoid everything related to sex and should never even gaze at an animal engaged in sexual affairs.

TEXT 11.34-35

*saucam acamanam srianam sandhyopastir mamarcanam  
tirtha-seva japo ‘spsya-bhaksyasambhasya-varjanam*

*sarvasrama-prayukto ‘yam niyamah kula-nandana  
mad-bhavah sarva-bhutesu mano-vak-kaya-samyamah || SB 11.17.34-35 ||*

TRANSLATION

Cleanliness, performing *acamana*, bathing, performing the religious duties prescribed for the morning, noon, and evening, worshiping Me, going to holy places of pilgrimage, avoiding those things that are forbidden, and cultivating the understanding that I am situated as the Supersoul within all living entities—these practices should be observed by everyone with body, mind, and speech.

TEXT 11.36

*evam brhad-vrata-dharo brahmano ‘gnir iva jvalan  
mad-bhaktas tivra-tapasa dagdha-karmasayo ‘malah || SB 11.17.36 ||*

TRANSLATION

A *brahmana* who strictly observes the vow of celibacy becomes as effulgent



**and powerful as fire. By the strength of his severe austerities, he burns to ashes the propensity to perform material activities. Becoming freed from all material desires, he becomes situated in pure devotional service.**

**Srila Vishvanatha Cakravarti Thakura**

This verse explains how one who observes strict celibacy becomes free from material desires.

**Srila Bhaktisiddhanta Sarasvati Thakura**

As he makes advancement in spiritual life, a devotee of the Lord gradually becomes free from material desires, and thus naturally becomes austere and disinterested in

mundane enjoyment. As a devotee's propensity for serving Kṛṣṇa progressively increases, his desire for enjoying or rejecting the fruits of *karma* is destroyed. Thus the moon rays of the inclination for the Lord's service illuminate the sky of the devotee's heart.

**TEXT 11.37**

***athanantaram aveksyan yatha-jijnasitagamah  
gurave daksinam dattva sriyad gurv-anumoditah || SB 11.17.37 ||***

**TRANSLATION**

**A *brahmacari* who desires to enter the *grhastha aSrama* after completing his**

Vedic education should offer *daksina* to his spiritual master, take permission from him, and then return home after completing the *abhyangasriana*, or sacred bath.

### **Srila Vishvanatha Cakravarti Thakura**

The Lord herein explains how a *brahmacari* who wants to become a *grhastha* should return home. After duly completing his study of the Vedas at the *gurukula*, a *brahmacari* who wants to enter householder life should return home after offering remuneration to his spiritual master and taking his permission, and then performing the prescribed ritualistic bath.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

This verse describes the procedure for one who desires to return home and enter the household order of life after finishing his education at the *guru-kula*. One who has not perfectly assimilated the instructions of the spiritual master is attracted to the household order of life, which is to be accepted according to the regulations prescribed by the scriptures. If one is not careful to observe the prescribed rules and regulations while in household life, he certainly becomes fallen.

**TEXT 11.38**

*grham vanam vopaviset pravrajed va dvijottamah  
asramad asramam gacchen nanyathamata-paras caret || SB 11.17.38 ||*

**TRANSLATION**

**If a *brahmacari* wants to fulfill his material desires, he should accept the *grhastha asrama*. If a *brahmana*'s only desire is to advance on the path of spiritual realization, he should accept either the *vanaprastha asrama* or *sannyasa asrama*. One who is not surrendered to Me should move progressively from one *asrama* to another, however, and not act otherwise.**

**Srila Vishvanatha Cakravarti Thakura**

According to one's level of advancement, one should situate himself in one of the four *asramas*. Generally, one is advised to advance from one *asrama* to another—from the *brahmacarya asrama* to the *grhastha asrama*, then the *vanaprastha asrama*, and finally the *sannyasa asrama*. In this verse it is indicated that those who are not surrendered devotees of the Lord must rigidly observe the regulations governing one's authorized social status. Here, however, it is recommended that a purified *brahmana* take to the renounced order of life (*sannyasa*). If, however, one performs illicit activities on the strength of being transcendental to Vedic social divisions, one is revealed to be a materialistic neophyte and not an advanced devotee of the Lord.

**TEXT 11.39**

***grharthi sadrsim bharyam udvahed ajugupsitam yaviyasim tu vayasa yam sa-varnam anu kramat || SB 11.17.39 ||***

**TRANSLATION**

**One who desires to enter the *grhastha asrama* should marry a girl of his own *varna*, who is beyond reproach, and who is younger in age. Thereafter, if one**

wants more wives, they should be accepted from one of the lower *varnas*.

**Srila Vishvanatha Cakravarti Thakura**

One who desires to marry should select a girl from his own caste. A *brahmana* can marry girls of all the four *varnas*, a *ksatriya* can marry girls from three *varnas*, a *vaisya* can marry girls from two *varnas*, and a *sudra* can only marry a girl of his *varna*. This is the verdict of the revealed scriptures.

**TEXT 11.40**

*ijyadhyayana-danani sarvesam ca dvi-janmanam  
pratigraho 'dhyapanam ca brahmanasyaiva yajanam || SB 11.17.40 ||*

**TRANSLATION**

**Those who belong to the three twice-born social orders should perform sacrifice, study the Vedas, and give charity. However, only *brahmanas* can accept charity, teach the Vedas, and perform sacrifices on behalf of others.**

**Srila Vishvanatha Cakravarti Thakura**

Every member of the three higher *varnas* should worship the Supreme Lord, study the Vedas, and give charity. However, acceptance of charity, teaching the Vedas, and acting as a priest on another's behalf can be done only by *brahmanas*.

## Srila Bhaktisiddhanta Sarasvati Thakura

Those who are twice-born, who have undergone the purificatory procedures, must worship the Supreme Lord, study the Vedic literature, and give charity. Among the twice-born, only the *brahmanas* are eligible to accept charity, conduct Vedic sacrifices on behalf of others, and teach the Vedic literature. Without the guidance of qualified *brahmanas*, the *ksatriyas* and *vaisyas* will not be able to properly carry out their duties, nor will they understand the Vedic literature, properly perform sacrifices, or give in charity to deserving persons. All of these activities require the guidance of those who are in perfect knowledge of the truth. When society works under the direction of qualified *brahmanas*, peace and prosperity prevail, and not otherwise.

TEXT 11.41

*pratigraham manyamanas tapas-tejo-yaso-nudam  
anyabhyam eva jiveta silair va dosa-drk tayoh || SB 11.17.41 ||*

TRANSLATION

**A *brahmana* who considers that accepting charity from others will destroy his austerity, spiritual prowess, and fame, should maintain himself by teaching Vedic knowledge and engaging as a sacrificial priest. If he considers these two activities to also be faulty, then he should maintain himself by collecting grains from the agricultural fields.**

Srila Vishvanatha Cakravarti Thakura

If a *brahmana* finds fault in the occupations of a teacher of Vedic knowledge and

sacrificial priest, then he should collect the grains that are found scattered in the agricultural fields.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

*Brahmanas* who are reluctant to accept charity, thinking that such an act weakens his austerity, destroys his spiritual influence, and gives him a bad reputation, should simply depend upon the Lord’s mercy, and not make a great endeavor to earn wealth. A *brahmana* should simply depend upon the mercy of the Lord, and not endeavor unnecessarily for his family maintenance. The Lord has promised that He will maintain His devotee and one who is sincere does not doubt the words of the Lord.

TEXT 11.42

*brahmanasya hi deho ‘yam ksudra-kamaya nesyate  
krcchraya tapase ceha pretyananta-sukhaya ca || SB 11.17.42 ||*

TRANSLATION

**The body of a *brahmana* is not meant for enjoying insignificant sense gratification. Rather, it is meant for performing austerities in this life, so that a *brahmana* will enjoy unlimited happiness after death.**

### **Srila Vishvanatha Cakravarti Thakura**

The question may arise, “Why should a *brahmana* take so much trouble performing austerities?” The answer is that the body of a *brahmana* is not meant

for fulfilling insignificant material desires—it is meant for performing difficult austerities in this life, so that he will achieve unlimited happiness in the next life.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

A *brahmana* who has realized the transcendental Personality of Godhead enjoys boundless spiritual happiness and so does not take pleasure in the gratification of the senses. Such a devotee does not undergo severe austerities simply for the purpose of deceiving himself. Those who consider that surrendering to the Supreme Lord involves great severe austerity think in that way because they are addicted to selfish acts of sense enjoyment. Being self-interested, they may ultimately engage in severe austerities for the purpose of attaining liberation. Devotees of the Lord, however, on the strength of their engagement in devotional service, reject the pleasures of the senses as being insignificant. It is not the duty of a *brahmana* to become either a sense enjoyer or a dry ascetic. His training is simply meant for him to understand that he is the eternal servant of the Supreme Lord.

If a *brahmana* carefully contemplates the meaning of the following three verses, he can surely come to the conclusion that human life is meant for engaging oneself in the devotional service of the Lord, and not for pursuing insignificant sense gratification.

*naham vande tava caranayor dvandvam advandva-hetoh  
kumbhlpakam gurum api hare narakam napanetum  
ramya-rama-mrdu-tanu-lata nandane napi rantum  
bhava bhava hrdaya-bhavane bhavayeyam bhavantam*

Lord Hari, it is not to be saved from the dualities of material existence or the grim tribulations of the Kumbhipaka hell that I pray to Your lotus feet. Nor is my purpose to enjoy the soft-skinned beautiful women who reside in the gardens of heaven. I pray to Your lotus feet only so that I may remember You alone in the core of my heart, birth after birth. (*Mukunda-mala-stotra* 4)

*nastha dharme na vasu-nicaye naiva kamopabhoge  
yad bhavyam tad bhavatu bhagavan purva-karmanurupam  
etat prarthyam mama bahu-matam janma-janmantare 'pi*

*tvat-padambho-ruha-yuga-gata niscala bhaktir astu*

have no attraction for performing religious rituals or holding any earthly kingdom. I do not care for sense enjoyments; let them appear and disappear in accordance with my previous deeds. My only desire is to be fixed in devotional service to the lotus feet of the Lord, even though I may continue to take birth here life after life. (*Mukunda-mala-stotra* 5)

*na dhanam na janam na sundarim kavitam va jagad-isa kamaye  
mama janmani janmanisvare bhavatad bhaktir ahaituki tvayi*

O Almighty Lord, I have no desire to accumulate wealth, nor to enjoy beautiful women. Nor do I want any number of followers. What I want only is the causeless mercy of Your devotional service in my life, birth after birth. (*Siksastaka* 4)

TEXT 11.43

*siloncha-vrttya paritusta-citto dharmam mahantam virajam jusanah  
mayy arpitatma grha eva tisthan nati-prasaktah samupaiti santim || SB  
11.17.43 ||*

TRANSLATION

**A *brahmana* householder should remain satisfied while maintaining himself by collecting rejected grains found in the fields and marketplaces. Keeping himself free of personal desire, he should practice religious principles while fixing his mind on Me. In this way, a *brahmana* can remain at home, gradually cultivating detachment, and thus advance toward the ultimate goal of life.**

**Srila Vishvanatha Cakravarti Thakura**



The word *unchavrtti* means “to collect rejected grains that have been left in the marketplaces and agricultural fields.” The phrase *dharmam mahantam* especially refers to faithfully serving guests.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Srila Narottama dasa Thakura has said that one should engage in the service of the Supreme Lord, whether one is living at home or residing in the forest. The essence of all the instructions of *sastra* is that it is the duty of all the members of the eight *varnas* and *asramas* to serve the Supreme Lord, while remaining indifferent to material enjoyment. If one utilizes everything in the service of Lord Krsna, then regardless of his position within the *varnasrama* social system, he must be considered a liberated soul.

In this regard, one should carefully consider the verse describing *yukta vairagya*, beginning with *anasaktasya*, and the verse describing *phalgu vairagya*, beginning with *prapancikataya*. By understanding the purport of these two verses, one’s pure devotional service will be awakened. Without being enlightened by the instructions of the bona fide spiritual master, unrestricted material desires that are fulfilled by engagement in fruitive activities, or on a higher platform, indulgence in mental speculation, will not allow one to favorably cultivate Krsna consciousness. *Brahmanas* who are attached to ritualistic activities that are meant for enjoying material happiness, or who practice renunciation in the hopes of merging into the impersonal Brahman, invite inauspiciousness to fall upon themselves.

In this regard, one should carefully contemplate the purport of these two verses:  
*yadrecchaya mat-kathadau jata-sraddhas tu yah puman*  
*na nirvinno natisakto bhakti-yogo ‘sya siddhidah*

Somehow or other, if one is attracted to talks about Me and has faith in the instructions I have set forth in *Bhagavad-gita*, and if one is actually detached from material things and material existence, his dormant love for Me will be awakened by devotional service. (*Bhakti-rasamrta-sindhu* 1.2.15)

*aradhito yadi haris tapasa tatah kim  
naradhito yadi haris tapasa tatah kim  
antar bahir yadi haris tapasa tatah kim  
nantar bahir yadi haris tapasa tatah kim*

If one is worshiping Lord Hari, what is the use of performing extraneous penances? And if one is not worshiping Lord Hari, no such penances will save one. If one can understand that Lord Hari is all-pervading, within and without, what is the need of performing penances? And if one is not able to understand that Hari is all-pervading, all his penances are useless. (*Narada Pancaratra*)

TEXT 11.44

*samuddharanti ye vipram sidantam mat-parayanam  
tan uddharisye na cirad apadbhyo naur ivarnavat || SB 11.17.44 ||*

TRANSLATION

**Just as a ship rescues a person who has fallen into the ocean and is drowning, I deliver My devotee *brahmana* who may be afflicted with poverty, or who endeavors to deliver others from this ocean of birth and death.**

**Srila Vishvanatha Cakravarti Thakura**

When a person gives up the service of the Lord to enjoy a life of sense gratification, he is certainly to be considered fallen. Such a person can still benefit himself if he gives some of his hard-earned wealth for the service of the Lord. Here the example is given of a boat that rescues persons drowning in the ocean. Similarly, the Lord delivers those who are drowning in the ocean of material existence if they render service in this way.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

If, by good fortune, one who has fallen into the ocean of material existence renders service to the pure devotees of the Supreme Lord, who are freed from all material desires, the Lord will deliver him, out of His causeless mercy. Simply by rendering service to the spiritual master and other advanced devotees, one surely receives the mercy of the Lord. It is a well-known fact that the Lord is more mercifully inclined toward those who consider themselves devotees of His devotees than those who claim to be His direct devotees.

**TEXT 11.45**

*sarvah samuddhared raja piteva vyasanat prajah  
atmanam atmana dhiro yatha gaja-patir gajan || SB 11.17.45 ||*

**TRANSLATION**

**Just as the king of elephants protects all the other elephants under his shelter and also defends himself, so a king, just like a father, should afford his subjects full protection, and also defend himself from all adversaries.**

## **Srila Vishvanatha Cakravarti Thakura**

The duty of a king is described in this verse. Just like a father, a king should protect his subjects from all kinds of danger.

TEXT 11.46

*evam-vidho nara-patir vimanenarka-varcasa  
vidhuyehasubham krtsriam indrena saha modate || SB 11.17.46 ||*

TRANSLATION

**A king who protects himself and his citizens by removing all sinful activities from his kingdom will certainly enjoy with Indra in celestial airplanes that are as brilliant as the sun.**

TEXT 11.47

*sidan vipro vanig-vrttya panyair evapadam taret  
khadgena vapadakranto na sva-vrttya kathancana || SB 11.17.47 ||*

TRANSLATION

**If a *brahmana* is unable to maintain himself by performing his prescribed duties, he may accept the occupation of a *vaitya* and thus save himself from a life of poverty. If he still faces difficulty as a *vaitya*, he can adopt the occupation of *ksatriya*, but he should never become like a dog by accepting an ordinary man as his master.**

**Srila Vishvanatha Cakravarti Thakura**

Beginning with this verse, the Lord describes what should be done if one

experiences difficulty maintaining himself by performing the duties of his *varna*. A *brahmana* may earn his livelihood by doing business, but he should not sell wine or salt. If in danger, a *brahmana* may also adopt the profession of a *ksatriya*. A *brahmana* is herein recommended to adopt the profession of a merchant rather than that of a *ksatriya*. The idea is that selling commodities as a *vaisya* is better than killing enemies as a *ksatriya*, but it is emphasized that a *brahmana* should never earn his livelihood by serving low- class people. This is the opinion of Lord Krsna.

TEXT 11.48

*vaisya-vrttya tu rajanyo jiven mrgayayapadi  
cared va vipra-rupena na sva-vrttya kathancana || SB 11.17.48 ||*

TRANSLATION

**A *ksatriya* who cannot maintain himself by his normal occupation may act as a *vaitya*, maintain himself by hunting, or teach the *Vedas* to others, but he must never under any circumstances undertake the proffesion of a *tudra*.**

**Srila Vishvanatha Cakravarti Thakura**

If a *ksatriya* is unable to maintain himself by his own profession, he may adopt the profession of a *brahmana* by teaching Vedic knowledge.

TEXT 11.49

***sudra-vrttim bhajed vaisyah sudrah karu-kata-kriyam krcchran mukto na  
garhyena vrttim lipseta karmana || SB 11.17.49 ||***

## TRANSLATION

**A *vaiya* who cannot maintain himself may adopt the occupation of a *iudra*, and a *iudra* who cannot find a master can engage in simple work, like making baskets and mats out of straw. However, all members of society who have adopted inferior occupations due to emergency situations must give them up once the difficulties have passed.**

**Srila Vishvanatha Cakravarti Thakura**

When the emergency situation that caused one to accept an inferior occupation has passed, one must return to his normal occupational duties. One must never aspire to earn wealth by performing abominable activities.

**TEXT 11.50**

***vedadhyaya-svadha-svaha-baly-annadyair yathodayam  
devarsi-pitr-bhutani mad-mpaëy anv-aham yajet || SB 11.17.50 ||***

## TRANSLATION

**According to their means, householders should daily worship the sages by studying the Vedas, the forefathers by offering oblations, the demigods by performing sacrifices, the living entities in general by offering them food, and human beings by offering them water and grains. They should perform**

**the five kinds of daily sacrifices while understanding the demigods, sages, forefathers, and indeed all types of living entities to be representations of My various potencies.**

**Srila Vishvanatha Cakravarti Thakura**

After explaining what one should do in times of difficulty, the Lord once again describes the duties of a householder. A householder should repay his debt to the sages by studying the Vedas, his debt to the forefathers by offering them oblations, his debt to the demigods by performing sacrifices, his debt to living entities in general by offering them food, and his debt to the human beings by offering them food and water. In this way, a householder should repay the five kinds of debt.

**TEXT 11.51**

***yadrcchayopapannena suklenoparjitenā va  
dhanenapidayan bhrtyaṁ nyayenaivaharet kratun || SB 11.17.51 ||***

**TRANSLATION**

**A householder should maintain his dependents by the wealth that has come to him of its own accord, as well as the wealth that he has earned by honest means. He should also utilize his wealth to perform sacrifices and other religious functions.**

**Srila Vishvanatha Cakravarti Thakura**

One should earn wealth by engaging in an honest profession and one should not endeavor too strenuously, knowing that the Lord will supply his necessities of life. One should perform religious activities, such as sacrifices, without committing violence to other living entities.

TEXT 11.52

***kutumbesu na sajjeta na pramadyet kutumby api  
vipascin nasvaram pasyed adrstam api drsta-vat || SB 11.17.52 ||***

TRANSLATION

**Although a householder may have many dependents, he should not become attached to them, thinking that they have an intrinsic relation with him, nor should he become proud, considering himself to be some kind of lord. An intelligent householder should understand that all kinds of material happiness, even that which is available in heaven, is just like the temporary material happiness that he has already experienced.**

**Srila Vishvanatha Cakravarti Thakura**

In the next four verses, Lord Kṛṣṇa describes the duties of a detached householder. Even though a householder acts like a little lord, surrounded by his dependents, he should not forget the lotus feet of the Supreme Lord. He should know that his dependent family members are temporary, as are the unseen heavenly pleasures and visible pleasures of this world. The purport is that a householder should cultivate a mood of detachment so that he can guide his family members and other dependents back home, back to Godhead, for an eternal life of bliss and knowledge.



## **Srila Bhaktisiddhanta Sarasvati Thakura**

An intelligent person should not invite aversion to the Supreme Lord under the pretext that it is his primary duty to maintain his dependent family members by hook or by crook. Just as the things of this world are temporary manifestations, so is existence in the heavenly planets. According to one's qualities and activities, one is placed within a particular *varna* or *asrama*. If there is any difficulty in the execution of one's prescribed profession, one may take up the profession of a lower *varna*. One should live in society and accept material enjoyment in such a way that will not cause a disturbance. One should gradually give up attachment for the material enjoyment that is available in this life and well as the next.

TEXT 11.53

*putra-darapta-bandhUnam sangamah pantha-sangamah  
anu-deham viyanty ete svapno nidranugo yatha || SB 11.17.53 ||*

TRANSLATION

**One's society of children, wife, relatives, and friends can be compared to a meeting of travelers at an inn. Upon changing his body, one is separated from all such friends and relatives, just as when one wakes up from a dream, all that was seen is lost.**

## **Srila Vishvanatha Cakravarti Thakura**

The association of wife, children, relatives, and friends, should be considered to be like the meeting of travelers at a resting place. One should cultivate a mood of

detachment from everything material by carefully considering how nothing is permanent in this world. All of one's relatives will vanish one day, however affectionate they may be. All objects of this world are temporary, as are the objects one sees in a dream.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The relationships one has with his wife, children, kinsmen, and friends are temporary, just like the experiences of a dream. While dreaming, one comes in contact with various objects and people, but when he wakes up, all of these vanish. As long as one maintains attachment for such perishable objects, one cannot become steady on the transcendental platform of devotional service, and thus cannot relish the actual flavor of eternal happiness. One who remains attached to the bodily concept of family and friends cannot possibly give up the false egoism of "I" and "mine."

Unless a householder worships child Krsna, his attachment for his children will remain strong. As long as the Lord's pastimes in *madhurya rasa* do not become the subject of one's meditation, one will continue to think of his wife as the reservoir of all pleasure. Unless one becomes a pure devotee of the Lord, accepting Lord Krsna as one's only friend, just like Sridama, one will not be able to give up the hankering for temporary and superficial material relationships. Until one's propensity for rendering devotional service to Lord Krsna is awakened, one will continue to foolishly demand service from others. One who is actually intelligent should understand that there can be no satisfaction for the self on any planet within the material world. Therefore, like a traveler who has become very tired while traveling, one should go back home, back to Godhead. Eternal peace is the condition of the faithful servant of Lord Sri Krsna.

**TEXT 11.54**

***ittham parimrsan mukto grhesv atithi-vad vasan na grhair anubadhyeta  
nirmamo nirahankrtah || SB 11.17.54 ||***

## TRANSLATION

**A detached householder, after deeply considering his situation, should give up all pride and attachment and remain at home just like a guest. By doing so, he will never become entangled by domestic affairs.**

**Srila Vishvanatha Cakravarti Thakura**

The word *mukta* means “detached.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

While considering how everything in this world is a temporary manifestation, one should continue to perform his occupational duties, maintain his body and the bodies of his family members, and cultivate detachment by remaining at home like a guest. By full engagement in the devotional service of the Lord, one should free himself from the false egoistic conception of thinking, “I am the enjoyer and all that I possess is mine.” Such a false conception can be counteracted by thinking, “I belong to Krsna and Krsna belongs to me.” To free oneself from attachment for one’s body, friends, and so on, one should engage in the service of Lord Hari with firm determination, whether one lives at home or resides in the forest. If one remains absorbed in thinking, “I belong to this varna,” “I belong to this asrama,” “I am a man,” or “I am a woman,” and so on, one will remain a *grha-vrata*, a person whose life is centered around his family. Without realizing the purport of these two verses, one will either remain attached to family life, or become attached to a false concept of renunciation.

*anasaktasya visayan yatharham upayunjatah  
nirbandhah krsria-sambandhe yuktam vairagyam ucyate*

*prapancikataya buddhya hari-sambandhi-vastunah*

*mumuksubhiih parityago vairagyam phalgu kathyate*

When one is not attached to anything, but at the same time accepts everything in relation to Krsna, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Krsna is not as complete in his renunciation. (*Bhakti-rasamrta-sindhu* 1.2.255-256)

When one cultivates Krsna consciousness favorably, without the coverings of *karma* and *jnana*, only then will he transcend his designated position within the *varnasrama* system.

TEXT 11.55

*karmabhir grha-medhiyair istva mam eva bhaktiman  
tisthed vanam vopaviset prajavan va parivrajet || SB 11.17.55 ||*

TRANSLATION

**A householder devotee who faithfully worships Me by the performance of his duties can reside at home or at a holy place of pilgrimage. If he has a grown-up son and has given up all desires for material enjoyment, he can take *sannyasa*.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord said, “A householder who is devoted to Me should perform all of his activities for My satisfaction. While doing so, he can either live at home, go to the forest, or accept the renounced order of life, *sannyasa*. ”

**Srila Bhaktisiddhanta Sarasvati Thakura**

The result of an attached householder’s worship of the Lord is the attainment of pure devotional service. One should not remain unnecessarily entangled in family affairs, whether one lives at home, resides in the forest, or travels to holy places of pilgrimage. Remaining situated in a particular *varna* or *asrama* does not constitute a hindrance to becoming an advanced devotee of the Supreme Lord. The conclusion is that everyone should engage in the service of the Lord in all respects.

TEXT 11.56

*yas tv asakta-matir gehe putra-vittaisanaturah  
strainah krpana-dhir mudho mamaham iti badhyate || SB 11.17.56 ||*

TRANSLATION

**However, a miserly householder who has strong desires to enjoy his money, lusty desires with his wife, and the association of his children, and thus thinks, “All of these are mine. I am the master of all I survey,” is in the densest darkness of ignorance.**

**Srila Vishvanatha Cakravarti Thakura**

This and the next two verses describe the fault of being too attached to one’s household.

**Srila Bhaktisiddhanta Sarasvati Thakura**

One who does not worship Lord Hari while giving up material attachment is certainly committing an offense against the holy name of the Lord by maintaining material attachment in terms of “I” and “mine.” Even though such a person may dress like a devotee, he will not be liberated from his conditional state of material existence.

TEXT 11.57

***aho me pitarau vrddhau bharya balatmaiatmaiah  
anatha mam rte dinah katham jivanti duhkhithah || SB 11.17.57 ||***

TRANSLATION

**“Alas! How will my elderly parents continue to live? Without my protection, my poor wife with her small children will suffer terribly! How can my poor family live without me?”**

**Srila Vishvanatha Cakravarti Thakura**

One may think, “How can I leave home to advance in Kṛṣṇa consciousness when I have my wife and my one-month-old son? Alas! How can I leave my sons and daughters, who are fully dependent upon me? How will they prosper—they are too young?” In this way, an attached person remains full of anxiety.

TEXT 11.58

***evam grhasayaksipta-hrdayo mudha-dhir ayam  
atrptas tan anudhyayan mrto ‘ndham visate tamah || SB 11.17.58 ||***

## TRANSLATION

**Thus, as a result of his foolish mentality, a householder whose heart is overwhelmed by family attachment remains in anxiety. While constantly meditating on his family, he dies and enters the darkness of ignorance.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those who engage their senses in sense gratification, instead of engaging them in the service of Lord Krsna, think that without them, their old parents and their wives and children will suffer, or that they will be criticized for not taking proper care of their dependents. In this way, the attached householders spend their days in anxiety. As a result of their primitive mentality, after death, they will certainly be degraded to a lower species of life.

*Thus ends the translation of the eleventh chapter of the Uddhava-gita, entitled “Lord Krsna’s Description of the Varnasrama System” with the commentaries of Srila Visvanatha Cakravarti Thakura and the chapter summary and purports of Srila Bhaktisiddhanta Sarasvati Thakura.*

## Chapter 12

### Description of VarnAsrama-dharma

#### CHAPTER SUMMARY

In this chapter, Lord Sri Krsna explains to Uddhava the duties and practices of those in the *vanaprastha* and *sannyasa asramas*.

One who accepted the *vanaprastha asrama* should leave his wife at home in the care of his grown-up sons, or else take her with him to reside in the forest. He should then subsist upon whatever fruit and roots that are available in the forest, or sometimes cooking grains when they are freely available. He should wear clothing made of tree bark, grass, and deerskin. While residing in the forest, he should not cut his hair, nails, or beard. He should bathe three times a day and sleep on the ground. During the heat of the summer, he should sit under the blazing sun, after lighting fires on all four sides. During the monsoon, he should let the rain soak him, and in the winter, he should stand in cold water up to the neck. One in the *vanaprastha asrama* should not brush his teeth, keep left-over food, or performing any sacrifices that involve killing animals. If a *vanaprastha* faithfully follows these principles, he can attain the Tapoloka planet after death.

The fourth quarter of one's life should be spent in the renounced order of life, *sannyasa*. When one realizes the ultimate futility of material existence, even in the endeavor to reach the heavenly planets, he should accept *sannyasa* as an expression of his renunciation. At the time of accepting the renounced order of life, one should worship the Supreme Lord, give everything in his possession in charity, and fix his mind on the Lord with determination. For a *sannyasi*, intimate association with women is more abominable than drinking poison. A *sannyasi* should only wear a loin cloth, and carry nothing more than his staff and water pot. He should live a life of complete nonviolence and he should carefully control his mind, body, and speech. While remaining detached from any comfortable material situation, he should be fixed in self-realization while traveling alone to holy places of pilgrimage, as well as mountains, rivers, and



forests, while constantly remembering the Supreme Lord.

A *sannyasi* should fearlessly reside in a secluded place. He should maintain himself by begging from seven houses of those who are not fallen, selected at random. Whatever he obtains he should offer to the Supreme Lord and accept the remnants as *prasadam*. He should always remember that desires for sense gratification are the causes of bondage, whereas the utilization of everything in the service of the Lord is liberation. When a person who has failed to conquer his six enemies, headed by lust, and who has no knowledge or renunciation, accepts the renounced order of life simply for the sake of maintaining himself, the thing he will achieve is the killing of his own self.

A *paramahansa* is not governed by the rules and regulations prescribed in the scriptures. He is a topmost devotee of the Lord who is fully detached from the objects of the senses, and doesn't even desire liberation from material existence. Although he is the foremost learned scholar, he is devoid of pride and transcendental to praise and infamy. Although he is the most expert of all persons, he wanders about like a madman, and although he is greatly learned, he speaks like one possessed by a ghost. Although he is a master of the Vedas, he seems to act irresponsibly. He tolerates the harsh words of others and never tries to retaliate such insults. He never creates enmity with others, and he is never enticed into a useless argument. He sees how the Supreme Lord is situated in all living entities, and how all living entities are situated in the Supreme Lord. He maintains himself with whatever food, clothing, and shelter are obtained of their own accord. As a result, he peacefully performs his worship of the Lord, without any anxiety. Although he may sometimes endeavor to get some food, just to keep body and soul together, he is never overjoyed when he receives something palatable, nor does he become dejected when he fails to receive anything. He is on the same platform as the Supreme Lord, who is not under the jurisdiction of the Vedic injunctions, but by His own free will, performs pastimes for the welfare of all. Because such a *paramahansa* has transcended the dualities of material existence, as the fruit of his transcendental knowledge of the Supreme Lord, after quitting his material body, he attains the liberation known as *sarsti*, whereby he becomes equal in opulence with the Lord.

A person who desires his own self-interest should take shelter of a bona fide spiritual master and faithfully serve him, considering him to be non-different from the Supreme Lord. The primary duty of a *brahmacari* is to serve his spiritual master. The principal duties of a *grhastha* are to maintain the other

classes of men and perform sacrifices. A *vanaprastha* must live a life of austerities, and a *sannyasi* must carefully control his mind and senses. Celibacy, austerity, cleanliness, remaining satisfied, exhibiting friendship toward all living beings, and worship of the Supreme Personality of Godhead are the duties to be performed by every human being. By performing one's occupational duties under the direction of the Supreme Lord, one develops devotion for Him. One should always be cognizant of the Lord because He resides within the bodies of all creatures as the Supersoul.

Those who follow the *karma-kanda* sections of the Vedas ordinarily attain the planets of the forefathers, but if they become devotees of the Supreme Lord, they can rise to the platform of liberation.

#### TEXT 12.1

*sri-bhagavan uvaca*  
*vanam viviksuh putresu bharyam nyasya sahaiva va*  
*vana eva vasesc chantas trtiyam bhagam ayusah || SB 11.18.1 ||*

#### TRANSLATION

**The Supreme Lord said: One who desires to adopt the third order of life, the *vanaprastha* *airama*, should leave his wife in the care of his mature sons, or else take her with him to peacefully reside in the forest.**

**Srila Vishvanatha Cakravarti Thakura**

This twelfth chapter describes the duties of the *vanaprastha* and *sannyasi*, the devotees' position of not being confined to the principles of *asrama*, and discussion of the ultimate goal of life.

The third portion of one’s life, beginning at the age of fifty, and continuing up to the age of seventy-five, should be spent in the *vanaprastha asrama*. Thereafter, one should take *sannyasa*.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

There are four spiritual orders in human society, of which *vanaprastha* is the third. To accept the *vanaprastha asrama*, a householder should either leave his wife in the care of his grown up sons, or take her with him and enter the forest. If one hopes to live for one hundred years, he can take *vanaprastha* at the age of fifty, and *sannyasa* at the age of seventy-five. At present, however, very few people live to a hundred and so one should renounce materialistic life earlier

#### **TEXT 12.2**

***kanda-mula-phalair vanyair medhyair vrttim prakalpayet  
vasita valkalam vasas trna-parnajinani va || SB 11.18.2 ||***

#### **TRANSLATION**

**In the forest, a *vanaprastha* should maintain himself by eating pure fruit, roots, and bulbs that grow in the forest. He should dress himself in tree bark, leaves, grass, or deerskin.**

### **Srila Vishvanatha Cakravarti Thakura**

The word *vasita* means “to dress oneself.”

## Srila Bhaktisiddhanta Sarasvati Thakura

It is recommended that a member of the *vanaprastha asrama* should subsist upon the fruit and roots that are available in the forest, and he should wear garments of deerskin, tree bark, and so on. In the fourteenth verse of the sixth chapter of the *Manu Samhlta*, it is stated:

*varjayan madhu mamsam ca bhaumani kavakani ca  
bhustrnam sigrukam caiva slesmatakaphalani ca*

One should not partake of honey-based liquors, animal flesh, fungus, mushrooms, horseradish or any hallucinogenic or intoxicating herbs, even those taken as so-called medicine.

### TEXT 12.3

*kesa-roma-nakha-smasru-malani bibhryad datah  
na dhaved apsu majjeta tri kalam sthandile-sayah || SB 11.18.3 ||*

### TRANSLATION

**A *vanaprastha*. should not groom his hair or beard, manicure his nails, cleanse his teeth, or pass stool or urine at irregular times. He should be satisfied to bathe three times a day, and he should sleep on the bare ground.**

## Srila Bhaktisiddhanta Sarasvati Thakura

A *vanaprastha* is prohibited to shave or brush his teeth because such activities

would draw his attention to the material body. He should bathe three times a day and sleep on the ground.

TEXT 12.4

*grisme tapyeta pancagnin varsasv asara-sad jale  
akantha-magnah sisira evam vrttas tapas caret || SB 11.18.4 ||*

TRANSLATION

**While engaged in his life as a *vanaprastha*, one should execute penance during the hottest days of summer by keeping fires on four sides and the blazing sun overhead. During the rainy season, one should remain outside, subjecting himself to torrents of rain, and in the freezing winter, one should remain submerged in water up to his neck.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

The followers of *karma-kanda* should practice the penance of tolerating the five kinds of heat during the summer. In the rainy season, they should remain outside, even when there are torrents of rain. In the winter, they should remain submerged in water up to the neck. A devotee of the Lord, however, naturally develops Kṛṣṇa consciousness and need not subject himself to such radical penances. The *Narada-pancaratra* confirms this:

*aradhito yadi haris tapasa tatah kim  
naradhito yadi haris tapasa tatah kim  
antar bahir yadi haris tapasa tatah kim  
nantar bahir yadi haris tapasa tatah kim*

If one is worshiping the Lord properly, what is the use of severe penance? And if

one is not properly worshiping the Lord, what is the use of severe penance? If Sri Krsna is realized within and without everything that exists, what is the use of severe penance? And if Sri Krsna is not seen within and without everything, then what is the use of severe penance?

TEXT 12.5

*agni-pakvam samasriyat kala-pakvam athapi va  
ulukhalasma-kutto va dantolukhala eva va || SB 11.18.5 ||*

TRANSLATION

**One can eat cooked food, such as grains, or eat fruit that has been ripened in the course of time. One can grind grains with a stone mortar and pestle, or one can simply grind the grains with his teeth.**

**Srila Vishvanatha Cakravarti Thakura**

As a concession, one can grind food grains with a stone and mortar. Otherwise, one can simply grind his food with his teeth.

TEXT 12.6

*svayam sancinuyat sarvam atmano vrtti-karanam  
desa-kala-balabhijno nadaditanyadahrtam || SB 11.18.6 ||*

## TRANSLATION

**The *vanaprastha* should go out and collect only as much as he requires for his bodily maintenance. He should not save anything for future use.**

**Srila Vishvanatha Cakravarti Thakura**

A *vanaprastha* must collect things for his maintenance in consideration of the place, the time, and his capacity, and he must not save anything for the future use, thus depending upon the mercy of the Lord. Of course, during an emergency, or if one is an invalid, this rule need not be strictly followed.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Unless one is an invalid, one should not depend on others for one's maintenance, because this will make one indebted so that he will have to reborn to repaid whatever he has received. In the *Manu Samhlta* (6.15) it is stated:

*tyajedasvayuje masi munyannam purvasancitam  
jirnani caiva vasamsi sakamulaphalani ca*

A sage should not have the habit of accumulating things for future use. He should wear old clothes and maintain himself by eating spinach, roots, and fruit.

**TEXT 12.7**

*vanyais caru-purodasair nirvapet kala-coditan  
na tu srautena pasuna mam yajeta vanasrami || SB 11.18.7 ||*

## TRANSLATION

The *vanaprastha* should perform seasonal sacrifices by offering oblations of *caru* and sacrificial cakes prepared from rice and other grains that are found in the forest. However, he should never offer animal sacrifices to Me, even those that are mentioned in the Vedas.

**Srila Vishvanatha Cakravarti Thakura**

For example, in the month of November-December, one should worship the Supreme Lord with an offering of newly-harvested grains.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The *vanaprastha* should perform sacrifice by utilizing whatever is available in the forest during the various times of the year. However, he should never perform any sacrifice that involves killing animals.

**TEXT 12.8**

*agnihotram ca darsas ca purnamasas ca purva-vat  
caturmasyani ca muner amnatani ca naigamaih || SB 11.18.8 ||*

## TRANSLATION

Expert knowers of the Vedas have prescribed for a *vanaprastha* the performance of various sacrifices, such as the *agnihotra*, *darsa*, and



*paurnamasa*, as well as the vow of *caturmasya*.

### **Srila Vishvanatha Cakravarti Thakura**

The *vanaprastha* should observe whatever practices have been prescribed by the expert knowers of the Vedas.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

1. *Agnihotra*. After marriage, a *brahmana* should perform fire sacrifice as prescribed in the Vedas, especially during the spring. He should make a vow to use certain ingredients for the performance of his sacrifices and he should stick to that principle for the rest of his life. On moonless nights, one should personally perform fire sacrifice, especially with oblations of barley. On other days, he may use other ingredients. After the completion of one hundred such sacrifices, he should perform a special sacrifice for the satisfaction of the sun-god in the morning, and another special sacrifice for the satisfaction of the moon-god in the evening. After commencing the performance of sacrifice during the first full moon day of the month, one should particularly perform the *darsa* and *paurnamasa* sacrifices. One should perform three separate fire sacrifices on the full moon day, and three on the new moon day. This procedure he should observe for the remainder of his life. One who performs the *agnihotra* sacrifice in this way is assured of elevation to the heavenly planets, where he will enjoy great happiness. This has been described in the literature known as *Satapatha brahmana*.
2. *Darsa*. *Darsa* refers to the new moon day because on that day, the sun and the moon are in proximity. In the *Matsya Purana*, it is said: *anyo 'nyam candra suryo tu darsanad darsa ucyate*: On the day of *darsa*, the sun and the moon see each other.
3. *Paurnamasa*. There are various sacrifices to be performed on the full moon day. The procedures for performing these sacrifices are mentioned in the

fourth chapter of the *Manu-samhita*. In the book called *Katayana-srauta-sutra*, the processes for performing these sacrifices are also described.

4. *Caturmasya*. *Caturmasya* is of two kinds—the *caturmasya* sacrifice and the *caturmasya* vow. For a description of the procedures of this sacrifice, one should refer to the *Katayana-srauta-sutra*, chapter five. The procedures for observing this vow are described in the *Matsya Purana*, *Bhavisya Purana*, *Skanda Purana*, and *Sanat-kumara Samhita*. One should also consult the *Hari-bhakti-vilasa* in this connection.

TEXT 12.9

*evam cirnena tapasa munir dhamani-santatah  
mam tapo-mayam aradhya rsi-lokad upaiti mam || SB 11.18.9 ||*

TRANSLATION

**When a *vanaprastha* performs severe austerities, only accepting the bare necessities of life so that he becomes so emaciated that his bones and veins are clearly seen, he will attain Maharloka and thereafter come to My supreme abode.**

**Srila Vishvanatha Cakravarti Thakura**

Maharloka is a planet of sages. After attaining the Maharloka, the *vanaprastha* who had not completed his course of Kṛṣṇa consciousness will make further advancement and thus qualify to go back home, back to Godhead.

**Srila Bhaktisiddhanta Sarasvati Thakura**

After living a life of penance while observing all the required rules and regulations, an ascetic reaches the planet of the sages. If he can understand the insignificant nature of that achievement, he may cultivate his taste for worshipping the Supreme Lord. In the cultivation of unalloyed devotional service, there is no need for excessive penance. Rather, there is an abundance of worship of the Lord.

**TEXT 12.10**

*yas tv etat krcchratas cirnam tapo nihsreyasam mahat  
kamayalpiyase yunjyad balisah ko 'paras tatah || SB 11.18.10 ||*

**TRANSLATION**

**Who could be more foolish than a person who utilizes his exalted but painful penance, which can award ultimate liberation, for enjoying insignificant sense gratification?**

**Srila Vishvanatha Cakravarti Thakura**

In this verse, the Lord condemns those in the *vanaprastha asrama* who are materially ambitious.

**Srila Bhaktisiddhanta Sarasvati Thakura**

It is not the duty of an intelligent person to try and subdue his material desires by

undergoing severe penance. Rather, he should engage in the direct service of the Supreme Lord. Penance without devotional service is the act of a fool and is glorified only in the *karma-kanda* sections of the *Vedas*.

TEXT 12.11

*yadasau niyame ‘kalpo jaraya jata-vepathuh  
atmany agnm samaropya mac-citto ‘gnim samaviset || SB 11.18.11 ||*

TRANSLATION

**When a *vanaprastha* approaches the old age, so that his body trembles and he can no longer perform his prescribed duties, then, in a trance of meditation, he should place the sacrificial fire within his heart, fix his mind upon Me, and finally enter the fire to give up his life.**

**Srila Vishvanatha Cakravarti Thakura**

The word *akalpa* means “being incapable.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

Only those who are attached to materialistic life, and who therefore suffer because of their enjoying spirit, need enter fire to give up their bodies. When the mind is fixed on the Supreme Lord, one does not see the need for relinquishing his body in this way. Rather, by the performance of the congregational chanting of the holy name of Kṛṣṇa, the fire of material existence becomes extinguished.

TEXT 12.12

*yada karma-vipakesu lokesu nirayatmasu  
virago jayate samyan nyastagnih pravrajat tatah || SB 11.18.12 ||*

TRANSLATION

**If the *vanaprastha* develops detachment for everything material, even promotion to Brahmaloka, knowing that any situation resulting from the fruits of one’s activities is miserable, he can accept the renounced order of life, *sannyasa*.**

**Srila Vishvanatha Cakravarti Thakura**

The phrase *karma vipakesu* means “the result obtained by one’s actions.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

If one becomes detached from the aspiration to attain any of the higher material planets, which are obtained as the result of one’s fruitive actions, then one should surrender unto the Supreme Lord and dovetail all of his propensities in His service. In this way, one can be freed from material desires without the execution of severe penance.

TEXT 12.13

*istva yathopadesam mam dattva sarva-svam rtvije  
agnin sva-prana avesya nirapeksah parivrajat || SB 11.18.13 ||*

## TRANSLATION

**After worshipping Me for a long time, following the prescribed rules and regulations, one should give everything in his possession to the sacrificial priest and then place the sacrificial fire within himself. Having achieved a state of complete detachment, he should accept the renounced order of life.**

**Srila Vishvanatha Cakravarti Thakura**

At this time, one should perform eight kinds of *sraddha* and other rituals that are described in the *sastra*.

**Srila Bhaktisiddhanta Sarasvati Thakura**

After giving up all kinds of bad association, and after giving *daksina* to the priests, if one is fully engaged in the devotional service of the Supreme Lord, he is considered eligible to take *sannyasa*. Lusty desires are impediments to the service of the Supreme Lord. One who aspires for liberation from material existence should give up all lusty activities and instead, accept the role of a mendicant who is only interested in rendering service to the Supreme Lord.

**TEXT 12.14**

*viprasya vai sannyasato deva daradi-rupinah  
vighnan kurvanty ayam hy asman akramya samiyat param || SB 11.18.14 ||*

## TRANSLATION

**“This sannyasi will surpass us and attain the supreme destination.”  
Thinking like this, the demigods try to create obstacles on the path of the  
*sannyasi* by appearing before him in the form of his former wife and other  
women. A *sannyasi* should not become disturbed by this.**

**Srila Vishvanatha Cakravarti Thakura**

*A sannyasi* should not be disturbed by the obstacles the demigods place before him. When a *brahmana* takes *sannyasa*, the demigods enter the body of his wife and try to entangle him in sense gratification. Why do they create such impediments? Because they are envious that the *sannyasi* will surpass them by going back home, back to Godhead.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The demigods are administrators of universal affairs who award the fruits of one’s actions. They may be born as one’s legitimate wife and children so that they can create disturbances on the path of a person who is cultivating Kṛṣṇa consciousness. When one eagerly tries to render devotional service, the demigods attempt to put obstacles on his path by posing as his wife, son, or friend. They try to misguide one from the path of spiritual life by advertising that material enjoyment is the goal of human life. In the name of religion, and on the pretext of duty, they misguide a sincere *sannyasi* so that he falls down from the renounced order of life and gives up his desire to worship the Supreme Lord.

TEXT 12.15

*bibhryac cen munir vasah kaupinacchadanam param tyaktam na danda-  
patrabhyam anyat kincid anapadi || SB 11.18.15 ||*

TRANSLATION

**If a *sannyasi* desires to wear something more than a *kaupina*, he may cover his waist and hips with another cloth. Except in the case of emergency, he should not carry anything but his *danda* and waterpot.**

**Srila Vishvanatha Cakravarti Thakura**

The duties of a *sannyasi* are being described in this verse. He should wear only a *kaupina*, or if he wants to wear something more, he can cover his waist and hips with another cloth. A *sannyasi* should not carry anything more than a *danda* and a waterpot.

**Srila Bhaktisiddhanta Sarasvati Thakura**

A *sannyasi* should not think of dressing extravagantly and for that reason, he is restricted to just a *kaupina* and another piece of cloth. If he desires to possess something more than a *danda* and a waterpot, that thirst for accumulating many luxurious objects will certainly pollute the *sannyasi's* desire for worshiping the Supreme Lord.

TEXT 12.16



*drsti-putam nyaset padam vastra-putam pibej jalam  
satya-putam vaded vacam manah-putam samacaret || SB 11.18.16 ||*

## TRANSLATION

**One who is trying to elevate himself to the transcendental platform should only place his foot on the ground after seeing that there are no tiny insects there, so that he may not cause any violence to any living entity. He should drink water only after straining it through a piece of cloth, and he should speak only words that possess the purity of truth. Similarly, he should only perform those activities that he has ascertained to be very pure by nature.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

While walking, a devotee of the Lord is careful not to kill any insects that may be in his path. He strains his drinking water through a cloth just to make sure he doesn't drink any tiny creatures. Speaking lies to enhance one's sense gratification should be avoided because this is not suitable behavior for a devotee. Speech must be controlled so that it is never used to condone impersonal philosophy or heavenly sense gratification, because such sound vibrations contaminate the heart. By philosophically considering the matter very deeply, one should arrive at the conclusion that any activity other than the devotional service of the Lord is absolutely useless. In this way, one should engage in Kṛṣṇa consciousness.

TEXT 12.17

*maunanihanilayama danda vag-deha-cetasam  
na hy ete yasya santy anga venubhir na bhaved yatih || SB 11.18.17 ||*

## TRANSLATION

**My dear Uddhava, one who does not avoid useless speech, refrain from useless endeavors, and control his body, mind, and speech, cannot be considered a *sannyasi* merely because he carries bamboo rods.**

**Srila Vishvanatha Cakravarti Thakura**

The word *mauna* means “refraining from useless speech.” The word *aniha* means “refraining from useless activities.” The word *anila-ayamah* means “to regulate the breathing.” One who is unable to control these three internal urges cannot be accepted as a *tridandi sannyasi*.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Here, the word *danda* indicates the staff carried by *sannyasis*, and it also means “strict discipline.” Vaisnava *sannyasis* carry a staff made of three bamboo rods that indicate the dedication of his body, mind, and words to the service of the Supreme Personality of Godhead. However, one who simply carries *danda* without disciplining the activities of his body, mind, and words, cannot be considered a true Vaisnava *sannyasi*, as indicated in this verse.

In the *Hamsa-gita* section of the *Mahabharata*, and in Srila Rupa Gosvami’s *Upadesamrta*, there are nice instructions on how to engage in the *sannyasa* order of life. A neophyte devotee who simply adopts the external ornaments of *tridandi-sannyasa* will certainly fail to control his senses. One who accepts the renounced order of life simply for enhancing his false prestige, thus making a show of being an advanced devotee without actual advancement in hearing and chanting the Lord’s glories, will soon become a victim of the illusory energy of the Lord.

TEXT 12.18

*bhiksam catursu varnesu vigarhyan varjayams caret  
saptagaran asankiptams tusyel labdhena tavata || SB 11.18.18 ||*

TRANSLATION

**Leaving aside the houses of those who have fallen from the standard of Vedic culture, one should beg from seven houses and be satisfied with whatever is easily obtained. One can beg food from anyone of the four social orders.**

**Srila Vishvanatha Cakravarti Thakura**

*Brahmanas* are qualified to accept charity, teach the *Vedas*, act as priests, or maintain themselves by collecting rejected grains from the agricultural fields. A *brahmana* should avoid begging alms from the houses of those who are cursed, or who are in a wretched condition of life. He should beg alms from seven houses chosen at random, without considering who might be more favorable or generous.

**Srila Bhaktisiddhanta Sarasvati Thakura**

There are three methods for begging alms—*madhukara*, *asanklipta*, and *prakpranita*. To collect just a little food from many houses—just enough for his maintenance—is called *madhukara*. This is the best method for a *sannyasi* to beg alms. The process mentioned in this verse is called *asanklipta*, whereby one

approaches seven houses and is satisfied with whatever he receives. *Prak-pranita* is that process by which one establishes regular donors and collects one's maintenance from them.

In this verse it is recommended that without discriminating, one should go to seven houses and be satisfied with whatever may be obtained there. One should for one's personal maintenance only from those who sincerely observe their duties within the *varnasrama* system, and not from those who have neglected this culture, especially if they are atheists.

TEXT 12.19

*bahir jalasayam gatva tatropasprsyā vag-yatah vibhajya pavitam sesam  
bhunjitasesam ahrtam || SB 11.18.19 ||*

TRANSLATION

**Taking the food collected by begging, one should leave the populated areas and go to a reservoir of water in a solitary place. There, having taken a bath and washed one's hands thoroughly, one should distribute some of the food to those who request it. One should do this without speaking. Thereafter, one should eat whatever remains, leaving nothing for future consumption.**

**Srila Vishvanatha Cakravarti Thakura**

The *sannyasi* should divide the food that he has collected, offering portions to Lord Visnu, Brahma, the sun-god, and others who may request it. Thereafter, he should eat whatever remains, not leaving any remnants on his plate.

**Srila Bhaktisiddhanta Sarasvati Thakura**

One who is trying to advance on the path of devotional service should not get into arguments with materialistic people who may ask for a portion of one's food acquired by begging. The word *vibhajya* indicates that one should give such persons what they ask for, just to avoid a disturbance. After offering whatever remains to the Lord, one should eat everything and not save anything for the future.

TEXT 12.20

*ekas caren mahim etam nihsangah samyatendriyah  
atma-krida atma-rata atma-van sama-darsanah || SB 11.18.20 ||*

TRANSLATION

**A *sannyasi* should travel over the earth without any companion, remaining free from material desires by carefully controlling his mind and senses, and always seeing how the Supreme Lord is situated within the hearts of all living beings. With equal vision, he should remain fixed on the transcendental platform.**

**Srila Vishvanatha Cakravarti Thakura**

The word *atmarata* indicates the state of self-satisfaction that results from realizing the Supersoul within. The word *atmavan* indicates that the *sannyasi* should be steady in the self.

**Srila Bhaktisiddhanta Sarasvati Thakura**

One cannot remain steady in his worship of Lord Hari if he maintains material desires. When one looks towards women with thoughts of sense gratification, there is no possibility of controlling the senses. For this reason, one should engage in the cultivation of Krsna consciousness twenty-four hours a day. When one is thus fully engaged in glorifying Lord Krsna and engaging in His devotional service, then the desire for worldly association will certainly diminish. The association of devotees is the only remedy for curing the disease of bad association. Good association with Lord Krsna and His devotees automatically vanquishes useless material association, and it helps one to carry out the Vedic injunctions that are meant to lift the conditioned soul out of material darkness and place him onto the liberated platform of Krsna consciousness. In this regard, Srila Rupa Gosvaml states in his *Upadesamrta* (4):

*dadati pratigrhnati guhyam akhyati prcchati  
bhunkte bhojayate caiva sad-vidham priti-laksanam*

Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting *prasadam* and offering *prasadam* are the six symptoms of love shared by one devotee and another.

The best association is to remain in the association of devotees, where there is always hearing and chanting of the transcendental names, forms, qualities, associates, and pastimes of the Supreme Personality of Godhead, Sri Krsna. The association of devotees is not bad association because in that association, there are no discussions of material topics. The devotees are all fully engaged in the devotional service of the Lord, following in the footsteps of the inhabitants of Vraja. By the influence of such devotees, one develops equal vision and sees the realized knowledge of Krsna consciousness everywhere. As one begins to understand his eternal relationship with Lord Krsna, he becomes *atmavan*, situated in his constitutional position. An advanced Vaisnava, constantly enjoying the mellows of loving devotional service and carrying out the mission of the Lord on the earth, is *atma-krida*, one who enjoys life within the internal potency of the Supreme Lord. The advanced devotee remains constantly attracted to the Supreme Lord and His devotees and is therefore *atma-rata*, fully satisfied by constant engagement in devotional service. One cannot possibly develop the exalted qualities mentioned here without becoming an unalloyed devotee of Lord Krsna.

If a devotee resides in a place where enviousness of Kṛṣṇa and His devotees is prominent, as a result of that bad association, he will be unable to control his senses and thus begin to take interest in striving for religiosity, economic development, sense gratification, and liberation. Instead of becoming fully absorbed in Kṛṣṇa consciousness, he will gradually come to resemble the non-devotees that surround him. Due to aversion to Kṛṣṇa's service, one becomes attracted to worshiping the wonderful male and female creations of the Lord's illusory energy—demigods, demigoddesses, celebrities, politicians, prostitutes, etc., considering these ordinary personalities to be equal to Kṛṣṇa. The transcendental Cupid, Kṛṣṇa, is the only object of worship. When one realizes this fact, his selfish mentality of worshiping many gods is vanquished.

TEXT 12.21

*vivikta-kṣema-sarano mad-bhava-vimalasayah  
atmanam cintayed ekam abhedena maya munih || SB 11.18.21 ||*

TRANSLATION

**Dwelling in a solitary place without fear, a pure-hearted devotee should realize himself as being non-different from Me.**

**Srila Vishvanatha Cakravarti Thakura**

To think of the spirit soul as non-different from the Supersoul is the essence of *sayujya mukti*.

**Srila Bhaktisiddhanta Sarasvati Thakura**

A pure devotee of the Lord is one whose only aim in life is to serve the Supreme Lord in one of the five principle relationships. He has no interest other than the service of the Lord and he never thinks of himself as qualitatively different from Him. It is one's false identification with the temporary gross and subtle bodies that causes one to think of himself as being different from the Lord. Indeed, false identification with matter is the cause of all kinds of misery. To remedy this situation, one should render service to the Lord, who is the master of the senses, with purified senses. When the mind is distracted from the service of the Lord, being attracted by the objects of the senses, one again labors hard to fulfill his material desires under the influence of the three modes of material nature. One who is not actually fixed in devotional service, beginning with hearing and chanting the glories of the Lord, cannot be fearless, being deprived of the Lord's shelter. One should always consider how his constitutional position is that of a minute part and parcel of the Lord, and thus non-different from Him.

TEXT 12.22

*anviksetatmano bandham moksam ca jnana-nisthaya  
bandha indriya-viksepo moksa esam ca samyamah || SB 11.18.22 ||*

TRANSLATION

**By the cultivation of spiritual knowledge, one should clearly ascertain the nature of bondage and liberation. Bondage occurs when the senses are utilized for material enjoyment, and liberation is attained when the senses are withdrawn from the enjoyment of sense objects and exclusively engaged in My service.**

**Srila Vishvanatha Cakravarti Thakura**

The word *anvikseta* means “to see by careful study.”



## **Srila Bhaktisiddhanta Sarasvati Thakura**

One who remains absorbed in thought of the temporary objects of this world, without any care for realizing his eternal self and his relationship with the Supreme Self, his agitated senses will induce him to enjoy unrestricted gratification. If one restrains his senses from unregulated enjoyment, he can get respite from their harassment.

TEXT 12.23

*tasman niyamyā sad-vargam mad-bhavena careṇ munih  
viraktah ksudra-kamebhyo labdhvatmani sukham mahat || SB 11.18.23 ||*

TRANSLATION

**Carefully controlling the five senses and the mind by always engaging them in the devotional service of the Lord, one experiences transcendental happiness, giving one the strength to remain detached from all kinds of material sense gratification, which are, after all, quite insignificant.**

**Srila Vishvanatha Cakravarti Thakura**

The word *sat-vargam* refers to the six senses.

**Srila Bhaktisiddhanta Sarasvati Thakura**

By the influence of cultivating attachment for the eternal, pure, complete whole, one can conquer the six enemies—lust, anger, greed, illusion, pride, and envy. If one renounces the thirst of insignificant material enjoyment and always engages in the Lord’s service, he will surely experience great transcendental happiness.

TEXT 12.24

*pura-grama-vrajan sarthan bhiksartham pravisams caret  
punya-desa-saric-chaila-vanasrama-vatim mahim || SB 11.18.24 ||*

TRANSLATION

**One should travel to holy places of pilgrimage, or else remain by the side of rivers, or in the solitude of mountains and forests. He should go to cities, towns, and agricultural areas just to approach the materialists to beg for the bare necessities of life.**

TEXT 12.25

*vanaprasthasrama-padesv abhiksriam bhaiksyam acaret  
samsidhyaty asv asammohah suddha-sattvah silandhasa || SB 11.18.25 ||*

TRANSLATION

**One in the *vanaprastha* order of life should be accustomed to accept charity from others because by this practice he will be freed from illusion and quickly become perfect in spiritual life. Indeed, one who subsists on food grains obtained in such a humble manner purifies his existence.**

## **Srila Vishvanatha Cakravarti Thakura**

The word *silandhasa* means “to collect food grains scattered in the market places.” By eating such food, the heart becomes purified.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

If a materialistic sense enjoyer aspires to free himself from material entanglement, he must engage in begging alms for his subsistence because this will force him to humble himself before others. When one becomes freed from all desires for material enjoyment in this way, he no longer remains a fool. He learns to be satisfied with whatever he collects by begging, and because of the purity of his heart, he attains perfection.

TEXT 12.26

*naitad vastutaya pasyed drsyamanam vinasyati  
asakta-citto viramed ihamutra-cikirsitat || SB 11.18.26 ||*

TRANSLATION

**One should never think that the temporary arrangements of matter are ultimate reality. Keeping oneself free from material attachment, one should give up all kinds of endeavor meant for material betterment, both in this life and the next.**

## **Srila Vishvanatha Cakravarti Thakura**

One may doubt, “How can a gentleman give up delicious food to eat dry particles of rice?” The answer is given here: “Do not see delicious food as real because in due course of time, it will be destroyed. Considering this, one should never endeavor for material gain, both in this life and in the life after death.”

TEXT 12.27

*yad etad atmani jagan mano-vak-prana-samhatam  
sarvam mayeti tarkena sva-sthas tyaktva na tat smaret || SB 11.18.27||*

TRANSLATION

**One should consider the cosmic manifestation, which includes one’s physical body, mind, life-air, and speech, and which is situated within the Lord, to be a product of His illusory energy. One should remain self-situated, fully renouncing the hope that such temporary manifestations can grant him happiness.**

## **Srila Vishvanatha Cakravarti Thakura**

This material world is the effect of the three modes of material nature. The word *tyaktva* indicates that one must give up one’s false identification with the material world and the material body, since both are merely products of the illusory potency of the Lord.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Instead of striving for material objects, if one hankers for the Lord's mercy, his material attachment will gradually diminish. According to one's previous memories, one develops a thirst for enjoying temporary objects with his body, mind, and speech. However, if one becomes inclined toward the service of the Supreme Lord, his previous memories will no longer misguide him.

TEXT 12.28

*jnana-nistho virakto va mad-bhakto vanapeksakah  
sa-lingan asramams tyaktva cared avidhi-gocarah || SB 11.18.28 ||*

TRANSLATION

**A learned transcendentalist who has renounced all desires for sense gratification by engaging in the cultivation of knowledge, as well as My devotee, who doesn't even desire liberation, neglect the ritualistic performances mentioned in the Vedas. They are not bound by those prescribed rules and regulation that guide persons influenced by the three modes of material nature.**

**Srila Vishvanatha Cakravarti Thakura**

Here, the *paramahansa* stage is described. In such a transcendental position, one no longer bothers to perform religious rituals meant for conditioned souls. Both the *jnana-yogi* who aspires for liberation, and the pure devotee of the Lord who does not care for liberation, are detached from all kinds of material activities. When the mind has become completely purified, there is no more chance for engagement in sinful acts. The rules and regulations that are prescribed in the Vedas guide those who are enamored by thoughts of gratifying the senses. One

on the transcendental platform can move about freely, as herein described by the Lord. However, one who is still materially contaminated should not artificially try to imitate such an exalted position, and thus make a mockery of his spiritual life.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The principal duty of a *sannyasi* is to remain disinterested in material enjoyment. The enjoyment of temporary objects by uncontrolled senses creates obstacles on the path of self-realization. The pure devotee of the Lord, being totally disinterested in material enjoyment because of being fully engaged in the service of the Lord, is beyond the range of rules and regulations, and thus can freely wander over the earth at will. Rules and regulations are meant to guide those who are still easily misguided by the urges of their uncontrolled mind and senses. It is only when one rises to the stage of *paramahansa* that one can abandon the various rituals, paraphernalia and disciplines prescribed for his spiritual order. This is clearly stated in the *Caitanya-caritamrta* (Madhya-lila 22.23) as follows:

*eta saba chadi' ara varnasrama-dharma  
akincana hana laya krsnaika-sarana*

Without hesitation, one should take exclusive shelter of Lord Krsna with full confidence, giving up bad association and even neglecting the regulative principles of the four *varnas* and four *airamas*. That is to say, one should abandon all material attachment.

**TEXT 12.29**

*budho balaka-vat kridet kusalo jada-vac caret  
vaded unmatta-vad vidvan go-caryam naigamas caret || SB 11.18.29 ||*

## TRANSLATION

**Although most wise, the *paramahamsa* should behave like a child, not caring for honor or dishonor. Although most expert, he should act like one who is incompetent. Although most learned, he should speak like a madman, and although well-versed in the Vedas, he should behave in an unrestricted manner.**

### **Srila Vishvanatha Cakravarti Thakura**

*A paramahamsa* conceals his exalted position out of fear that the great adoration the public will offer him may disturb his equilibrium. Thus, although possessing great wisdom, he may behave in a childish manner. Although very expert, he may act like one who is incompetent. Although very learned, he may speak just like a madman, and although a great Vedic scholar, he may behave like a fool.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Although neglecting ordinary rules and regulations, a *paramahamsa* does not ever become sinful or immoral, but rather neglects ritualistic aspects of religious custom, such as dressing in a particular way, performing certain ceremonies or executing specific penances and austerities. Materialistic people, by means of their external perception, cannot understand the exalted position of a *paramahamsa* and thus they commit offenses that bring about their ruination. One who does not understand the purport of this verse of Sri Rupa Goswami will certainly remain fixed in a conception of materialistic *varnasrama*.

*drstaih svabhava-janitair vapusas ca dosair  
na prakrtatvam iha bhakta janasya pasyet  
gangambhasam na khalu budbuda-phena-pankair  
brahma-dravatvam apagacchati nira-dharmaih*

Being situated in his original Krsna conscious position, a pure devotee does not

identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water. (Sri *Upadesamrta* 6)

TEXT 12.30

*veda-vada-rato na syan na pasandi na haitukah  
suska-vada-vivade na kancit paksam samasrayet || SB 11.18.30 ||*

TRANSLATION

**A devotee of the Lord should not divert himself to engage in the fruitive rituals recommended in the *karma-kanda* sections of the Vedas. Of course, he should not indulge in an atheistic mentality by speaking against the Vedic injunctions. A devotee should also avoid acting like a mundane logician, taking part in useless arguments.**

**Srila Vishvanatha Cakravarti Thakura**

Although a *paramahansa* hides his actual position, he is still restrained from performing certain activities. He should not advocate fruitive activities just to conceal himself, nor should he disguise himself as an atheist or dress as a Buddhist, or member of any other atheistic cult opposing the Vedas.



## **Srila Bhaktisiddhanta Sarasvati Thakura**

The whole purpose of the *Vedas* is to understand that which is beyond material experience, so the devotees of the Lord do not become involved in dry arguments about the *Vedas*, like expert fruitive workers. They do not waste their time in useless speculation that culminates in placing the Supreme Personality of Godhead, who is the possessor of unlimited energies, in the same category as the demigods, who are subordinate to Him, being His empowered representatives. Devotees have no desire for being praised, and thus never take sides in mundane arguments. In this regard one should discuss the following verse from *Sri Upadesamrta* 2.

*atyaharah prayasas ca prajalpo niyamagrahah  
jana-sangas ca laulyam ca sadbhir bhaktir vinasyati*

One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) over-endeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) Practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons who are not interested in Krsna consciousness; and (6) being greedy for mundane achievements.

**TEXT 12.31**

*nodvijeta janad dhiro janam codvejayen na tu  
ati-vadams titikseta navamanyeta kancana  
deham uddisya pasu-vad vairam kuryan na kenacit || SB 11.18.31 ||*

**TRANSLATION**

**A transcendentalist should not become frightened or disturbed by others, nor should he ever act in a way that disturbs others, or makes them fearful. He should tolerate the insults others hurl at him, and he should not criticize others. He should never create enmity simply for some material advantage, for that would make him no better than an animal.**

**Srila Vishvanatha Cakravarti Thakura**

The phrase *ati-vada* means “very harsh words.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

A saintly person does not cause anxiety to any living entity by means of his body, mind, or speech. In this regard, one should carefully contemplate this verse, which was spoken by Sri Caitanya Mahaprabhu.

*trnad api sunicena taror api sahisriuna  
amanina manadena kirtanlyah sada harih*

One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. In such a state of mind, one can chant the holy name of the Lord constantly.

TEXT 12.32

*eka eva paro hy atma bhutesv atmany avasthitah  
yathendur uda-patresu bhutany ekatmakani ca || SB 11.18.32 ||*

## TRANSLATION

**The one Supreme Lord is situated within the bodies of all living entities, and indeed, within their very self. Just as the moon is reflected on the surface of innumerable bodies of water, the Supersoul, although one, is present everywhere. Every material body is thus composed of the energy of the one Supreme Lord.**

**Srila Vishvanatha Cakravarti Thakura**

The understanding that frees one from enviousness is being described in this verse. The Supersoul is present within all living entities. Just as the moon, although one, is reflected in innumerable pots of water, the Supersoul, although one, is present within all living entities as the supreme director. Therefore, one should not envy anyone, knowing that the Supreme Lord is present within all material bodies, which are also manifestations of His energy.

**Srila Bhaktisiddhanta Sarasvati Thakura**

An object and its reflection are certainly similar in many respects but one should never think that they are actually equal and thus disregard the object. The material bodies of the conditioned souls may certainly be subject to criticism but by understanding how the Supreme Lord is present within each of them, one should free himself by thoughts of duality, which are prominent in the society of animals. The devotees of the Lord are never hostile or violent toward anyone, knowing that everyone is the eternal servant of God.

**TEXT 12.33**

*alabdhva na visideta kale kale 'sanam kvacit  
labdhva na hrsyed dhrtiman ubhayam daiva-tantritam || SB 11.18.33||*

## TRANSLATION

If sometimes one does not get enough food, one should not be discouraged, just as when one receives delicious food, he should not become overjoyed. Being fixed in firm determination to remain a faithful devotee, one should understand both situations to be under the control of the Supreme Lord.

**Srila Vishvanatha Cakravarti Thakura**

The phrase *daiva tantritam* means “under the control of providence.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

Happiness and distress come automatically in due course of time and thus one should remain undisturbed in either condition. We foolishly consider ourselves to be the doers of our activities, but due to this false ego of thinking ourselves to be the controllers, we are forced to experience happiness and distress, according to the quality of our activities.

TEXT 12.34

*aharartham samiheta yuktam tat-prana-dharanam  
tattvam vimrsyate tena tad vijñaya vimucyate || SB 11.18.34 ||*

## TRANSLATION

**If required, one should endeavor to get sufficient food, because one should carefully maintain his health. By keeping the body fit, one can cultivate spiritual truth and thereby attain liberation.**

**Srila Vishvanatha Cakravarti Thakura**

If food does not come automatically, or by begging, one should make an endeavor because food is necessary to sustain one's life. If one's body is in a healthy condition, one can cultivate God consciousness without disturbance and as a result, make steady advancement.

**Srila Bhaktisiddhanta Sarasvati Thakura**

One should not eat too much, nor eat too little. One should eat only as much as is required to keep the body fit for rendering devotional service to the Lord. Normally, those who are endeavoring in spiritual life cannot maintain steady concentration if their mind and body are weakened by under-eating. On the other hand, extravagant eating is a great impediment for spiritual advancement and therefore should be given up.

**TEXT 12.35**

***yadrcchayopapannannam adyac chrestham utaparam  
tatha vasas tatha sayyam praptam praptam bhajen munih || SB 11.18.35 ||***

## TRANSLATION

**A transcendentalist should accept whatever food, clothing, and bedding comes of its own accord, whether they be very good or very poor.**

**Srila Vishvanatha Cakravarti Thakura**

It is best if one can obtain food without any endeavor. A sage should not discriminate between delicious and tasteless food. He should be happy with whatever he is destined to obtain.

TEXT 12.36

*saucam acamanam srianam na tu codanaya caret  
anyams ca niyaman jnani yathaham lila yesvarah || SB 11.18.36 ||*

TRANSLATION

**I am the Supreme Lord and yet I execute regulative duties by My own free will. Similarly, one who is advancing in self-realization should wash his hands, bathe, and perform other regulative duties, just to lead others on the right path.**

**Srila Vishvanatha Cakravarti Thakura**

A devotee of the Lord is not a servant of rules and regulations, he is a servant of the Supreme Personality of Godhead. Still, he executes the regulative duties in relation to the material body by his own free will and not as a servant of the rules

and regulations.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

One who leads his life in a way that is favorable for the service of the Supreme Lord is always a liberated soul, although situated within the material world. Devotees of the Lord on the *paramahansa* platform are not compelled to perform bodily activities, such as brushing the teeth or bathing, like ordinary people. Such a *paramahansa* may be impure or unclean according to material estimation, because he is a servant of Lord Kṛṣṇa and not of rules and regulations.

TEXT 12.37

*na hi tasya vikalpakhya ya ca mad-viksaya hata a-dehantat kvacit khyatis  
tatah sampadyate maya || SB 11.18.37 ||*

TRANSLATION

**A self-realized soul does not see anything as separate from Me, because he has passed out of the dense darkness of illusion. However, because of his previous habits that absorbed his body and mind in sense gratification, he may sometimes be seen to act like an ordinary conditioned soul. Still, upon quitting his body at the time of death, such a devotee will be awarded My divine opulence.**

**Srila Vishvanatha Cakravarti Thakura**

On the strength of realized knowledge of the Lord, one gives up the illusion that anything, anywhere, at any time, can be separate from Him. Still, Lord Kṛṣṇa has said that a devotee must keep his material body and mind fit for executing devotional service. Therefore, even a self-realized soul may sometimes appear to accept or reject certain conditions within this world. Such brief apparent duality of concentration upon material conditions does not change the liberated status of a self-realized soul, however, because he never forgets to see everything in relation to the Supreme Lord.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

A devotee does not see anything as being separate from Lord Kṛṣṇa, and he does not consider his position within the material world to be permanent. His only desire is to render service to the Supreme Personality of Godhead. Just as materialistic men are always found making arrangements for their personal enjoyment, devotees are busy throughout the day and night, planning how to best serve the Lord. Thus, they have no inclination to waste their time in the frivolous entertainments sought by the materialists. Materialistic men cannot understand this mentality of the devotee and so they sometimes dare to criticize him, thinking him to be just like an ordinary man. At the time of death, however, the results of the devotees and the results obtained by the materialists are very different.

**TEXT 12.38**

*duhkhodarkesu kamesu jata-nirveda atmavan ajjnasita-mad-dharmo munim  
gurum upavrajat || SB 11.18.38 ||*

**TRANSLATION**

**One who has become disgusted with material enjoyment, knowing that it**



**ultimately produces only misery, and who desires spiritual perfection, but has not understood the process for attaining it, should approach a spiritual master who is fixed in the devotional service of the Supreme Lord.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord said: One who has attained wisdom and has thus become disgusted with the miserable condition of material enjoyment should inquire about Me, the Supreme Personality of Godhead. For that purpose, he should approach a bona fide spiritual master and thus receive transcendental knowledge in relation to Me.

**Srila Bhaktisiddhanta Sarasvati Thakura**

One who is actually intelligent should be inquisitive to understand the cause of his suffering in this temporary world of birth and death. Thus, he should take shelter of a bona fide spiritual master, who is fully devoted to the service of the Lord and is therefore detached from desires for insignificant material enjoyment. Materialists, who are not engaged in the devotional service of the Supreme Lord, are always baffled in their attempts to enjoy the material world and as a result, they are certainly in a miserable condition of life. A sober person who has realized the futility of material existence can become freed from material bondage by taking shelter of an experienced devotee of the Lord, thus giving up all unwanted association.

**TEXT 12.39**

***tavat paricared bhaktah sraddhavan anasuyakah yavad brahma vijanlyan  
mam eva gurum adrtah || SB 11.18.39 ||***

## TRANSLATION

**Until a devotee has practical realization of the Absolute Truth, he should continue to respectfully render service to the spiritual master, who is non-different from Me.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord said: The spiritual master is non-different from Me, being an external manifestation of My mercy.

**Srila Bhaktisiddhanta Sarasvati Thakura**

A devotee who has pleased his spiritual master and is thus endowed with realization of the truth can directly engage in the service of the Supreme Personality of Godhead. It is indicated in this verse that as long as one has not become sufficiently convinced of the truth of the teachings of his spiritual master, he should remain very close to his guru, to render personal service.

TEXT 12.40-41

*yas tv asamyata-sad-vargah pracandendriya-sarathih  
jnana-vairagya-rahitas tri-dandam upajivati*

*suran atmanam atma-stham nihnute mam ca dharma-ha  
avipakva-kasayo ‘smad amusmac ca vihlyate || SB 11.18.40-41 ||*

## TRANSLATION

**One who is devoid of knowledge and renunciation, who has not conquered his six enemies—lust, anger, greed, envy, false pride, and illusion—who is forcefully driven by the charioteer of his mind, who makes a show of being in the renounced order of life, *sannyasa*, simply for earning his livelihood, who denies himself and the Supersoul within, is doomed both in this life and the next.**

### **Srila Vishvanatha Cakravarti Thakura**

The Lord herein condemns imitation *sannyasis* who adopt the garb of a saintly person simply to gain material advantage. Such a person certainly cheats himself while disregarding the demigods and the Supersoul within. Such a bogus *sannyasi* lives a most condemned existence, both in this world and in the next.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

One who is not engaged in the devotional service of the Lord must be also devoid of genuine knowledge and renunciation. Unless the senses are fully engaged in the service of the Lord, they will restlessly drag one into inferior pursuits. Thus becoming a servant of his senses, the non-devotee fails to properly regulate his bodily activities, mind, and speech.

One who adopts the dress of a *sannyasi* simply for filling his belly is never accepted by intelligent followers of Vedic principles. However, such a so-called *sannyasi* who ruins all Vedic religious principles sometimes becomes famous among foolish persons, but they are simply cheating themselves and their followers. These charlatan *sannyasis* are never actually engaged in the loving devotional service of Lord Kṛṣṇa, and so the result they achieve is far different from that attained by genuine devotees.

***bhikṣor dharmah samo 'himsa tapa iksa vanaukaśah  
grhīno bhūta-rakṣeṣya dvijasyācārya-sevanam || SB 11.18.42 ||***

## TRANSLATION

**The main religious duties of a *sannyasi* are equanimity and nonviolence, whereas for a *vanaprastha*, austerity and the knowledge by which one can discriminate between matter and spirit are prominent. The main duties of a *grhastha* are to give protection to all living entities and perform sacrifices, and the duty of a *brahmacari* is to serve the spiritual master.**

### **Srila Vishvanatha Cakravarti Thakura**

The duty of a *sannyasi* is to carefully control his mind and to remain free from envy of others. The duty of a *vanaprastha* is to perform austerities and clearly understand the difference between the body and the soul. The duty of a *grhastha* is to give shelter to all living entities and perform sacrifices. The duty of a *brahmacari* is to serve the spiritual master.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

A *brahmacari* 's duty is to serve the spiritual master. A *grhastha* 's duty is to maintain all living entities and engage in the service of the Supreme Lord while carefully observing religious principles. A *vanaprastha* 's duty is to perform austerity and master the power of discrimination between matter and spirit. The duty of a *sannyasi* is to constantly engage in the service of the Supreme Lord without causing any anxiety to any living creature by means of his body, mind, or speech.

TEXT 12.43

*brahmacaryam tapah saucam santoso bhuta-sauhrdam  
grhasthasyapy rtau gantuh sarvesam mad-upasanam || SB 11.18.43 ||*

## TRANSLATION

**A householder should only engage in sexual intercourse with his wife at the times that are prescribed for begetting children. At other times, the householder should practice celibacy, austerity, purity of his body and mind, remaining satisfied in his position, and displaying friendship towards all living entities. Worship of Me is to be practiced by all human beings, regardless of his social or occupational status.**

**Srila Vishvanatha Cakravarti Thakura**

Generally, a householder should practice celibacy, although he may indulge in sex with his wife after her menstrual period, only for the purpose of procreation. The members of all the *varnas* and *asramas* are duty-bound to worship the Supreme Lord. Without this understanding, the observance of religious principles is ultimately useless. This is confirmed in these two verses from the *Srimad-Bhagavatam* (11.5.2-3):

*mukha-bahuru-padebhyah purusasyasramaih saha  
catvaro jajnire varna gunair vipradayah prthak*

From the mouth of Brahma, the *brahminical* order has come into existence. Similarly, from his arms the *ksatriyas* have come, from his waist the *vaiityas* have come, and from his legs the *tudras* have come. These four orders and their spiritual counterparts (*brahmacarya*, *grhastha*, *vanaprastha*, and *sannyasa*) combine to make human society complete.

*ya esam purusam saksad atma-prabhavam isvaram  
na bhajanty avajananti sthanad bhrastah patanty adhah*

If one simply maintains an official position in the four *varnas* and *atramas* but does not worship the Supreme Lord Visnu , he falls down from his puffed-up position into a hellish condition.

**Srila Bhaktisiddhanta Sarasvati Thakura**

It is the duty of the members of all the four *asramas* to serve the Supreme Lord. A householder should practice celibacy, except that he may enjoy sex with his wife at an appropriate time, only for the sake of begetting children. A householder should act for the benefit all living entities, and he should remain pure and satisfied with his position in life.

TEXT 12.44

*iti mam yah sva-dharmena bhajen nityam ananya-bhak sarva-bhutesu mad-  
bhavo mad-bhaktim vindate drdham || SB 11.18.44 ||*

TRANSLATION

**One who gives up all other kinds of worship and engages in My service by the performance of his occupational duty, remembering that I am present within all living entities, achieves unflinching devotional service unto Me.**

**Srila Vishvanatha Cakravarti Thakura**

In whatever social or occupational division of human society one may be, one must be a devotee of the Supreme Personality of Godhead and worship Him alone. In the Vedas it is sometime prescribed that householders should worship particular demigods or forefathers. How then can such householders be considered unalloyed devotees of the Supreme Lord? The answer is that those who cannot come to the standard of pure devotional service should at least meditate upon the Personality of Godhead as being situated within the demigods and all other living entities, understanding that all religious processes are ultimately meant for the pleasure of the Lord.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

While engaged in performing one's *varnasrama* duties, one should see the Lord as the basis of everything. A devotee should concentrate on pleasing the Supreme Lord by all of his activities because this alone will enable him to be elevated to the stage of life called love of God, and thus bring him to the point of actual liberation. On the other hand, those who simply execute their duties within the *varnasrama* system without trying to see everything in relation to Krsna will be unable to attain the platform of devotional service to the Lord. To see how every living entity is engaged in the service of the Lord is the vision of the topmost Vaisnava.

**TEXT 12.45**

***bhaktyoddhavanapayinya sarva-loka-mahesvaram  
sarvotpatty-apyayam brahma karanam mopayati sah || SB 11.18.45 ||***

**TRANSLATION**

**My dear Uddhava, I am the Supreme Lord of all creation and I create and destroy this universe, being its ultimate cause. I am the Absolute Truth and**

**one who worships Me with unfailing devotional service comes to Me.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord said: One who worships Me in unalloyed devotional service achieves My shelter. I am the ultimate cause of all the universes. My pure devotee achieves the liberation known as *sarsti*, whereby he achieves opulence like Mine. However, one who worships My impersonal feature attains *sayujya mukti*, the liberation of merging into My effulgence of Brahman.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Lord is the ultimate cause of this material world's creation, maintenance, and destruction. He is the supreme object of knowledge. By worshiping Him by means of unalloyed devotional service, one attains His shelter.

**TEXT 12.46**

***iti sva-dharma-nirnikta-sattvo nirjnata-mad-gatih  
jnana-vijnana-sampanno na cirat samupaiti mam || SB 11.18.46 ||***

**TRANSLATION**

**One who has purified himself by the performance of his prescribed duties, who understands My supreme position, and who has attained theoretical and practical knowledge, will soon come to Me.**



## **Srila Vishvanatha Cakravarti Thakura**

In this verse, the Lord concludes His instructions.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

If one cultivates the knowledge of his relationship with the Supreme Lord while executing his occupational duties and remaining aloof from bad association, he will gradually rise to the platform of pure goodness and thus receive the treasure of unalloyed devotional service to the Lord. This is life's ultimate goal.

TEXT 12.47

*varnasramavatam dharma esa acara-laksanah  
sa eva mad-bhakti-yuto nihsreyasa-karah parah || SB 11.18.47 ||*

TRANSLATION

**Those who are followers of this *varnairama* system accept religious principles according to authorized traditions that govern proper conduct. When such religious duties are dedicated to Me in loving service, they award one the supreme perfection of life.**

**Srila Vishvanatha Cakravarti Thakura**

After describing *pradhanl bhuta bhakti*, the Lord herein talks about *gunibhuta bhakti*. The Supreme Lord said: If the duties entrusted to the followers of the *varnasrama* system are dovetailed in My devotional service, they award one the supreme perfection of life.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The path of renunciation entails giving up all varieties of sense gratification, and so it is very difficult for ordinary people to perform. Those who are engaged in the devotional service of the Lord under proper guidance automatically achieve the result of renunciation because all of their activities are offered at the lotus feet of the Lord. Thus it should be understood that unalloyed devotion for the Supreme Lord is the ultimate fruit of engaging in the occupational and religious duties prescribed within the *varnasrama* system.

**TEXT 12.48**

*etat te 'bhihitam sadho bhavan prcchati yac ca mam  
yatha sva-dharma-samyukto bhakto mam samiyat param || SB 11.18.48 ||*

**TRANSLATION**

**My dear Uddhava, I have thus answered your question as you had asked Me about how a devotee, perfectly following his occupational duties can attain Me, the Supreme Personality of Godhead.**

*Thus ends the translation of the twelveth chapter of the Uddhava-gita, entitled “Descriptions of Varnasrama-dharma” with the commentaries of Srila Visvanatha Cakravarti Thakura, and the chapter summary and purports of Srila Bhaktisiddhanta Sarasvati Thakura.*

## Chapter 13

### The Perfection of Spiritual Knowledge

#### CHAPTER SUMMARY

This chapter describes how the *jnanis* eventually give up their method of acquiring knowledge, whereas the pure devotees remain engaged in devotional service eternally. Also described in this chapter are the different practices of the *yogis*, beginning with *yama*.

The Supreme Lord, Sri Krsna said to Uddhava, “One who is actually wise, who knows the science of the self and is endowed with spiritual insight, rejects this material world of dualities and the so-called knowledge that facilitates enjoying it. He instead engages himself in trying to satisfy the Supreme Lord, the master of all. This is called pure devotional service. Transcendental knowledge is superior to ordinary pious activities, such as the chanting of *mantras*, but pure devotional service is even superior to the cultivation of transcendental knowledge.”

After this, when Sri Krsna was asked by Uddhava to explain in detail the processes of acquiring transcendental knowledge and devotional service, the Lord related the same instructions that the greatest of Vaisnavas, Bhismadeva, had imparted to Maharaja Yudhisthira after the battle of Kuruksetra. Following this, after being asked about *yama* and other practices of *yoga*, the Lord described the twelve kinds of *yama*, beginning with nonviolence, and twelve types of *niyama*, beginning with cleanliness.

TEXT 13.1

*sri-bhagavan uvaca*

*yo vidya-sruta-sampannah atmavan nanumanikah  
maya-matram idam jnatva jnanam ca mayi sannyaset || SB 11.19.1 ||*

## TRANSLATION

**The Supreme Lord said: One who has cultivated knowledge of the self up to the point of realization of his eternity, and who has given up speculative knowledge, understanding the material universe to be a temporary illusory manifestation, should no longer endeavor to cultivate knowledge by speculative means.**

**Srila Vishvanatha Cakravarti Thakura**

This chapter describes renunciation as practiced by the *jnanis*, and the eternal devotional service that is practiced by the pure devotees, as well as the practices of the *yogis*, beginning with *yama* and *niyama*.

A conditioned souls must somehow free himself of his illusory existence, which has entrapped him since time immemorial. One means for accomplishing this is the practice of the eight-fold yoga system after renouncing all material desires. By this difficult process, one can gradually lift himself above the darkness of ignorance. However, when one is actually situated on the transcendental platform, there is no more need to cultivate spiritual knowledge for the purpose of dispelling his material entanglement. For example, a man haunted by a ghost may take help from *mantras*, herbs, and other such remedial measures. However, when he is no longer possessed by the ghost, all such things have no practical value for him. Here, the word *vidya* refers to knowledge acquired by philosophical speculation, mystic yoga practice, austerities, and so on. Such knowledge of the illusory nature of material existence certainly dispels ignorance, and there are many Vedic scriptures that impart such knowledge. After one gives up his false identification with the material body and mind, one must further advance by engaging in the loving service of the Supreme Personality of Godhead. When one becomes advanced in Krsna consciousness, there is no more need to dispel illusion.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The scriptures recommend that one adopt the processes of *karma*, *jnana*, and *bhakti*, as a means to attain the ultimate goal of life. The living entities' conditional state is due to their material conception of life. When the conditioned souls are under the influence of the three modes of material nature, they are filled with mundane conceptions and puffed up because of false ego. Because of false ego, the conditioned souls think themselves to be the enjoyers of this temporary material world. When facing competition, they attempt to defeat their opponents so that they can maintain their attempts to indulge in temporary and insignificant material enjoyment.

Whenever there is an absence of knowledge of self-realization, a conditioned soul, being under the control of false ego and devoid of devotional service to the Supreme Lord, yearns for liberation. However, such desires for liberation are another manifestation of false ego. When one's knowledge of self-realization is directed to the service of the Supreme Lord, so that one is actively engaged in the service of the Lord—that is the perfection of *karma* and *jnana*.

A living entity that has fallen from his constitutional position is naturally covered by conceptions of *karma* and *jnana*. The ignorance that is the result of the misuse of one's minute independence, coupled with the desire to lord it over material nature, leads one to attempt to bring the Supreme Lord under one's control. Such an illusion created by perverted knowledge induces the conditioned soul to think that he is the enjoyer of all that he surveys. Due to the absence of devotional service, such a person thinks himself to be non-different from the Supreme Lord, and thus readily accepts the philosophy of Mayavada. When under the shelter of Mayavada philosophy, a living entity falls into various inauspicious situations because of his ignorance of spiritual variegatedness. Although appearing to be engaged as a transcendentalist, such a person's material conception of life is evident because he sees everything in a spirit of enjoyment and thus utilizes his senses for personal sense gratification.

A self-realized soul who has crossed the boundary of inauspiciousness is not attracted to cultivating knowledge by direct perception or hypotheses, which are the domain of mundane philosophers. He is liberated from the darkness of ignorance and has graduated to the platform of pure devotional service by

accepting a spiritual master in disciplic succession. Such a self-realized soul gives up the impersonal Brahman conception of the Absolute Truth, as well as all desires for fruitive activities, and thus remains fixed in unalloyed devotional service to the Lord. He directs all of his activities and whatever knowledge he possesses to the service of the Supreme Lord. The result is that he attains the blissful state of eternal existence, being situated in his eternal constitutional duty of loving devotional service to the Supreme Lord.

#### TEXT 13.2

*jnaninas tv aham evestah svartho hetus ca sammatah  
svargas caivapavargas ca nanyo ‘rtho mad-rte priyah || SB 11.19.2 ||*

#### TRANSLATION

**For those who are actually *jnanis*, I am the worshipable Lord, goal of life, means for attaining the goal of life, and ultimate aim of knowledge. I am the only object of their happiness, and I remove their unhappiness. Therefore, no one is more dear to them than Me.**

**Srila Vishvanatha Cakravarti Thakura**

Someone may question, “Should one give up the practice of devotional service at some stage, just as one gives up speculative knowledge after attaining liberation?” The Supreme Lord says, “Devotional service should never be given up. I am the ultimate object of worship and so how could one consider giving up My worship? I am the ultimate goal of truly learned transcendentalists, and I am also the means for attaining freedom from delusion. This was previously described by Me in the *Bhagavad-gita*, in the verse beginning with *brahmabhuta prasannatma*, as well as this verse:

*bhaktya mam abhijanati yavan yas casmi tattvatah  
tato mam tattvato jnatva visate tad-anantaram*

One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.

The conclusion is that one should always worship Me with love and devotion. Elevation to the heavenly planets is the cause of material happiness and attaining liberation is the negation of material distress. It is I who am the supreme goal of the *jnanis* and the means of attaining it as well.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Lord is the object of worship for all the foremost philosophers of the universe, such as the great sages, headed by Sanaka. Life’s goal, the means of attaining it, and freedom from material desires are easily attained if one simply surrenders unto the Supreme Lord. Those who renounce fruitive activities and mental speculation in order to take shelter of devotional service are not interested in endeavoring for any other goal of life.

#### **TEXT 13.3**

*jnana-vijnana-samsiddhah padam srestham vidur mama  
jnani priyatamo ‘to me jnanenasau bibharti mam || SB 11.19.3 ||*

#### **TRANSLATION**

**Persons who have achieved perfection by means of philosophical and realized knowledge know My lotus feet to be the supreme goal of life. Because such learned transcendentalists are always engaged in trying to**

**please Me, they are very dear to Me.**

**Srila Vishvanatha Cakravarti Thakura**

The Lord herein establishes the truth that He is the supreme destination for all learned transcendentalists. An intelligent person knows that the Lord's lotus feet are the ultimate goal of life and not the impersonal Brahman. Those who are topmost transcendentalists know the impersonal Brahman to be the bodily effulgence of the lotus-eyed Supreme Lord. Such a person is certainly very dear to the Lord.

**Srila Bhaktisiddhanta Sarasvati Thakura**

When a living entity is fixed in self-realization through devotional service and is endowed with transcendental knowledge and its practical application, he attains the perfection of life. Fortunate people serve the Supreme Lord by serving such a dear devotee. This is the actual process for pleasing the Supreme Lord. Learned transcendentalists who are always engaged in My devotional service are very dear to Me. Material knowledge, or even knowledge of impersonal Brahman, is extremely insignificant. By the cultivation of such knowledge, one attains material enjoyment and liberation, but this is not the ultimate goal of life.

**TEXT 13.4**

***tapas tirtham japo danam pavitranitarani ca  
nalam kurvanti tam siddhim ya jnana-kalaya kṛta || SB 11.19.4 ||***

**TRANSLATION**



**The perfection one achieves by attaining even a small fraction of spiritual understanding cannot be attained by performing austerities, chanting mantras, visiting holy places of pilgrimage, giving charity, or engaging in any other pious activity.**

**Srila Vishvanatha Cakravarti Thakura**

The word *jnana kalaya* means “even a fraction of spiritual knowledge.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

The position one attains by engaging his purified senses in the service of the Supreme Lord after realizing his constitutional position cannot be obtained by performing pious activities, undergoing austerities, visiting holy places, chanting *mantras*, or giving in charity.

**TEXT 13.5**

*tasmaj jnanena sahitam jnatva svatmanam uddhava  
jnana-vijnana-sampanno bhaja mam bhakti-bhavatah || SB 11.19.5 ||*

**TRANSLATION**

**Therefore, My dear Uddhava, you should realize the self by the cultivation of transcendental knowledge. Then, with clear realization of spiritual knowledge, you should worship Me with your heart saturated with love and devotion.**

## **Srila Vishvanatha Cakravarti Thakura**

Sri Krsna says: “Give up everything else and simply worship Me.” This is the explanation of Sridhara Svami.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Realized knowledge enables one to perceive his original spiritual form. Every living being has an eternal spiritual identity, which remains forgotten until revived by the practice of devotional service to the Lord. Without at least a theoretical understanding of one’s spiritual self, it is not possible to advance in devotional service beyond the neophyte platform. The words *jnatva svatmanam* in this verse indicate that everyone can realize his original spiritual identity and return to the eternal abode of the Lord.

**TEXT 13.6**

*jnana-vijnana-yajnena mam istvatmanam atmani  
sarva-yajna-patim mam vai samsiddhim munayo ‘gaman || SB 11.19.6 ||*

**TRANSLATION**

**In ancient times, great sages worshiped Me through the sacrifice of Vedic knowledge and spiritual enlightenment, knowing Me to be the Supreme Lord of all sacrifice and the Supersoul in everyone’s heart. As a result, these sages achieved the supreme perfection of attaining My eternal abode.**

## **Srila Vishvanatha Cakravarti Thakura**

One may question, “Who possesses real knowledge and understands how to practically apply that knowledge?” In reply, Sri Krsna said: By engaging in the sacrifice of cultivating transcendental knowledge, the sages of bygone age had worshiped Me as the Lord within their hearts. They worshiped Me as the Supersoul, the Lord of all sacrifices, and thus achieved the perfection of life.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Being covered by gross and subtle designations, the conditioned soul forgets his actual identity. When one renounces his conditional state of existence by engagement in the devotional service of the Lord, one comes to the understanding that the Supreme Lord is the only object worthy of worship. By thus worshiping the Lord in full knowledge of the self, the sages of ancient times had attained the supreme abode of the Lord.

### **TEXT 13.7**

*tvayy uddhavasrayati yas tri-vidho vikaro  
mayantarapatati nady-apavargayor yat  
janmadayo ‘sya yad ami tava tasya kim syur  
ady-antayor yad asato ‘sti tad eva madhye || SB 11.19.7 ||*

### **TRANSLATION**

**My dear Uddhava, your eternal identity is covered by the material body and mind, which are transformations of the three modes of material nature. Although they appear very real at present, they are illusory because they**

**have no eternal existence. How can the various stages of the body, beginning with birth, have any relationship with your eternal self? The material body is constantly changing, and it will cease to exist, just as it had not existed before. The body must be understood as only a temporary manifestation of the illusory energy of the Lord.**

**Srila Vishvanatha Cakravarti Thakura**

“By coming to the platform of realized knowledge, the *jnanis* achieve the ultimate goal of life and yet, they remain far from attaining Me. My dear Uddhava, one who understands My nature will easily cross beyond the spell of nescience.” This instruction of the Lord is not only meant for Uddhava but for everyone. The transformations of the material body, which are born of the three material modes of nature, have nothing to do with the pure spirit soul. The spell of illusion that causes one to identify with the temporary material body was not there in the beginning, nor will it remain after liberation from conditional life. The living entity is completely spiritual but at present he identifies with his mundane form, which is temporarily manifested. For the spirit soul, there is no birth and death. Under illusion, he thinks, “Now I am alive, later on I will be dead, sometimes I am happy and sometimes I am miserable. The soul has nothing to do with the transformations of the material body and when one is enlightened by spiritual knowledge, his relationship with the material body is terminated. Actually, the soul is distinct from the material body although he temporarily identifies himself with it. The example is given that a man walking in the forest may see a rope but consider it to be a snake. Such perception is *maya*, or illusion, although the rope actually exists and a snake also exists in another place. Illusion thus refers to the false identification of one object with another. It is only due to ignorance that the living entities come in contact with *maya*, or illusion. If his conditional state were eternal, then it would be his constitutional position and would not be dispelled by the attainment of transcendental knowledge. Sainly persons do not approve of that conception of liberation whereby one loses his individuality.

**Srila Bhaktisiddhanta Sarasvati Thakura**

One cannot realize the Absolute Truth as long as he misidentifies with the gross and subtle bodies. The gross body and the subtle mind are by nature continuously changing, being under the influence of the three modes of material nature. The pure spirit soul, however, is not subjected to any change or transformation. Eternity and temporality do not go side by side.

For example, the illusion of accepting a rope as a snake is temporary. The rope is real and the snake is real but the act of mistaking a rope for a snake is illusion. When the understanding of the rope's presence is awakened, at that very moment, the temporary misconception of it being a snake is automatically dispelled. Knowledge of the eternal, which is without beginning or end is distinct from all kinds of temporary conceptions. The conclusion is that it is not desirable to praise the material body and mind while neglecting the spirit soul.

Spirit and matter are not one and the same. With their perverted understanding, the Mayavadis consider the Lord's variegated spiritual pastimes to be on the level of the mundane activities that are visible in this world. This mistake is caused by thinking of the self merely in terms of negating material qualities. Actually, such a conception is sheer madness born of forgetfulness of the self.

It is necessary to become freed from the control of eternal time, which has created a perverted form of the eternally present, causing the conditioned souls to see things in terms of past, present, and future. Even while living in the material world, one can absorb himself in the eternal nature by replacing the spirit of enjoyment with the spirit of service. The conclusion is that it is always profitable to give up the service of *maya* by continually worshiping Lord Hari.

TEXT 13.8

*sri-uddhava uvaca*  
*jnanam visuddham vipulam yathaitad vairagya-vijnana-yutam puranam*  
*akhyahi visvesvara visva-murte tvad-bhakti-yogam ca mahad-vimrgyam || SB*  
*11.19.8 ||*

## TRANSLATION

**Sri Uddhava said: O Lord of the universe! O form of the universe! Please describe the perfect eternal knowledge that results in detachment from all that is material and awards one direct perception of reality. This highly sought after knowledge describes devotional service unto You.**

**Srila Vishvanatha Cakravarti Thakura**

Not being satisfied with the knowledge of self-realization that the Lord had presented so far, Sri Uddhava now inquires about the rarely understood process of devotional service. The Absolute Truth is beyond the reach of the empiric philosophers. Sri Uddhava said: “O Lord of the universe! The universal form and its opulence that You manifest are temporary and therefore illusory. Now, kindly tell me about the pure and unadulterated process of devotional service that is sought after by great sages, such as Suka and Sanaka.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those who have been able to lift themselves above the illusion of material existence are called *mahat*, or very great personalities. Here, Sri Uddhava expresses his desire to hear about that knowledge which has been sought after by such great personalities.

**TEXT 13.9**

***tapa-trayenabhihatasya ghore santapyamanasya bhavadhvanisa  
pasyami nanyac charanam tavanghri-dvandvatapatrad amrtabhivarsat || SB  
11.19.9 ||***

## TRANSLATION

**My dear Lord, one who is caught up in the vicious cycle of repeated birth and death and thus suffers the threefold miseries of material existence—for him the only shelter is Your lotus feet, which are like an umbrella that showers nectar.**

**Srila Vishvanatha Cakravarti Thakura**

One might question, “Being satisfied with spiritual knowledge, what would one gain by inquiring about the process of devotional service?” Herein, Lord Kṛṣṇa gives a suitable reply. The lotus feet of the Supreme Lord are most pleasing to the heart and they shower nectar upon the devotee. This nectar is more relishable and sweet than the happiness derived from Brahman realization. The lotus feet of the Lord are just like an umbrella that shades one on the torturous path of material existence. Indeed, there is no other comparable shelter available in this world. Sri Dhruva Maharaja presented this statement, which is found in the *Srimad Bhagavatam* (4.9.10):

*ya nirvrtis tanu-bhrtam tava pada-padma-  
dhyanaḥ bhavaj-jana-katha-sravanena va syat  
sa brahmani sva-mahimany api natha ma bhut  
kim tv antakasi-lulitat patatam vimanat*

My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of *brahmananda*, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since *brahmananda* is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time.

In this verse, Sri Uddhava is inquiring about the most blissful process of

devotional service, which is more relishable than the happiness derived from Brahman realization which is attained by the cultivation of knowledge.

**Srila Bhaktisiddhanta Sarasvati Thakura**

This formidable material existence is filled with threefold miseries. Those who are traversing the path of material existence are constantly afflicted by these miseries. The lotus feet of the Supreme Lord protect the devotees from the scorching heat of aversion to His devotional service, just like the cooling shade of an umbrella.

TEXT 13.10

*dastam janam sampatitam bile 'smin kalahina ksudra-sukhoru-tarsam  
samuddharainam krpayapavargyair vacobhir asinca mahanubhava || SB  
11.19.10 ||*

TRANSLATION

**My dear Lord, please mercifully deliver this miserable living being who has fallen into the dark well of material existence and has thus being bitten by the snake of time. In spite of a horrible condition of life, the miserable conditioned soul is mad after attaining insignificant sense gratification. Please deliver me by Your nectarean instructions, which bring one to the path of liberation.**

**Srila Vishvanatha Cakravarti Thakura**



One should follow in the footsteps of the pure devotees of the Lord to make his life perfect. There is no necessity for cultivating knowledge that is simply a negation of material variegatedness in the hopes of attaining realization of Brahman. Even if one is not a pure or exalted devotee, he should sincerely pray for the mercy of the Supreme Lord. Without the mercy of the Supreme Lord, or His eternal servants, one's personal endeavors for liberation will yield no fruit. If one's cultivation of knowledge is free from desire for personal gain and is aimed at understanding the Absolute Personality of Godhead, it becomes fruitful. Those who have not yet attained the platform of pure devotional service may acquire such knowledge in order to free themselves from material bondage. The Lord's mercy is practically manifest by the instructions He gives, such as in the *Bhagavad-gita* and *Uddhava-gita*. In this verse, Uddhava prays to be bathed in the shower of the Lord's nectarean instructions. This is the purport of this verse.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Here, the true condition of material existence is being described. Although the happiness one gains from sense gratification is very insignificant, the conditioned soul has an insatiable desire to enjoy it. This mad desire to enjoy the dull material world is certainly due to the influence of the illusory energy of the Lord. Instead of enjoying the happiness he desires, the conditioned souls continually suffer in the dark well of material existence. It is in the best interest of everyone to renounce the false prestige based upon bodily identification and beg for the mercy of the Supreme Lord. The Lord is not a dead stone and so He hears the sincere appeals of the conditioned souls and mercifully helps them by His divine instructions.

**TEXT 13.11**

*sri-bhagavan uvaca*  
*ittham etat pura raja bhismam dharma-bhrtam varam*  
*ajata-satruh papraccha sarvesam no 'nusrnvatam || SB 11.19.11 ||*

## TRANSLATION

**The Supreme Lord said: My dear Uddhava, formerly, King Yudhisthira, who considered no one as his enemy, inquired just as you have now, from the great authority on religious principles, Bhishma, while We were present.**

### TEXT 13.12

*nivrtte bharate yuddhe suhrn-nidhana-vihvalah  
srutva dharman bahun pascan moksa-dharman aprachata || SB 11.19.12 ||*

## TRANSLATION

**At the end of the battle at Kuruksetra, King Yudhisthira was afflicted with grief because of the death of so many well-wishers and relatives and thus, after listening to many discussions of religious principles, he finally asked the same question regarding the path of liberation.**

### TEXT 13.13

*tan aham te 'bhidhasyami deva-vrata-makhac chrutan jnana-vairagya-  
vijnana- sraddha-bhakty-upabrmhitan || SB 11.19.13 ||*

## TRANSLATION

**Now I will describe to you the religious principles governing Vedic knowledge, selfrealization, renunciation, faith, and devotional service, which**

were heard directly from the mouth of Bhisma.

TEXT 13.14

*navaikadasa panca trin bhavan bhutesu yena vai iksetathaikam apy esu taj  
jnanam mama niscitam || SB 11.19.14 ||*

TRANSLATION

**I approve of the various philosophical understanding that delineate a combination of nine, eleven, five, or three elements in all living entities, and ultimately one supreme element within all twenty-eight.**

**Srila Vishvanatha Cakravarti Thakura**

The knowledge by which one understands the twenty-eight elements comprising material nature—the spirit soul, *mahat-tattva*, false ego, five sense objects, eleven senses, five material elements, and three modes of material nature—to be ultimately nondifferent from the Personality of Godhead is approved by Sri Krsna. Actual knowledge is to understand that the Supersoul is the cause of all causes and thus the origin of these twenty-eight elements.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The nine elements mentioned here are material nature, the living entity, the *mahat-tattva*, false ego, and the five objects of the senses—sound, touch, form, taste and aroma. The eleven elements mentioned in this verse are the five working senses (speech, hands, legs, anus, and genitals), five knowledge-

acquiring senses (ears, touch, eyes, tongue, and nostrils), and the mind. The five elements are earth, water, fire, air and ether, and the three elements are the three modes of material nature—goodness, passion, and ignorance. All of the living entities in this material world are embodied by these twenty-eight elements. The one supreme element within all twenty-eight is the all-pervading Supersoul.

TEXT 13.15

*etad eva hi vijnanam na tathaikena yena yat  
sthity-utpatty-apyayan pasyed bhavanam tri-gunatmanam || SB 11.19.15 ||*

TRANSLATION

**When one no longer sees the twenty-eight material elements, but rather sees the Supersoul, from whom these elements have emanated, his understanding is called *vijnana*, or self-realization. Every materially created form transforms in three stages— birth, existence, and destruction.**

**Srila Vishvanatha Cakravarti Thakura**

In this verse, Sri Krsna describes *vijnana*, which is the mature stage of *jnana*. On the platform of *jnana*, one sees the material elements in relation to the Supreme Personality of Godhead but on the platform of *vijnana*, the Supersoul is directly realized in His own abode. Upon realization of the Supersoul, who exists beyond this cosmic manifestation, one ceases to study the material elements. This is the culmination of self-realization. The objects of this material world are created by the three modes of material nature, and are subjected to three phases. They come into being, remain for some time, and then are ultimately dissolved. Therefore the creation, maintenance, and annihilation of the cosmic manifestation is a temporary manifestation of the Lord's inferior potency and not ultimate reality.

Those who are wise realize this on the platform of *vijnana*.

TEXT 13.16

*adav ante ca madhye ca srjyat srjyam yad anviyat  
punas tat-pratisankrame yac chisyeta tad eva sat || SB 11.19.16 ||*

TRANSLATION

**Creation, maintenance, and destruction are the stages of material causation. That which consistently accompanies all these material phases from one creation to another and remains alone when all material phases are annihilated is called *sat*, or eternal existence.**

**Srila Vishvanatha Cakravarti Thakura**

In this verse, the Supersoul, the original cause, is being further described. Although all created things can be understood in terms of cause and effect, and are temporary manifestations having a beginning, a period of manifestation, and an end, the original cause is eternal and remains even after the total annihilation of the cosmic manifestation. The *mahat-tattva* is considered to be the cause of the creation but it is not the cause of all causes. The Supreme Lord is the absolute cause of material existence. He is the unchanging reality that eternally exists while everything material goes through constant transformations. This can be understood by one who cultivates transcendental knowledge under the guidance of the bona fide spiritual master.

**Srila Bhaktisiddhanta Sarasvati Thakura**

One's understanding that the Absolute Truth is one without a second should not be disturbed when one hears of the variegated pastimes of the Supreme Lord. When one is on the platform of *vijnana*, one's resolute conviction that the Absolute Truth is the Supreme Personality of Godhead remains unshakable.

*Advaya jnana* does not refer to impersonal monism, a conception that views the Absolute Truth as being devoid of variegatedness. According to such impersonal philosophy, the individuality of the living entity, the distinction between the master and the servant, and their transcendental characteristics are products of illusion. If a conditioned soul cannot appreciate the philosophy of inconceivable simultaneous oneness and distinction, he will certainly come under the spell of Mayavada philosophy and therefore consider the temporary material world, which is a manifestation of the three modes of material nature, to be false.

Whatever we see manifested in this world has a beginning and an end. Although the cosmic manifestation is in constant flux, the separated material energy of the Lord is eternal and therefore not false. One who stands on the platform of realization of his eternal self can, on the strength of his acquired knowledge, renounce both the aspiration for material enjoyment, which is, after all, accompanied by so many miseries, as well as dry renunciation of such enjoyment.

If one's variegated activities pertaining to life in this material world are dovetailed in the service of Lord Kṛṣṇa, one will become purified of the contamination of aversion to the Lord. This temporary material world, which covers an insignificant portion of the spiritual sky, can be realized as a place of blissful pastimes of the Lord, but the moment one sees this world as separate from the Lord and thus meant for one's personal enjoyment, one's *advaya jnana* becomes disturbed.

The devotees of the Supreme Lord are very conversant with the understanding of how everything in this world has a beginning and an end and so they cannot be diverted due to attraction for momentary enjoyment. As long as the devotees are fully engaged in the service of the Supreme Lord with all of their senses, material contamination cannot touch them. However, when one fails to come to the platform of seeing how everything is in relation to Kṛṣṇa, one may adopt a process of pseudo renunciation.

***srutih pratyaksam aitihiyam anumanam catustayam  
pramanesv anavasthanad vikalpat sa virajyate || SB 11.19.17 ||***

## TRANSLATION

**From the four types of evidence—Vedic oral reception, direct experience, traditional wisdom, and logical induction—one can understand the temporary nature of the material world, and thus become detached from the dualities of material existence.**

**Srila Vishvanatha Cakravarti Thakura**

After describing *jnana* and *vijnana*, Sri Krsna now discusses renunciation in this and the following verses. The evidence presented by Vedic oral reception is that the Absolute Truth is He from whom all living entities manifest, by whom they are maintained for some time, and into whom they enter at the time of annihilation. The evidence of direct perception is that a pot is made from earth and when it is broken, there will remain only clay. The evidence presented by historical or traditional wisdom is that those who declare that this material world is false did not exist previously, and thus are unauthorized and ignorant. The evidence of hypothesis is to conclude that this material world is temporary because it has a beginning and an end. Although there is sometimes disagreement between the four types of evidence, they all proclaim that material existence is temporary and therefore, one should develop *vairagya*, or detachment, as stated here.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Unless one accepts direct perception, Vedic knowledge, traditional wisdom, and

logical induction in relation to the Supreme Lord, one will simply engage in mental speculation while trying to understand the Absolute Truth. When any of these four kinds of evidence enhance one's spiritual cultivation, they are accepted as being worthy. Simply by utilizing any of these forms of evidence for one's personal sense gratification, one cannot attain auspiciousness . By renouncing objects that could be seen in relation to Lord Hari, one invites inauspiciousness under the banner of false renunciation. However, when one cultivates the understanding that everything can be properly utilized in the devotional service of the Lord, that is considered suitable renunciation.

TEXT 13.18

*karmanam parinamitvad a-virincyad amangalam vipascin nasvaram pasyed  
adrstam api drsta-vat || SB 11.19.18||*

TRANSLATION

**One who is actually intelligent should see how material nature is subject to constant transformation, so that even in the highest planet in the material world, the planet of Lord Brahma, there is no secure position. One should understand that within the material world, everything has a beginning and an end, just as his experience has shown him.**

**Srila Vishvanatha Cakravarti Thakura**

Although heavenly enjoyment is not experienced on this earth, it can be understood that there is no real happiness there because life there is also filled with envy, lamentation, and ultimately, death. Residence on any planet within the universe is the result of one's fruitive activities. The results of *karma* are always temporary and thus an intelligent person can conclude that every situation within the material world is temporary and thus fraught with various miseries.



## **Srila Bhaktisiddhanta Sarasvati Thakura**

The demigods, headed by Brahma, are under the influence of the three modes of material nature, and yet they are worshiped by those who follow the *karma-kanda* sections of the Vedas, and are thus a source of inauspiciousness . An intelligent person can easily understand the temporary and faulty nature of life on planet earth, and he can also conclude that life in the heavenly planets must be temporary and inauspicious.

The results of fruitive activities are not at all desirable for self-realized souls. Unless one comes to this platform, one will continue to remain entangled in temporary fruitive activities.

**TEXT 13.19**

*bhakti-yogah puraivoktah priyamanaya te 'nagha  
punas ca kathayisyami mad-bhakteh karanam param || SB 11.19.19 ||*

**TRANSLATION**

**O sinless Uddhava, because of your love for Me, I had previously explained to you the process of devotional service. I will once again impart to you that sublime means for attain My pure devotional service.**

## **Srila Vishvanatha Cakravarti Thakura**

Being requested by Uddhava, Sri Krsna now begins His description of devotional service. Although Uddhava had heard about many aspects of human

civilization, including the *varnasrama-dharma* system, the processes of distinguishing between matter and spirit, renunciation of sense gratification, and so forth, he still hankered to hear specifically about pure devotional service to Lord Kṛṣṇa, and the Lord thus begins to discuss that subject.

TEXTS 13.20-24

*raddhamṛta-kathayam me sasvan mad-anukīrtanam  
parinistha ca puṇyam stutibhiḥ stavanam mama*

*adarah paricaryayam sarvaṅgair abhivandanam  
mad-bhakta-puṇyabhyadhika sarva-bhūtesu man-matih*

*mad-arthesv anga-cesta ca vacasa mad-guṇeranam  
mayy arpanam ca manasah sarva-kāma-vivarjanam*

*mad-arthe ‘rtha-parityago bhogasya ca sukhasya ca  
īśtam dattam hutam japtam mad-artham yad vratam tapah*

*evam dharmair manusyanam uddhavatma-nivedinam  
mayi sanjayate bhaktiḥ ko ‘nyo ‘rtho ‘syavasīsyate || SB 11.19.20-24 ||*

TRANSLATION

**Firm faith in the nectarean narrations of My pastimes, constant chanting of My transcendental glories, great attachment for My worship in the temple, praising Me by offering beautiful prayers, great respect for My devotional service, offering obeisance’s with the entire body, rendering service to My devotees, seeing Me within the hearts of all living entities, offering one’s bodily activities in My devotional service, describing My transcendental qualities, offering one’s mind to Me, renunciation of all material desires, donating one’s wealth for My devotional service, giving up material sense gratification and happiness derived from it, and performing all pious activities such as giving charity, performing sacrifice, chanting *mantras*, and executing vows and austerities simply with the desire to attain Me—these**

**constitute actual religious principles by which devotees who have actually surrendered unto Me automatically develop love for Me. What other purpose or goal could there be for such a devotee?**

**Srila Vishvanatha Cakravarti Thakura**

Discussions about Krsna are full of nectar. Talks of Krsna's *rasa-lila* pastimes are the most nectarean and should be heard with utmost faith. The worship of His devotee is more pleasing to Krsna than His own worship. One should perform all his bodily activities, such as bathing and brushing his teeth, in relation to the service of the Lord. One should glorify the qualities and pastimes of the Lord with songs and prayers. One should give his hard-earned money to his spiritual master or the Vaisnavas for arranging festivals of Krsna consciousness. One should renounce whatever wealth creates an obstacle on his path of worshiping the Lord. One should renounce all activities of material sense gratification, of which enjoying sex is the chief. One should also give up all kinds of material happiness, such as that derived from excessive attachment to one's wife and children. One should feed rice cooked with ghee to the *brahmana* Vaisnavas. One should offer oblations of sesame seeds mixed with ghee into the sacrificial fire while chanting *visriave svaha*. One should chant the holy names of the Lord without cessation. The austerity to be performed by devotees is to observe fasting on days such as Ekadasl. Hearing discussions of the Lord's nectarean pastimes is the ultimate fruit of all activities for a devotee who is free from all material desires. Unlike *jnanis* who give up their *sadhana* when they attain perfection, devotees never give up the limbs of devotional service, beginning with hearing and chanting, even after attaining perfection. In the perfectional stage of Krsna consciousness, hearing and chanting about the transcendental names, forms, qualities, and pastimes of the Lord are thousands of times more relishable than in the neophyte stage.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Faith in the discussion of Hari is the only qualification for chanting the holy

name of the Lord. If one is attracted to mundane topics, then one's spirit of material enjoyment will increase. The more one faithfully listens to discussion of Hari, the less his taste for material sense gratification will be manifest. If one gives up hearing and chanting topics that are not related to Kṛṣṇa and always engages in glorifying the Lord, he will attain supreme auspiciousness. To hear and chant the glorification of Hari, worship the Lord, submit one's self to the Lord while offering Him prayers, offer obeisance's to the Lord, worship the Lord's devotee with great care and attention, and consider all living entities to be the servants of the Supreme Lord are some of the activities by which one can quickly advance on the path of *sādhana bhakti*. If, while practicing *sādhana bhakti*, one offers all his worldly and religious activities to the Lord, glorifies the transcendental qualities of Hari, gives up activities that are not pleasing to the Lord and thus does not run after sense gratification, performs sacrifice, observes vows, undergoes austerity, chants *mantras*, and gives in charity, then gradually he will develop his dormant propensity for performing unalloyed devotional service. If one's activities are directed towards the service of the Supreme Lord, one gets respite from the false sense of false proprietorship that binds the conditioned soul. Only by complete surrender unto the Supreme Lord can one attain the platform of pure devotional service.

TEXT 13.25

*yadatmany arpitam cittam santam sattvopabrmhitam  
dharmam jñanam sa vairāgyam aīsvaryam cabhipadyate || SB 11.19.25 ||*

TRANSLATION

**When one's peaceful mind that is enriched by the mode of goodness is fixed on the Supersoul, one attains religiosity, knowledge, renunciation, and opulence.**

**Srila Vishvanatha Cakravarti Thakura**

One might question, “What is lacking for one who is a pure devotee of the Lord?” Sri Kṛṣṇa answers this question in this verse. One should not think that unalloyed devotional service is a limb of *jñāna*. The devotional service that is seen as a limb of *jñāna* is different from pure devotional service, which is untouched by any contamination of *karma* and *jñāna*. One who desires material enjoyment can gradually come to the platform of pure devotional service and at the same time, receive the fulfillment of all his desires. If one can fix his mind on the Supersoul, then as a result of his devotion, he can achieve all desirable perfections of life.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

When one faithfully cultivates pure devotional service to the Supreme Lord, symptoms such as knowledge of the Supreme Lord and the individual spirit soul, detachment from all that is not related to Kṛṣṇa, dependence on the mercy of the Supreme Lord, steadiness of mind, and being firmly situated in the mode of pure goodness are observed in his character.

**TEXT 13.26**

*yad arpitam tad vikalpe indriyaiḥ paridhāvati  
rajas-valam caśan-niśṭham cittam viddhi viparyāyam || SB 11.19.26 ||*

**TRANSLATION**

**When consciousness is fixed on the material body, family members, and other objects of sense gratification, one passes his life chasing after material objects with the help of the senses. Being under the control of the mode of passion, one becomes dedicated to impermanent things and in this way,**

**irreligion, ignorance, attachment, and wretchedness predominate.**

**Srila Vishvanatha Cakravarti Thakura**

When one's mind contemplates the activities of the material body and household affairs, the mode of passion becomes prominent so that one becomes mad after sense gratification, even to the extent of performing prohibited activities. The mind of such a person is uncontrolled, thus becoming the cause of irreligiosity, ignorance, material attachment, and tremendous suffering.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those who do not avail themselves of the opportunity to serve the Supreme Lord, being overwhelmed by desires to enjoy sense gratification, will become bound by attachment to temporary material objects, thus creating so many disturbances in their life.

**TEXT 13.27**

***dharmo mad-bhakti-krt prokto jnanam caikatmya-darsanam  
gunesv asango vairagyam aisvaryam canimadayah || SB 11.19.27 ||***

**TRANSLATION**

**The scriptures declare that real religious principles are those that lead one to devotional service to Me, real knowledge is to see everything in relation to the Supersoul, real detachment is total disinterest in the objects of material sense gratification, and real opulence is the eight mystic perfections, which**

includes *anima-siddhi*.

## **Srila Vishvanatha Cakravarti Thakura**

Real religion means devotional service to the Supreme Lord.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Lord is the personification of knowledge. Therefore, one who has been delivered from ignorance naturally engages in the devotional service of the Lord and is considered thoroughly religious. One who is detached from the three modes of material nature and the objects of sense gratification produced from them is considered to be detached. The eight mystic powers that were previously described to Uddhava are the ultimate attainments of material power and opulence.

TEXT 13.28-32

*sri-uddhava uvaca  
yamah kati-vidhah prokto niyamo vari-karsana  
kah samah ko damah krsria ka titiksa dhrtih prabho*

*kim danam kim tapah sauryam kim satyam rtam ucyate  
kas tyagah kim dhanam cestam ko yajnah ka ca daksina*

*pumsah kim svid balam srman bhago labhas ca kesava  
ka vidya hrih para ka srih kim sukham duhkham eva ca*

*kah panditah kas ca murkhah kah pantha utpathas ca kah  
kah svargo narakah kah svit ko bandhur uta kim grham*

*ka adhyah ko daridro va krpanah kah ka isvarah*

*etan prasrian mama bruhi viparltams ca sat-pate || SB 11.19.28-32 ||*

## TRANSLATION

**Sri Uddhava said: My dear Lord Krsna, O chastiser of the enemies, please tell me how many types of disciplinary regulations and prohibitions there are. My Lord, please define mental equilibrium, self-control, and the real meaning of tolerance and steadfastness. What are charity, austerity, and heroism, and how can truth and reality be best described? What is renunciation, and what is real wealth? What is desirable, what is sacrifice, and what is religious remuneration? My dear Kesava, O most fortunate one, how can I understand the strength, opulence, and merit of a particular person? What is the best education, what is actual humility, and what is real beauty? What are happiness and unhappiness? Who is learned, and who is a fool? What are the true and the false paths in life, and what are heaven and hell? Who is indeed a true friend, and what is one's real home? Who is a rich man, and who is a poor man? Who is wretched, and who is actually fortunate? O Lord of the devotees, kindly explain these to me, along with their opposites.**

**Srila Vishvanatha Cakravarti Thakura**

After hearing about various kinds of religious principles, Sri Uddhava now asks Krsna to give authoritative definitions of the of *yamas* and *niyamas* that comprise civilized life throughout the world. The word *ista* means “most desirable.” The word *sri* means “opulence.” Uddhava also wants to hear from Krsna about that which is just the opposite of civilized life.

TEXT 13.33-35

*sri-bhagavan uvaca*



*ahimsa satyam asteyam asango hrir asancayah  
astikyam brahmacaryam ca maunam sthairyam ksamabhayam*

*saucam japas tapo homah sraddhatithyam mad-arcanam tirthatanam  
parartheha tustir acarya-sevanam ete yamah sa-niyama ubhayor dvadasa  
smrtah pumsam upasitas tata yatha-kamam duhanti hi|| SB 11.19.33-35 ||*

## TRANSLATION

**The Supreme Lord said: Nonviolence, truthfulness, not usurping others' property, detachment from worldly association, humility, freedom from possessiveness, faith in the principles of religion, celibacy, silence, steadiness, forgiveness, and fearlessness—these twelve are referred to as *yama*. External cleanliness, internal cleanliness, chanting the holy names of the Lord, austerity, fire sacrifice, faith, serving guests, worshipping Me, visiting holy places, engaging only in activities that are ultimately beneficial, and service to the spiritual master—these twelve are called *niyama*. My dear Uddhava, These twenty- four practices bestow all desired benedictions upon those who devotedly cultivate them.**

### **Srila Vishvanatha Cakravarti Thakura**

In these three verses, the Supreme Lord defines *yama* and *niyama* . There are two types of purification—internal and external. By carefully cultivating these twenty-four *yama* and *niyama*, all of one's desires become fulfilled.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The twelve *yamas* are non-enviousness, remaining fixed in the truth, refraining from stealing another's property, staying aloof from all kinds of bad association, always attempting to do good to others, renunciation of unnecessary sense

enjoyment, unflinching faith in the Supreme Lord, celibacy, giving up idle talks, steadiness in one's practices, tolerance of others' offenses, and fear of transgressing the prescribed rules and regulations. The twelve *niyamas* are external cleanliness such as bathing, internal cleanliness by serving Lord Hari, chanting the holy names of the Lord, observing vows such as EkadasI, performing sacrifice for the satisfaction of Lord Hari, maintaining faith in the discussions of the glories of Lord Hari, serving the devotees of Lord Hari, worshiping the Deity, traveling to holy places of pilgrimage, engaging in activities meant for one's ultimate welfare, remaining fixed in observing the codes of proper conduct, being satisfied in all conditions of life, and serving the spiritual master.

TEXT 13.36-39

*samo man-nisthata buddher dama indriya-samyamah  
titiksa duhkha-sammarso jihvopastha-jayo dhrtih*

*danda-nyasah param danam kama-tyagas tapah smrtam  
svabhava-vijayah sauryam satyam ca sama-darsanam*

*anyac ca sunrta vanl kavibhih parikirtita  
karmasv asangamah saucam tyagah sannyasa ucyate*

*dharma istam dhanam nrnam yajno 'ham bhagavattamah  
daksina jnana-sandesah pranayamah param balam || SB 11.19.36-39||*

TRANSLATION

**Full concentration of the mind on Me constitutes mental equilibrium and complete control of the senses is self-control. Tolerance means patiently enduring distress, and steadfastness occurs when one controls the urges of the tongue and genitals. The greatest charity is to give up all envy toward others, and renunciation of sense gratification is real austerity. Real heroism is to conquer one's natural tendency to enjoy material life, and reality is**

seeing the Supreme Lord in everything and everything in the Supreme Lord. Truthfulness means to speak honestly in a pleasing manner, as declared by great sages. Cleanliness is attained by detachment from fruitive activities, and renunciation indicates the *sannyasa* order of life. The true desirable wealth for human beings is religiousness, and I, the Supreme Lord, am the enjoyer of all sacrifices. Religious remuneration is devotion for the spiritual master with the desire to acquire real knowledge, and the greatest strength is the *pranayama* system of breath control.

### Srila Vishvanatha Cakravarti Thakura

Here, the Lord defines those qualities that should be cultivated by all who desire to advance toward the goal of human life. *Sama* means to fix the mind on Lord Krsna because without Krsna consciousness, peacefulness of mind is simply emptiness. *Dama* means to control the senses. One who wants to impart instructions to others without himself controlling his sense will certainly be mocked. Tolerance means to patiently endure the insults of others, as well as all kinds of distress. It is simply an artificial show if one performs some great austerity and yet is unwilling to tolerate the abuses of others. Real steadfastness is achieved when one carefully controls his tongue and genitals. Real charity is the renunciation of all kinds of violence toward others. If one contributes to charities while at the same time exploiting others by engaging them in hellish factory work—this is simply hypocrisy. Austerity means to forego all kinds of material comforts while observing the prescribed vows, such as Ekadasī. Real austerity is not torturing the body just to achieve name and fame. Real heroism is to conquer lust, anger, and greed. If one can conquer these three enemies, he is a greater hero than one who simply vanquishes his political enemies.

Equal vision can be exhibited by one who is not envious, and who sees how the Supersoul is present along with the individual soul within all types of bodies. This vision is pleasing to the Supreme Lord, who then awards further advancement to the devotee.

Reality is only truly understood when one sees the spiritual equality of all living entities, as confirmed by Sri Krsna in the *Bhagavad-gita* 6.32:

*atmaupamyena sarvatra samam pasyati yo 'rjuna sukham va yadi va duhkham*

*sa yogi paramo matah*

He is a perfect yogi who, by comparison to his own self, sees the true equality of all beings, in both their happiness and their distress, O Arjuna!

One who is actually an advanced soul feels compassion upon experiencing the miseries of the conditioned souls. Truthfulness means to present the facts clearly and not distort the truth to avoid offending materialistic men. However, in the name of truthfulness, one should not become a fault-finder. The truth should be spoken to elevate others to the spiritual platform, not to push forward one's limited agenda. Cleanliness is more than regular bathing. As long as the mind is absorbed in thinking of sense gratification, one must be considered contaminated, even if has taken countless baths. Therefore, real cleanliness is purification of the mind. Real renunciation involves detachment from the false egoistic conceptions that the body is the self, and everything in relation to the body is a possession. If, after giving up all one's material possessions, one remains attached to family members, that renunciation is only a show. Real wealth is to possess the knowledge of self-realizations, and not just so much land and money. Sacrifice is one of the names of the Lord and so one should not think that the performance of sacrifices is meant for achieving temporary rewards. The best form of remuneration to the guru is to render selfless service by distributing the knowledge one has received to others.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

To fix one's intelligence in the service of the Supreme Lord while renouncing the natural propensity to accept and reject things for one's personal sense gratification is called *sama*. To restrain the senses from unrestrainedly enjoying their sense objects is called *dama*. To tolerate the distress that one is destined to suffer, thinking it to be the Lord's mercy, and refraining from feelings of jealousy because of another's happiness is called *titiksa*. To abstain from all kinds of sense gratification, such as the relishing of very palatable food, is called steadfastness. To give up the mentality of unnecessarily punishing one for his faults is called *dana*. To give up all desire for material sense enjoyment despite having such facilities is called *tapasya*. To subdue one's natural thirst for sense enjoyment is called *saurya*. To see everything in relation to the Supreme Lord is

called *samadarsana*. This is the best form of *satya*. Speaking simply yet boldly is called *rta*. To remain detached from material enjoyment while utilizing everything in the service of Krsna is called *sauca*. To refrain from enjoying the objects of the senses is called *sannyasa*. To follow religious principles is the most desirable form of *dhana*. To serve the Supreme Lord is actual *yajna*. To instruct others in the knowledge of one's relationship with the Supreme Lord is called *daksina*, and to regulate the mind by breathing exercises is *pranayama*.

TEXT 13.40-45

*bhago ma aisvaro bhavo labho mad-bhaktir uttamah  
vidyatmani bhida-badho jugupsa hrir akarmasu*

*srir guna nairapeksyadyah sukham duhkha-sukhatyayah  
duhkham kama-sukhapeksa pandito bandha-moksa-vit*

*murkho dehady-aham-buddhih pantha man-nigamah smrtah  
utpathas citta-viksepah svargah sattva-gunodayah*

*narakas tama-unnahe bandhur gurur aham sakhe  
grham sariram manusyam gunadhyo hy adhya ucyate*

*daridro yas tv asantustah krpano yo 'jitendriyah gunesv asakta-dhir iso guna-  
sango viparyayah  
eta uddhava te prasriah sarve sadhu nirupitah kim varnitenah bahuna  
laksanam guna-dosayoh guna-dosa-drsir doso gunas tubhaya-varjitah || SB  
11.19.40-45 ||*

TRANSLATION

Actual opulence, or *bhaga*, is My own nature, in which I exhibit the six unlimited opulences. The supreme gain of life, or *labha*, is devotional service unto Me. Actual education, or *vidya*, is to remove the conception of duality from the mind of the conditioned soul. Real modesty, or *hri*, is to be

disgusted with abominable activities. Real beauty, or *iri*, is to possess good qualities, such as detachment. Real happiness, or *sukha*, is to transcend material happiness and distress, whereas distress, or *dufykha*, is the constant hankering for sex enjoyment. A learned man, or *pandita*, is one who knows the process of liberation from material bondage, and a fool, or *murkha*, is one who identifies with his material body and mind. The real path, or *satpatha*, is that which ultimately leads to Me, whereas the wrong path, or *kupatha*, is sense gratification, which simply bewilders the mind. Heaven, or *svarga*, is the predominance of the mode of goodness and *naraka*, or hell, is the predominance of the mode of ignorance. I am the true friend, or *bandhu*, because I act as the spiritual master of the entire world. The body of the human being is his *grha*, or residence. One who is endowed with all good qualities is *adhya*, or rich, and one who is dissatisfied with life is *daridra*, or poor. A *krpana*, or miser, is one who cannot control his senses, whereas one who is detached from sense gratification is truly a controller, or *ia*. One who is attached to sense gratification is just the opposite, or a slave. My dear Uddhava, I have thus elucidated all of the matters about which you inquired. There is no need for a more elaborate description of these good and bad qualities because to constantly see good and bad is itself a bad quality. The best quality is to transcend material good and evil.

**Srila Vishvanatha Cakravarti Thakura**

Because compassion is recognized throughout the world as an exalted quality, the Lord has not described it here. Actual *bhaga*, or opulence, is possessed by the supreme controller. The controlling power of the living entities in this world, or even the demigods in heaven, cannot be considered real *bhaga*. Attainment of devotional service to the Supreme Lord is one's real asset, and not his children, home, and so on, which are all subject to destruction. Real knowledge is that which enables one to see everything in relation to the Supreme Lord, and not that which is acquired by an academic, such as knowledge of grammar and so on. The word *hri* means to feel disgust at the mere thought of sinful activities, and not mere shyness. One's good qualities are his real decoration, and not the crown that sits on his head. One who is satisfied in Krsna consciousness and thus does not seek material pleasure or suffer material unhappiness is considered to

be actually situated in happiness. The most wretched person is one addicted to sex pleasure, and a wise man is one who knows the process of freedom from such material bondage. A fool is one who gives up his eternal friendship with Lord Krsna and instead identifies himself with his own temporary material body, mind, society, community, and family. The real path is the path of devotional service that leads one to the Supreme Lord, and not simply a footpath that has no stones or thorns. The path of sense gratification is the wrong path because it simply leads one to utter confusion. Predominance of the mode of goodness is real heaven, and not the abode of Indra, and predominance of the mode of ignorance is hell. The spiritual master is the best friend who saves us from all danger and he is non-different from Krsna, the spiritual master of the entire universe. Our material body is our real home, and not a structure of bricks and cement. One who possesses all good qualities is actually rich, and not a rascal with a big bank balance. A real lord is one who has conquered material desires and ascended to the transcendental platform, and not an aristocrat who engages in all sorts of abominable activities.

Thus being asked by Uddhava, Sri Krsna has nicely described the difference between good qualities and faults. The Lord concludes His analysis by stating that there is no need for further elaboration of these good and bad qualities. Indeed, the purpose of life is to transcend materially good and bad qualities and come to the liberated platform of pure Krsna consciousness.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The Lord is full of six opulences—wealth, strength, beauty, fame, knowledge, and renunciation. The supreme accomplishment is when one engages in the service of the Supreme Lord. To remain aloof from the material conception of life is fruit of actual knowledge. To indulge in sinful activities unrestrictedly is the most wretched condition of life. To spontaneously abhor sinful life is the sign of true modesty. Good qualities are the actual wealth of the living entities. To give up the quest for sense gratification and achieve satisfaction due to love for the Lord is real happiness. The lust for material enjoyment produces limitless distress.

Possessing knowledge of how to free oneself from the bondage of material existence is real learning. To identify one's self as the gross and subtle material

coverings is utter foolishness. The true path of life is the one shown by the spiritual master who is coming in disciplic succession and thus authorized by the Supreme Lord. The wrong path is a life of sense enjoyment, which simply leads to the bewilderment of one's mind. A predominance of the mode of goodness is real heaven and a predominance of the mode of ignorance is real hell. The Supreme Lord and the spiritual master, who is the eternal servant of the Lord, are one's real friends. The material body is one's actual place of residence. One who possesses good qualities is actually rich and one who is dissatisfied with his position, which is the result of his previous *karma*, is actually poor. Sense enjoyers, those with uncontrolled minds and senses, and those who are overwhelmed by greed are truly misers. One whose intelligence is never swayed by the three modes of material nature is a real controller. One who acts under the influence of the three modes of material nature is controlled and dependent. To look for material qualities and faults is itself a fault. While cultivating transcendental qualities, one should give up the habit of finding fault in others.

*Thus ends the translation of the thirteenth chapter of the Uddhava-gita entitled "The Perfection of Spiritual Knowledge" with the commentaries of Srila Visvanatha Cakravarti Thakura and chapter summary and purports of Srila Bhaktisiddhanta Sarasvati Thakura.*



## Chapter 14

# Pure Devotional Service Surpasses Knowledge and Detachment

### CHAPTER SUMMARY

This chapter describes the processes of *karma-yoga*, *jnana-yoga*, and *bhakti-yoga*, according to the good and bad qualities that are found in various people.

The Vedic literature propagates true religion, which are the orders of the Supreme Lord. The social structure that is put forward in the Vedic literature is known as *varnasrama-dharma*, which is within the realm of material duality. In other places, however, the Vedic literature advises one to rise above such a vision of duality. In this chapter, Uddhava wants this point to be cleared up, as to why the Vedic literature appears to support two contradictory positions. Just to reconcile these two conflicting positions, Sri Krsna describes in this chapter the processes of *karma-yoga*, *jnana-yoga*, and *bhakti-yoga*. *Karma-yoga* is the path that is recommended for persons who are filled with material desires. *Jnana-yoga* is the path that is recommended for those who want to retire from material activities for the purpose of understanding the Absolute Truth. *Bhakti-yoga* is recommended for those who have understood that everything in existence is owned and controlled by the Lord. As long as one desires to act fruitively, and as long as one's faith in the Supreme Lord has not matured, he should execute his prescribed duties as outlined in the *varnasrama* system.

Those who faithfully perform their duties as prescribed by the *varnasrama* system of social organization, carefully avoiding the sinful acts that are forbidden by the injunctions of the scriptures, will gradually rise to the transcendental platform of absolute knowledge. Generally, transcendentalists are first attracted to the impersonal conception of the Absolute, but those who are very fortunate manifest devotion for the Supreme Personality of Godhead. The human form of life is the special opportunity awarded to the conditioned souls to

awaken their dormant spiritual awareness, and as such, such a human birth is even desired by the demigods of heaven. Although it is temporary like all other forms of life, the human body can enable one to achieve life's ultimate goal. For that reason, one who is intelligent will endeavor to gain release from the vicious cycle of birth and death before death arrives at his doorstep. The human body is compared to a boat, the spiritual master is the captain of the ship, and the injunctions of the scriptures are the favorable breezes that can carry one to his destination. One who has attained the human form of life and yet does not endeavor to cross over the ocean of material existence must be considered the killer of his own self. The mind is very restless and the senses always demand satisfaction. Therefore, by good intelligence, one should control his mind and senses by cultivation of the mode of goodness.

To help fix the mind in transcendence, one should meditate upon the creation of the universe from subtle to gross. Then, one should meditate upon the dissolution of the universe from gross to subtle. One who has understood the futility of material existence can remain detached from the objects of the senses and bodily identification by carefully putting into practice the instructions of the spiritual master. The three processes of eight-fold mystic yoga, the cultivation of transcendental knowledge, and the devotional service of the Lord can all enable one to remain fixed on the spiritual platform.

One should remain fixed in the determination to carry out one's prescribed duties. By carefully studying the scriptures, which detail exactly what is desirable and what is to be avoided in this world, one can elevate himself above the vicious modes of passion and ignorance. By directly engaging in the devotional service of the Lord, all kinds of perfection are easily achieved. Anyone who is always engaged in the service of the Supreme Lord will gradually lose his taste for the inferior engagements of sense gratification. Ultimately, when one directly perceives the Supreme Lord, his false ego is vanquished, all doubts are destroyed, and all the results of fruitive activities are burned to ashes. Thus, the devotees of the Supreme Personality of Godhead never make a separate endeavor to perform austerities, or other such similar process. In pure devotional service, there is no question of piety or sin, because the unalloyed *bhakta* has reached the transcendental platform, where the injunctions and prohibitions of the Vedas no longer apply.

*sri-uddhava uvaca*  
*vidhis ca pratisedhas ca nigamo hisvarasya te*  
*aveksate 'ravindaksa gunam dosam ca karmanam || SB 11.20.1 ||*

## TRANSLATION

**Sri Uddhava said: My dear lotus-eyed Lord, the Vedic literature, which constitutes Your divine orders in terms of positive and negative injunctions, focuses on the good and bad qualities of work.**

**Srila Vishvanatha Cakravarti Thakura**

In this chapter, *jnana*, *karma*, and *bhakti* are elaborately described, as well as those who are suitable to engage in these three processes.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The activities of the living entities who are averse to the service of the Supreme Lord can be divided into two categories. Some good and bad qualities are always found in such activities. The prescriptions given by the Supreme Lord are termed *vidhi*, or rules, and are always considered good. The prohibitions declared by the Supreme Lord are termed *nisedha*, or regulations, and they are always considered faulty.

TEXT 14.2

***vamasrama-vikalpam ca pratilomanulomajam  
dravya-desa-vayah-kalan svargam narakam eva ca || SB 11.20.2 ||***

## TRANSLATION

**The Vedic literature creates the divisions of *varna* and *asrama*, and describes the good and bad qualities in relation to mixed marriages, called *pratiloma* and *anuloma*, according to time, ingredients, place, and age. The Vedas also reveal the existence of heaven and hell, which are certainly the products of piety and sin.**

**Srila Vishvanatha Cakravarti Thakura**

It was previously stated that pointing out good and bad qualities of others is in itself a fault and so one should give up such a dualistic mentality. In the following five verses, Sri Uddhava expresses his desire to know more about this from the Lord. Uddhava said: My dear Lord, the Vedic literature contains Your instructions and consists of recommendations and prohibitions. The performance of prescribed duties is always beneficial and the performing of prohibited acts is always faulty. Good and bad qualities, piety and impiety, and heaven and hell are born of such recommendations and prohibitions. In the social system of *varna* and *asrama*, there are good qualities and faults that are judged in terms of the various kinds of marriage. If a man marries a girl of a superior *varna*, then the union is termed *pratiloma*. If a man marries a girl belonging to an inferior *varna*, that union is termed *anuloma*. In any case, the entire Vedic social system is based on distinguishing between piety and sin, and Sri Uddhava is encouraging the Lord to explain more elaborately His statement that one should transcend both piety and sin.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Divisions of *varna*, divisions of *asrama*, divisions according to the nature of one's birth, various objects and places, and the existence of heaven and hell, are all the results of piety and sin.

TEXT 14.3

*guna-dosa-bhida-drstim antarena vacas tava  
nihsreyasam katham nrrnam nisedha-vidhi-laksanam || SB 11.20.3 ||*

TRANSLATION

**Without differentiating between pious and sinful acts, how can one understand Your instructions in the form of the Vedic literature, which orders one to act piously and forbid one to act sinfully? Without such authorized Vedic instructions, which ultimately award liberation, how could human beings achieve the perfection of life?**

**Srila Vishvanatha Cakravarti Thakura**

All recommendations and prohibitions are presented in the Vedic literature as instructions of the Supreme Lord. In order to advance toward the perfection of life, one must discriminate between good qualities and faults. Anything prescribed by the Lord is a good quality, and anything prohibited by Him is a fault. Therefore, it is impossible to achieve any auspiciousness in this life without making a distinction between good qualities and faults.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Uddhava is pointing out that if a person has no interest in making a distinction between piety and sin, then it becomes impossible for him to properly understand the scriptures. Without the assistance of the scriptures, how can a human being hope to understand the Absolute Truth, or be liberated from material existence?

#### TEXT 14.4

*itr-deva-manusyanam vedas caksus tavesvara  
sreyas tv anupalabdhe 'rthe sadhya-sadhanayor api || SB 11.20.4 ||*

#### TRANSLATION

**My dear Lord, Vedic literature in the form of Your orders is the best evidence for understanding things beyond our experience, such as liberation, the attainment of the heavenly planets, and knowledge of the ultimate goal of life. For this reason, it is imperative that the forefathers, demigods, and human beings consult the Vedic literature.**

**Srila Vishvanatha Cakravarti Thakura**

Vedic injunctions are not only beneficial for human beings, but also for the demigods and forefathers. The best way of seeing things in the right perspective is to see through the eyes of the Vedic literature, which consists of the instructions of the Supreme Lord. Vedic literature is the original source of all kinds of knowledge. One can learn about liberation, the heavenly planets, and the ultimate goal of life, as well as the process for achieving the goal of life, only from the Vedic literature.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Human beings, demigods, and forefathers can see everything in the right perspective, and learn about *sadhya* and the processes of *sadhana* by seeing through the eyes of the scriptures, which are the Supreme Lord's orders. All living entities, be they forefathers, demigods, or human beings, are directed by the orders of the Supreme Lord.

### **TEXT 14.5**

***guna-dosa-bhida-drstir nigamat te na hi svatah  
nigamenapavadas ca bhidaya iti ha bhramah || SB 11.20.5 ||***

### **TRANSLATION**

**My dear Lord, the distinction between piety and sin comes from Vedic knowledge, which emanates from You, and does not arise by itself. If it is seen that the same Vedas discredit attempts to distinguish between piety and sin, then surely there will be chaos.**

## **Srila Vishvanatha Cakravarti Thakura**

A dilemma has apparently been created by the Vedic literature. The Vedas, which consist of the Lord's orders advise one to discriminate between good and bad. At the same time, it sometimes forbids us to make such distinctions. Therefore, Uddhava is confused about what is right and what is wrong and he prays to Krsna to remove his doubt.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Because the Vedic statements that one should discriminate between good and bad, and other statements that one should give up such a vision of duality, are seemingly contradictory, Sri Uddhava is herein enacting the pastime of a bewildered person by asking the Lord to resolve this apparent contradiction.

### **TEXT 14.6**

*sri-bhagavan uvaca*

*yogas trayo maya prokta nrrnam sreya-vidhitsaya*

*jnanam karma ca bhaktis ca nopayo 'nyo 'sti kutrakit || SB 11.20.6 ||*

### **TRANSLATION**

**The Supreme Lord said: My dear Uddhava, because I desire ultimate welfare for human beings, I created three kinds of *yoga*, or paths of advancement—*jnana-yoga*, *karma-yoga*, and *bhakti-yoga*. Besides these three, there is no other means of elevation.**

## **Srila Vishvanatha Cakravarti Thakura**

Although all the processes that are recommended in the scriptures lead one to Krsna consciousness, it should be understood that people accept varieties of paths due to their particular inclinations and propensities. Here, Lord Krsna describes the three paths of spiritual advancement, just to show that the ultimate goal is one. The three methods for advancement have been described in the *karma-kanda*, *jnana-kanda*, and *upasana-kanda* sections of the Vedas. Whatever path one may follow, success depends upon the mercy of the Lord. Indeed, no



progress in any endeavor can be made without the sanction of the Lord. It should be noted that the other Vedic prescriptions, such as the performance of austerity and the giving of charity, are contained within these three general processes. By the word *traya*, the Lord emphasizes that the fruitive activities of the *karmis* and the mental speculation of the *jnanis* are inferior to the surrender of the pure devotees who are engaged in *bhakti-yoga*.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The processes of *karma*, *jnana*, and *bhakti*, have been described in the Vedic literature for the ultimate benefit of all human beings. Apart from engagement in these processes, there is no other way for a human being to achieve auspiciousness.

#### **TEXT 14.7**

***nirvinnanam jnana-yogo nyasinam iha karmasu tesv anirvinna-cittanam  
karma-yogas tu kaminam || SB 11.20.7 ||***

#### **TRANSLATION**

***Jnana-yoga* is recommended for those who have seen the futility of material existence, and thus want to become detached from fruitive activities. *Karma-yoga* is recommended for those who are fond of sense gratification, failing to understand the great distress that accompanies fruitive work.**

### **Srila Vishvanatha Cakravarti Thakura**

Here is a description of the various propensities that cause a person to accept a particular path of elevation. Those who have become thoroughly disgusted with the animal propensities of eating, sleeping, mating, and defending, and thus are not even interested in enjoying these things in heaven, take to the cultivation of transcendental knowledge. Those who are still very eager to enjoy a materialistic life, centered around friends and family, and who are attached to the flowery words of the Vedas that recommend promotion to the heavenly planets for superior sense gratification, are not fit to take to the arduous path of philosophical speculation. Materialistic men are advised to remain in family life and offer the fruits of their labor to the Supreme Lord. In this way, they can gradually attain perfection, which is dependent upon knowledge and detachment.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

*Jnana-yoga* has been prescribed for those who have become detached from worldly enjoyment, and *karma-yoga* has been recommended for those who are attached to the fruits of their work, being driven by the spirit of enjoyment.

#### **TEXT 14.8**

*yadrcchaya mat-kathadau jata-sraddhas tu yah puman  
na nirvinno nati-sakto bhakti-yogo 'sya siddhi-dah || SB 11.20.8 ||*

#### **TRANSLATION**

**Somehow or other, if one develops faith in hearing and chanting My glories, by good fortune, being neither very disgusted with nor attached to material life, he should try to achieve perfection by following the path of loving devotion to Me.**

## Srila Vishvanatha Cakravarti Thakura

The word *yadrcchaya* has been explained in the First Canto of the *Srimad-Bhagavatam*. One develops faith in discussions of the Supreme Lord by the association of advanced devotees. This is the main criterion for developing faith in the nectarean glories of the Lord. By continuously hearing discussions of the Lord's transcendental name, fame, qualities, and pastimes, a faithful person gradually advances on the path of devotional service to the Supreme Lord. Only a faithful person is qualified to engage in *bhakti-yoga*. This faith is the actual distinction between the devotees and the *karmis* or *jnanis*. The word *pumana*, which is used here, is singular and thus stresses that a devotee is very rarely found. A devotee is not overly attached to his material body, wife, and household, nor is he excessively detached. Those who are thoroughly indifferent to material life are eligible for cultivating *jnana*, and those who are thoroughly attached to the materialistic way of life are eligible for engaging in *karma*. Those who are neither overly attached nor detached are eligible for executing *bhakti*. This is the difference between those who are suitable candidates for the three processes—*karma*, *jnana*, and *bhakti*.

In the Eleventh Canto of the *Srimad-Bhagavatam* (11.2.2) this verse is spoken by Sri Sukadeva Gosvami:

*ko nu rajann indriyavan mukunda-caranambujam  
na bhajet sarvato-mrtyuru pasyam amarottamaih*

My dear King, in the material world the conditioned souls are confronted by death at every step of life. Therefore, who among the conditioned souls would not render service to the lotus feet of Lord Mukunda, who is worshipable even for the greatest of liberated souls?

Every conditioned soul who has received the association of a pure devotee of the Lord can become qualified to engage in the devotional service of the Supreme Lord.

## Srila Bhaktisiddhanta Sarasvati Thakura

Those who are fond of cultivating materialistic knowledge generally are devoid of faith in the descriptions of the Supreme Lord's glories. Expert linguists who study various languages and dialects, such as *brahmi*, *kharasti*, and *sanki*, are sometimes seen to be fully absorbed in materialistic life, and sometimes seen to exhibit symptoms of extreme detachment. Neither excessive attachment nor excessive detachment can give satisfaction to the soul and so when one's faith in these practices diminishes, he can develop faith in the narrations of the Supreme Lord's pastimes. When such faith becomes firm, one can understand that devotional service alone is the ultimate goal of life.

Some commentators distort the meaning of the verse and dare to say that devotional service is only meant for those who are incapable of practicing renunciation. They say that *karma* is recommended for those who are expert at performing activities aiming at material enjoyment, and *jnana* is recommended for those who have the strength to renounce such material enjoyment. Such false arguments are of no value, however.

In conditional life, one is sometimes absorbed in excessive material attachment, and sometimes absorbed in trying to detach himself from material association. This is something like the movements of the planets, which sometimes move forward and sometimes move in a retrograde manner. In any case, such materialists and ascetics are unable to understand the transcendental nature of devotional service. The Supreme Lord and His eternal associates exist in a realm that is distinct from the auspicious and inauspicious situations of this material world. Only those who have fallen from engagement in the service of the Absolute Truth, the Supreme Personality of Godhead, become absorbed in such positive and negative mundane considerations and thus are indifferent to the path of genuine spiritual life. In this way, they cause their own ruination. Some such persons aspire to attain the heavenly planets, where greater facilities for sense gratification are found, and some desire to enter the darkest region of nescience by merging into the existence of Brahman. When the modes of passion and ignorance predominate so that the mode of goodness appears lost, one rejects the shelter of the Lord's lotus feet, thinking himself to be the lord of material nature.

One becomes spontaneously attracted to the devotional service of the Lord simply by the causeless mercy of the Supreme Lord, or His devotee. Persons who are bewildered by false ego and so are unable to place their faith in the words of the Supreme Lord and His devotees become covered by the lower modes of nature and thus take to a nondevotional path of either excessive attachment or extreme detachment.

TEXT 14.9

*tavat karmani kurvita na nirvidyeta yavata  
mat-katha-sravanadau va sraddha yavan na jayate || SB 11.20.9 ||*

TRANSLATION

**Until one develops detachment from fruitive activities, knowing them to be the source of all miseries, and as long as a taste for hearing and chanting My glories has not awakened, one must act according to the regulative principles prescribed by the Vedic literature.**

**Srila Vishvanatha Cakravarti Thakura**

Those who are overly attached to a materialistic way of life are naturally suited for following the path of fruitive activities, or *karma*. How long such persons will continue on this path, and what will prompt them to accept the paths of *jnana* and *bhakti* is being described in this verse. One should continue to execute the Vedic injunctions with regards to the performance of one's occupational duties as long as one is not disgusted with the materialistic life. Gradually, by the performance of *karma-yoga*, one's heart will be cleansed of the desire to enjoy the fruit of one's labor. When detachment arises within the heart, one becomes eligible for accepting the path of *jnana-yoga*.

In whatever condition of life one finds himself in, if one becomes spontaneously attracted to hearing about the Supreme Lord as a result of receiving the mercy of a pure devotee, he can accept the path of devotional service, knowing that all kinds of responsibilities and debts are liquidated, as promised by the Lord Himself. Such a person has firm faith that simply by hearing and chanting the glories of the Lord, the perfection of life can be achieved, and not by any other

process. Such a firm conviction can be attained only by the association of pure devotees of the Lord. The *sruti* and *smṛti* consists of the orders of the Lord. Therefore, anyone who transgresses these orders must be considered to be envious of the Supreme Lord, even though he may claim to be a devotee. However, for the service of the Lord, a devotee may sometimes transgress the Vedic injunctions, and for this, there is no fault.

It is the opinion of some commentators that one who has not received the mercy of a pure devotee, and who has not developed firm faith in the discussions of the Lord's glories, can also engage in the devotional service of the Supreme Lord, giving up all engagement in fruitive activities, by following the example of another Vaisnava. The injunctions of the scriptures ultimately guide one to the platform of devotional service to the Lord, transcending the rules and regulations governing *varnasrama-dharma*. It is for this reason that the Lord has ordered: Give up all varieties of religion and simply surrender unto Me. If someone thinks, "I am a pure devotee and so there is no need for Me to follow any of the rules and regulations of the scriptures," and thus does not observe the vow of Ekadasi, offers yogurt and milk to the Lord in a copper pot, offers coconut water in a bell metal cup, or eats food that was not first offered to the Lord—he transgresses the Lord's orders propounded in the scriptures and thus commits offenses.

There are many unalloyed devotees who appear to perform fruitive activities by the request of materialistic persons. However, such activities are performed without any attachment and thus do not produce any fruitive result. The Supreme Lord has stated in the *Bhagavad-gita* 17.28:

*asraddhaya hutam dattam tapas taptam kṛtam ca yat  
asad ity ucyate partha na ca tat pretya no iha*

Anything done as sacrifice, charity, or penance without faith in the Supreme, O son of Prtha, is impermanent. It is called *asad* and is useless, both in this life and the next.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those who are determined to enjoy sense gratification at all costs are incapable

of disassociating themselves from the desire to enjoy the fruit of their *karma*. Such persons generally show very little interest in hearing the topics of the Supreme Lord. After a great deal of material enjoyment, if one becomes disgusted and thus assumes a mood of indifference, and is fortunate enough to hear the topics of the Supreme Lord from a pure devotee, his desire for sense gratification can be curbed as they engage in the devotional service of the Lord. Without developing a spontaneous attraction for hearing the topics of the Supreme Lord, one's desire for enjoying the fruit of his activities, or liberation from such entanglement, can never diminish. The only means for becoming detached from all material desires is to develop the inclination for engagement in the service of the Supreme Lord.

TEXT 14.10

*sva-dharma-stho yajan yajnair anasih-kama uddhava  
na yati svarga-narakau yady anyan na samacaret || SB 11.20.10 ||*

TRANSLATION

**My dear Uddhava, one who executes his occupational duties and worships the Lord by the performance of sacrifice, while not desiring to enjoy the fruitive results, and who avoids forbidden activities, will not have to spend time in the heavenly or hellish planets.**

**Srila Vishvanatha Cakravarti Thakura**

Materialists who are attached to the fruits of their work attain either heaven or hell as a result of their fruitive activities. However, one who has no desire to enjoy the fruits of his *karma* while executing his occupational duties according to the Vedic injunctions, and does not engage in prohibited activities, will neither go to the heavenly planets to enjoy celestial sense gratification, nor go to hellish

planets for punishment.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The living entities go to hell as a result of being under the control of material desires, which force them to engage in illicit activities. The thirst for performing pious activities, such as fire sacrifices, to enjoy the results, will carry the living entities to heaven. However, those who have no desire to enjoy the fruits of their *karma* will not enjoy heavenly life nor suffer hellish conditions.

#### **TEXT 14.11**

*asmil loke vartamanah sva-dharma-stho 'naghah suchih  
jnanam visuddham apnoti mad-bhaktim va yadrcchaya || SB 11.20.11||*

#### **TRANSLATION**

**Those who are fixed in their occupational duties, who have renounced sinful activities, and who have become detached from the desire to enjoy the fruit of their labor, even in this life attain transcendental knowledge, or if fortunate, devotional service unto Me.**

### **Srila Vishvanatha Cakravarti Thakura**

One may question: What do *karmis* gain? To answer this, Sri Krsna says: “As a consequence of performing activities without the desire to enjoy the result, one’s heart becomes purified in this very lifetime, so that he can imbibe transcendental knowledge. If he somehow or other gets the association of a pure devotee, he can



come to the platform of pure devotional service, which includes liberation from material existence. One who engages in devotional service mixed with *karma* or *jnana* can attain the platform of *santa-rati*, but not the higher relationships in love of God.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Those who are fortunate are not prone to engage in sinful activities, being in a state of purified consciousness. When one factually understands his relationship with the Supreme Lord, he becomes fixed in his constitutional position of eternally engaging in the service of the Lord.

**TEXT 14.12**

*svargino 'py etam icchanti lokam nirayinas tatha  
sadhakam jnana-bhaktibhyam ubhayam tad-asadhakam || SB 11.20.12 ||*

**TRANSLATION**

**The inhabitants of both the hellish and heavenly planets pray to be born in the human form of life on earth, which facilitates the cultivation of transcendental knowledge and devotional service, as opposed to hellish or heavenly existence, which does not provide such a facility.**

### **Srila Vishvanatha Cakravarti Thakura**

In the next six verses, the Lord glorifies the human form of life, which can award one liberation, as well as loving devotional service. It is not possible for

the inhabitants of hell and heaven to cultivate spiritual knowledge or execute devotional service because of their absorption in material pleasure and pain.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The conditioned souls become so much absorbed in the happiness of material enjoyment in heaven that they get no opportunity to learn anything about devotional service, which is the only way to achieve supreme auspiciousness. The conditioned souls also do not get any opportunity to perform devotional service in the hellish condition because of being put into excessive pains. That is why the demigods in the heaven and the suffering living entities in hell pray to receive the human form of life on the earth planet. One can awaken one's constitutional position only in the human form of life, and he can also realize the essential characteristics of devotional service, which is his constitutional propensity. There is no possibility of cultivating *sadhana bhakti* either in heaven or in hell. Therefore, the bodies of the inhabitants of heaven and hell make them unfit for the cultivation of devotional service.

#### **TEXT 14.13**

***na narah svar-gatim kanksen narakim va vicaksanah  
nemam lokam ca kankseta dehavesat pramadyati || SB 11.20.13 ||***

#### **TRANSLATION**

**One who is intelligent should not desire promotion to the heavenly planets, nor residence in hell. One should also never become complacent, being satisfied with his human existence, because by such absorption in the bodily conception of life, one fails to attain his own self-interest.**

## **Srila Vishvanatha Cakravarti Thakura**

One who is actually wise, after receiving the rare human form of life, should not engage in either pious or sinful activities that will ultimately lead him to heavenly or hellish conditions of life. One should also not desire to remain comfortable on this earth. After all, if one is too attached to his material body, it will be very difficult for him to remain fixed in devotional service.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

An intelligent devotee desires neither heavenly pleasure nor hellish suffering. Even though he may enact the pastime of possessing a gross and subtle body and travel to various planets, he is not contaminated by material desires.

TEXT 14.14

*etad vidvan pura mrtyor abhavaya ghateta sah  
apramatta idam jnatva martyam apy artha-siddhi-dam || SB 11.20.14||*

TRANSLATION

**Although this human body can award one liberation from material existence, one should know that it is still subject to death. Therefore, one should sincerely endeavor for attaining the perfection of life before death arrives.**

**Srila Vishvanatha Cakravarti Thakura**

The human body is a great asset because it can award one the ultimate goal of life. Knowing this perfectly well, one who is learned should relentlessly try to liberate himself from material existence before the end of life. Although the human form of body can award one the ultimate perfection of life, it is perishable just like any other body.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Because the human form of body helps one attain the supreme destination, an intelligent person invites his own auspiciousness by renouncing the spirit of material enjoyment before reaching the end of life.

**TEXT 14.15**

*chidyamanam yamair etaih krta-nidam vanaspatim  
khagah sva-ketam utsrjya ksemam yati hy alampatah || SB 11.20.15 ||*

**TRANSLATION**

**It is seen that a bird sometimes is forced to leave the tree where it had made its nest when the tree is cut down by heartless men who thus resemble Yamaraja, the lord of death. Still, being unattached, the bird can find happiness somewhere else.**

**Srila Vishvanatha Cakravarti Thakura**

The Lord herein gives a practical example of how one can give up attachment for his material body. The bird may live happily in its nest but when it sees that the tree is being cut by some people who are as cruel as Yamaraja, it leaves the nest without remorse. In the same way, one should not become attached to the tree of the material body.

TEXT 14.16

*aho-ratrais chidyamanam buddhvayur bhaya-vepathuh  
mukta-sangah param buddhva niraha upasamyati || SB 11.20.16 ||*

TRANSLATION

**Realizing that one's duration of life is also being cut down by each passing day and night, one should become detached and very afraid of material existence. By endeavoring to realize the Supreme Personality of Godhead, one will achieve perfect peace.**

**Srila Vishvanatha Cakravarti Thakura**

Knowing that the days and nights are taking away his duration of life, a sober person acts in such a way that he ultimately obtains peace and eternal residence in the Lord's abode.

**Srila Bhaktisiddhanta Sarasvati Thakura**

An intelligent devotee of the Lord realizes that his duration of life is decreasing with each passing of the day and night, and thus he acts for his own welfare by

giving up attachment to the objects of the senses. Just as a bird may leave its nest and go to another tree, without attachment, a devotee can live anywhere, knowing that there is no permanent residence within the material world. Instead of working hard to improve his situation more comfortable within the temporary material existence, a devotee dedicates himself to going back home, back to Godhead, where life is eternal. It is only in the spiritual world, where there is no influence of the three modes of material nature, that one can attain everlasting peace.

TEXT 14.17

*nr-deham adyam su-labham su-durlabham  
plavam su-kalpam guru-karnadharam  
mayanukulena nabhasvateritam puman  
bhavabdhim na taret sa atma-ha || SB 11.20.17 ||*

TRANSLATION

**The human form of life, although very rarey achieved, is automatically awarded to the conditioned soul, by the laws of nature. The human body can be compared to a boat, having the spiritual master as the expert helmsman, and My instructions as the favorable breezes. One who does not utilize his human birth for crossing over the ocean of material existence is certainly a killer of his own soul.**

**Srila Vishvanatha Cakravarti Thakura**

Alas! One who is unfortunate may unexpectedly receive a touchstone but then throw it away. This principle is being explained herein. This human form of body is like a touchstone that can fulfill all desires. Human life is obtained after going through many millions of births and deaths. Only out of good fortune does

a living entity receive the human form of life. The human body is compared to a *plava*, or boat, and the spiritual master is the helmsman who can expertly take one across the ocean of material existence. The instructions of the all-merciful Supreme Personality of Godhead are compared to favorable breezes and by accepting them, one can quickly cross to the other side of material existence. This principle is also applicable to the *jnanis*.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The human form of body is the only vehicle for a living entity to attain the ultimate goal of life. After many births and deaths, one who is fortunate attains the human form of life. The spiritual master, who is expert in the cultivation of God consciousness, acts as the boatman to take one across the ocean of material existence. The favorable wind in the form of the Lord's mercy guides the boat of the human body as he traverses the path to perfection. One who does not know that his body is a boat, the spiritual master a boatman, and the Lord's instructions a favorable wind, certainly invites his own ruination by becoming the killer of his soul.

#### **TEXT 14.18**

*yadarambhesu nirvinno viraktah samyatendriyah  
abhyasenatmano yogi dharayed acalam manah || SB 11.20.18 ||*

#### **TRANSLATION**

**When a yogi becomes disgusted and hopeless after many endeavors for material happiness and thus completely controls his senses and develops a mood of detachment, he should fix the mind in transcendence without deviation.**

## **Srila Vishvanatha Cakravarti Thakura**

After glorifying the human form of body, which awards one's real self-interest, the Lord next describes the nature of a person who is qualified to cultivate *jnana*, in this and the following verses. One naturally becomes full of anxiety as a result of experiencing the distress that is born of material activities. If he receives the good instructions of the Lord or His devotee, he can develop a mood of detachment.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The mind of a conditioned soul is always restless and eager to direct the senses toward their objects. When one develops detachment from material enjoyment, which simply awards various miseries, as a result of his own experience, he will naturally want to control his senses, so that his mind will gradually become peaceful. By cultivating Krsna consciousness, one realizes his constitutional position and thus surpasses the platform of temporary material enjoyment as his heart becomes completely purified.

**TEXT 14.19**

*dharyamanam mano yarhi bhramyad asv anavasthitam  
atandrito 'nurodhena margenatma-vasam nayet || SB 11.20.19 ||*

**TRANSLATION**

**When one is endeavoring to free himself from material existence, the restless mind should always be brought back under control by adhering to**



**one's prescribed path.**

### **Srila Vishvanatha Cakravarti Thakura**

When one first tries to control his mind, it can be very difficult. Due to past bad habits, the mind may become twice as restless when one tries to restrict it from material enjoyment. The urge for material enjoyment is so strong that the mind easily becomes carried away by such thoughts. In such a situation, one should control the mind by allowing it to have a little gratification in a way that is not contrary to religious principles.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Because the conditioned soul has a natural tendency to enjoy sense gratification, it is inevitable that his mind will become restless when controlled. The best thing is to divert the functions of the mind from one's personal sense enjoyment to the service of the Supreme Personality of Godhead while following the regulative principles. In this way, if one cultivates Krsna consciousness, his mind will automatically be controlled.

**TEXT 14.20**

***mano-gatim na visrjej jita-prano jitendriyah  
sattva-sampannaya buddhya mana atma-vasam nayet || SB 11.20.20 ||***

**TRANSLATION**

**One should never allow the mind to go outside the quest for spiritual**

**advancement. One should control the mind by engaging the senses and life-air in activities of goodness, as directed by one's good intelligence.**

**Srila Vishvanatha Cakravarti Thakura**

Although the tendency of the mind is to wander here and there, one must always bring it back to the practice of self-realization by means of one's steady intelligence. If the mind is always engaged in the activities of Krsna consciousness, it will be restrained from thoughts of sense gratification. The mind is naturally attached to the objects of the senses, so unless one is careful to control the mind, advancement on the path of self-realization will be hampered.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Even after temporarily controlling the urges of the mind, those whose senses are not under control can easily fall down from the path of self-realization. For this reason, the mind and senses should always be engaged in the service of the all-auspicious Supreme Lord. When one comes to the platform of self-realization, the restless mind will no longer create obstacles, but rather help one. The mind is material and so it always hankers after the objects of the senses, and is averse to the real self-interest of the spirit soul. There is no possibility of achieving self-realization without controlling the restless mind.

**TEXT 14.21**

***esa vai paramo yogo manasah sangrahaḥ smṛtaḥ  
hrdaya-jñatvaṁ anvicchan dāmyasyevarvato muhuh || SB 11.20.21 ||***

**TRANSLATION**

**One who is expert in training wild horses will first allow a horse some freedom. Then, by pulling the reins, he will gradually control the horse. Similarly, one cannot immediately bring the mind under complete control. It must be gradually trained so that it eventually sticks to the path of yoga.**

**Srila Vishvanatha Cakravarti Thakura**

Sri Krsna is herein citing the example of training a horse, to show how one must check the urges of the mind. One must sometimes fulfill the demands of the mind in order to control it completely. To control the mind is the main purpose of the yoga system. One who wants to control his senses should study this example given by Lord Krsna. A horseman, although wanting to gain full control of the horse, will in the beginning let the horse have his way for a short while. Even while doing so, he continues to hold the rope and never allows it to run completely wild.

**Srila Bhaktisiddhanta Sarasvati Thakura**

If the mind, which runs towards material enjoyment like a horse, comes to know that its goal is the Supreme Absolute Truth, its functions can be properly utilized. When the consideration of worshipping Lord Hari gradually awakens in the mind, it automatically becomes controlled. Simply by engaging the functions of the mind in the service of the eternal object, a living entity attains auspiciousness . Therefore, in order to control the mind, one should follow the path of *yukta-vairagya*, rather than that of *phalgu- vairagya*.

**TEXT 14.22**

***sankhyena sarva-bhavanam pratilomanulomatah bhavapyayav anudhyayen***

*mano yavat prasidati || SB 11.20.22 ||*

## TRANSLATION

**Until one's mind is firmly fixed in the Absolute Truth, he should carefully observe the temporary nature of all material objects, from the *mahat-tattva*, down to the gross material body. One should observe the progressive functions of creation, and the regressive functions of annihilation.**

**Srila Vishvanatha Cakravarti Thakura**

Here it is being explained how one can fix up his flickering mind. While engaging in *sankhya-yoga*, or the analytical study of the material world, one carefully considers the varieties of creation through progressive functions, and annihilation through regressive functions, until the mind becomes detached.

**Srila Bhaktisiddhanta Sarasvati Thakura**

One should very carefully study the processes of creation and destruction forever being carried out in the material world, so that the mind can become steady on the path of self-realization.

TEXT 14.23

*nirvinnasya viraktasya purusasyokta-vedinah manas tyajati dauratmyam  
cintitasyanucintaya || SB 11.20.23 ||*

## TRANSLATION

**When one finally becomes disgusted with the temporary, illusory nature of this material world and thus achieves a state of detachment, his mind, being guided by the instructions of his spiritual master, gradually gives up his false identification with matter.**

**Srila Vishvanatha Cakravarti Thakura**

The phrase *ukta vedinah* refers to those who take pleasure in discussing the instructions received from the spiritual master.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Human beings are beset with varieties of miseries when the propensity for material enjoyment is strong due to a lack of spiritual cultivation. When the mind is engaged in the cultivation of Kṛṣṇa consciousness, it protects one from becoming absorbed in the bodily conception of life. The renunciation of false pride due to identification with the material body certainly goes a long way to curb the restlessness of the mind. Thus, one should elevate one's thinking to the eternal platform by carefully receiving the instructions of the Lord's representative, the spiritual master.

**TEXT 14.24**

***yamadibhir yoga-pathair anviksikya ca vidyaya  
marmacopasanabhir va nanyair yogyam smaren manah || SB 11.20.24 ||***

## TRANSLATION

**The mind can be fixed on the Supreme Personality of Godhead by following the path of yoga, beginning with *yama*, through logic and reasoning under the guidance of a spiritual master, or by worshiping Me and meditating upon Me. There are no other means than these.**

**Srila Vishvanatha Cakravarti Thakura**

Through reasoning and argument, one should come to the correct conclusion and thus engage oneself in worshipping the Lord. The word *va* indicates that one who is engaged in the worship of the Personality of Godhead need not trouble himself with the disciplinary procedures of *yoga*, nor with the grueling intricacies of Vedic studies and logic. This is the opinion of Sridhara Svami.

**Srila Bhaktisiddhanta Sarasvati Thakura**

One should curb his thirst for enjoying the objects of the senses by observing sacred vows. One should give up the mentality that he is the enjoyer by worshipping the Deity of the Lord according to the prescribed rules and regulations, and meditate on the Supreme Lord without deviation. One's realization of his relationship with the Supreme Lord gradually becomes established by observing EkadasI and chanting the holy names of the Lord. When one is situated in his constitutional position as the servant of the Supreme Lord, his thirst for enjoying the fruits of his activities diminishes as his mind distances itself from thoughts of material enjoyment. Cultivating an inclination toward the service of the Supreme Lord is the only way to curb the restless mind. One should worship the Deity throughout the day so that his mind will always remain engaged in remembering the Lord.

***yadi kuryat pramadena yogi karma vigarhitam  
yogenaiva dahed amho nanyat tatra kadacana || SB 11.20.25 ||***

## TRANSLATION

**If a yogi, due to carelessness, performs some abominable activity, he should nullify the sinful reaction simply by continuing his engagement in yoga. He need not undergo severe penance or adopt some other method to purify himself.**

**Srila Vishvanatha Cakravarti Thakura**

The question may arise that if one who is detached from material life, along with its prescribed duties, by chance commits a sinful act then how can he be freed from the reaction of sin without undergoing atonement, which is the prescription of the *karma- kanda* sections of the Vedas? The answer is given here that simply by continuing his practice of yoga, all sinful reactions will be burned to ashes. Sridhara Svami has said that for a devotee, all reactions of sinful activities can be nullified simply by hearing and chanting the holy names of the Supreme Lord. It is stated in the Sixth Canto of *Srimad-Bhagavatam* (6.1.15):

*kecit kevalaya bhaktya vasudeva-parayanah  
agham dhunvanti kartsriyena niharam iva bhaskarah*

Only a rare person who has adopted complete, unalloyed devotional service to Krsna can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays.

Elsewhere in the *Srimad Bhagavatam* (11.5.42) it is stated:

*sva-pada-mulam bhajatah priyasya tyaktany abhavyasya harih paresah  
vikarma yac cotpatitam kathancid dhunoti sarvam hrdis sannivistah*

One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone's heart, immediately takes away the reaction to such sin.

The word *yogi* in this verse refers to both the *jnana-yogi* and *bhakti-yogi*.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The activities of the conditioned souls are of two kinds—pious and sinful. If an honest person accidentally commits some sinful activities, the reactions to those sins

can be counteracted simply by engaging in the service of the Supreme Lord. There is no need for a devotee of the Supreme Lord to undergo atonement as a separate endeavor.

#### **TEXT 14.26**

*sve sve 'dhikare ya nistha sa gunah parikirtitah  
karmanam jaty-asuddhanam anena niyamah krtah  
guna-dosa-vidhanena sanganam tyajanecchaya || SB 11.20.26 ||*

#### **TRANSLATION**

**For an aspiring transcendentalist, the sincere observance of his practice constitutes piety, and the neglect of his spiritual practices constitutes sin. With this understanding of good and evil, one should detach himself from activities of sense gratification by a sincere practice of his discipline.**



## **Srila Vishvanatha Cakravarti Thakura**

How can a yogi be relieved of all sinful reactions simply by continuing his practice of yoga, with no necessity for performing any other atonement? In this verse Sri Krsna explains the actual standard of piety. A yogi who steadfastly executes his yoga practice while remaining aloof from the duties prescribed under the jurisdiction of *karma- kanda* is actually pious, and one who gives up such practice is actually sinful. It is widely declared in the scriptures that *jnana* and *bhakti* are competent to destroy all kinds of sinful reactions, so that *jnanis* and *bhaktas* are never required to undergo atonement as a separate endeavor. If one does so, he commits two faults—the fault of giving up his prescribed duty, and the fault of adopting another’s duty. Actually, all classes of transcendentalists, and especially devotees, are devoid of the propensity to commit sinful activities. Even if by chance they do so, the powerful purifying effects of their respective processes destroy their sinful reactions without difficulty. It is the verdict of the Vedic literature that one is prohibited to see the apparent faults of one who is continuously engaged in the devotional service of the Lord, even if he accidentally commits sinful activities. A devotee is situated in the transcendental position and so he does not possess material qualities, nor is he subjected to considerations of material sins or piety. Because *jnanis* are supposed to be firmly situated in the mode of goodness, they also are considered to be beyond the influence of the baser qualities of passion and ignorance. On the other hand, *karmis* are by nature impure so that the *karma- kanda* sections of the *Vedas* prescribe rules and regulations for their guidance and purification. Fruitive workers are attached to their homes and material bodies and thus have performed countless sinful activities, beginning from their birth. For this reason, the *Vedas* instruct fruitive workers to continue acting with material attachment, but in a way that will gradually elevate them to the mode of goodness. This will be more elaborately described in the next chapter.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The living entity must execute his duties according to his position under the

three modes of material nature. When one engages in a occupation other than that which is prescribed for him, this creates a discrepancy. The performance of prescribed duties and the avoidance of forbidden acts enables attached materialists to gradually become detached from the spirit of enjoying the fruit of their labor. As soon as one performs forbidden, or sinful, acts distressful conditions are created. Just to free the conditioned soul from his distressful condition of life, the scriptures prescribe rules and regulations to guide his behavior.

As long as one fails to awaken his loving devotional service to the Supreme Lord, he will continue to desire the four objectives of human life, placing him under the control of the Vedic rules and regulations. When one is fully engaged in a process of transcendental realization, however, the mundane conceptions of good and bad no longer apply.

TEXTS 14.27-28

*jata-sraddho mat-kathasu nirvinnah sarva-karmasu  
veda duhkhatmakan kaman parityage 'py anisvarah*

*tato bhajeta mam pritah sraddhalur drdha-niscayah  
jusamanas ca tan kaman dukkhodarkams ca garhayan || SB 11.20.27-28 ||*

TRANSLATION

**Having awakened his faith in the narrations of My glories, understanding the futility of all material activities, and knowing that sense gratification ultimately leads to misery, but still being unable to renounce all kinds of sensual diversions, My devotee should remain satisfied and worship Me with great faith and conviction. Even though he is sometimes engaged in material enjoyment, My devotee knows that such activity simply leads to a miserable result, and so he sincerely repents such activities.**

## **Srila Vishvanatha Cakravarti Thakura**

Here, the Lord describes the primary characteristic of devotional service. A devotee naturally becomes indifferent to worldly activities and Vedic prescriptions because he knows that these will ultimately award him distress. He knows that material desires are sources of all miseries. If a devotee, despite understanding this, is unable to completely renounce activities of sense gratification, he should still engage in the service of the Supreme Lord with firm determination. He should not become depressed, thinking that his devotional serviced is inadequate. A devotee thinks, “Even if I meet with so many impediments and even though I am full of offenses, I will never for a moment give up the service of the Lord. Fruitive activities and mental speculation are useless and so I will never accept these as my paths. I am still very attached to the objects of this world and I know that this will only bring me misery. I must go on in this way and simply hope for that day when the Lord will become merciful towards me.” Even if, due to material sentiment, a devotee associates with his wife and children and thus indulges in sense gratification, he thinks, “Alas! This material enjoyment creates many *anarthas* because it is opposed to my advancement in the Lord’s devotional service. Although I had promised many times to give up this material enjoyment, I still indulge in sense gratification from time to time.”

## **Srila Bhaktisiddhanta Sarasvati Thakura**

By hearing discussions of the Supreme Lord’s glories, one is liberated from the desire to enjoy the fruits of *karma*. Only those who are faithfully engaged in hearing and chanting the holy names of the Supreme Lord can understand that desires for material enjoyment are the causes of distress. When, even after trying to give up such distressful activities, devotees fail to completely do so, they should faithfully go on serving the Supreme Lord with determination. Devotees condemn the miserable condition that arises from material activities and while trying to give up such bad association, they engaged in the service of the Supreme Lord with determination. There is actually nothing inauspicious in the devotional service of the Lord. Occasional difficulties experienced by a devotee are due to his previous material activities. On the other hand, the endeavor for

sense gratification is completely inauspicious. Thus sense gratification and devotional service are directly opposed to each other. In all circumstances one should therefore remain the Lord’s sincere servant, always believing in His mercy. Then one will certainly go back home, back to Godhead.

TEXT 14.29

*proktena bhakti-yogena bhajato masakrn muneh  
kama hrdayya nasyanti sarve mayi hrdis thite || SB 11.20.29 ||*

TRANSLATION

**When one constantly engages in My service as described by Me, his heart becomes firmly fixed in Me so that all material desires that may have been present in his heart are vanquished without separate endeavor.**

**Srila Vishvanatha Cakravarti Thakura**

One may question: “Do not the devotees of the Lord suffer material miseries just like other people?” The answer is given in this verse—definitely not. The material desires that are present within the heart of a devotee are gradually destroyed as they go on faithfully hearing the glories of the Lord and engaging in His devotional service. A devotee of the Lord situates Sri Kṛṣṇa on a beautiful throne within his heart and there offers the Lord constant service. Just as the rising sun gradually eliminates all trace of darkness, the Lord’s presence within the heart causes all material desires there to weaken and eventually disappear.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The senses are continuously engaged according to the proclivities of the mind, so that material desires enter the mind, one after another. Those who are devotees twenty-four hours a day engaged in the service of the Lord by hearing and chanting His glories with transcendental faith will find that such material desires gradually diminish. Instead of trying to enjoy independently, the devotees are convinced that the Lord is the supreme enjoyer and all others are meant to partake in His enjoyment.

TEXT 14.30

*bhidyate hrdaya-granthis chidyante sarva-samsayah  
ksiyante casya karmani mayi drste 'khillatmani || SB 11.20.30 ||*

TRANSLATION

**The knot in the heart is cut asunder, all misgivings are slashed to pieces, and the chain of action and reaction is stopped when I am understood to be the Supreme Personality of Godhead.**

**Srila Vishvanatha Cakravarti Thakura**

The knot created when one's heart is bound to illusion by false identification with the material body is cut to pieces when one attains the stages of *nistha* or *ruci*, without separate endeavor. Engagement in devotional service quickly eliminates all material desires within the heart, just as fire in the stomach digests all that we eat. The word *karmani* in this verse refers to sinful reactions that have not yet fructified. In this regard, the *Gopala-tapani Upanisad* states: *bhaktir asya bhajanam tad ihamutropadhi- nairasyenamusmin manah-kalpanam, etad eva naiskarmyam*: “*Bhakti* means devotional service to the Lord that is free from desire for material profit, either in this life or in the next. Being devoid of such

inclinations, one should fully absorb the mind in the Supreme Lord. This is the actual purpose of *naiskarmya*.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

When one understands the Supreme Absolute Truth to be the ultimate shelter of everyone, one's desire for enjoying the fruits of *karma* will gradually diminish. By full engagement in the devotional service of the Supreme Lord, the knot of false ego within the heart is destroyed and all doubts are removed. The Supreme Lord is the shelter of all kinds of *rasa*. Indeed, He is the personification of all transcendental mellows. By remaining satisfied by the pleasure of engaging in devotional service, one can give up the desire for mundane enjoyment and mental speculation.

**TEXT 14.31**

*tasman mad-bhakti-yuktasya yogino vai mad-atmanah  
na jnanam na ca vairagyam prayah sreya bhaved iha || SB 11.20.31 ||*

**TRANSLATION**

**For one who has fixed his mind upon Me, being constantly engaged in My devotional service, mere renunciation and the cultivation of knowledge are not considered means for attaining perfection.**

### **Srila Vishvanatha Cakravarti Thakura**

Devotional service has the potency to destroy the knots of false ego within the

heart without one's taking help from any other process. Therefore, the devotees of the Lord are not interested in cultivating knowledge or practicing renunciation outside the purview of devotional service. Devotional service is the only all-auspicious path, whereas the cultivation of knowledge and dry renunciation are of no value without connection to devotional service. By chanting and hearing the glories of the Lord, a devotee automatically realizes all knowledge, and as the devotee's attachment to the Lord increases, he automatically gives up attachment for the inferior material nature. Knowledge and renunciation are products of the mode of goodness, whereas devotional service is transcendental to the three modes of material nature. If one engages in devotional service, then it is a fault to separately cultivate knowledge and practice renunciation. Just as attachment and envy are byproducts of ignorance, knowledge and renunciation are naturally attained for one who is engaged in devotional service. Because knowledge of the Absolute Truth and renunciation of material enjoyment are concomitant factors of devotional service, devotees become knowledgeable and detached without separate endeavor. This is confirmed elsewhere in the *Srimad-Bhagavatam* (11.2.42):

*bhaktih paresanubhavo viraktir anyatra caisa trika eka-kalah  
prapadyamanasya yathasriatah syus tustih pustih ksud-apayo 'nu-ghasam*

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.

By the use of the word *prayah* (generally) in this verse, it appears that in some cases, in the primary state of *santa bhakti*, it is not inauspicious to accept the processes of cultivation of knowledge and renunciation. Still, devotional service ensures liberation without any impediment. This is the opinion of *Bhakti-rasamrta-sindhu*.

**Srila Bhaktisiddhanta Sarasvati Thakura**

One can never achieve real benefit simply by the cultivation of knowledge while remaining indifferent to the service of the Supreme Lord. When one is fully

devoted to the Supreme Lord, he is on the platform of complete auspiciousness. There is no possibility for attaining factual benefit as long as the impersonal conception of the

Absolute Truth remains prominent. Simply by the execution of pure devotional service, genuine knowledge and proper renunciation are obtained. The constitutional duty of the spirit soul is to engage in the devotional service of the Supreme Lord. Transcendental knowledge and factual renunciation are fully manifest in those who are continuously engaged in the service of the Lord.

TEXT 14.32-33

*yat karmabhir yat tapasa jnana-vairagyatas ca yat  
yogena dana-dharmena sreyobhir itarair api*

*sarvam mad-bhakti-yogena mad-bhakto labhate 'njasa  
svargapavargam mad-dhama kathancid yadi vanchati || SB 11.20.32-33 ||*

TRANSLATION

**Whatever can be attained by other process of elevation that are recommended in the scriptures can be easily achieved by My devotees. If My devotee desires liberation from material existence or residence in the heavenly planets, he achieves these without difficulty.**

**Srila Vishvanatha Cakravarti Thakura**

A question may be raised: “If a devotee who is faithfully engaged in the Lord’s devotional service and thus has no interest in performing *karma* or *jnana*, and yet desires to go to heaven or attain liberation from material existence, what will he achieve?” The reply is given in these two verses. By following other



auspicious paths, such as traveling to holy places of pilgrimage, one can attain *salokya mukti*, or residence in the eternal abode of the Supreme Lord. Whatever can be gained by the various paths of perfection is easily achieved by the devotees by means of their execution of devotional service. If a devotee so desires, he can easily attain worldly happiness, purification of the heart, liberation, and even residence in the abode of the Supreme Lord, on the strength of his devotional service.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Whatever can be obtained as a result of performing fruitive activities, performing severe austerities, cultivating knowledge, renunciation of the objects of the senses, giving in charity, performing pious activities, and controlling the senses, are effortlessly obtained by the devotees of the Supreme Lord due to the strength of their devotional service. The devotees of the Lord can easily attain the heavenly planets, relief from material distress, the five kinds of liberation, such as *sarsti*, and residence in Vaikuntha.

**TEXT 14.34**

*na kincit sadhavo dhira bhakta hy ekantino mama  
vanchanty api maya dattam kaivalyam apunar-bhavam || SB 11.20.34 ||*

**TRANSLATION**

**Even if I offer liberation from the vicious cycle of repeated birth and death to those pure devotees who are very sober, they do not accept it.**

**Srila Vishvanatha Cakravarti Thakura**

Here, the word *kathancit* (somehow or other) of the previous verse is being explained.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

In this verse, the words *ekantino mama* indicate that those who are pure devotees of the Lord are cent percent engaged in the devotional service of the Lord with no separate interest. Even if the Lord offers liberation to such devotees, they do not accept it. The pure devotee is assured of going back home, back to Godhead, to reside with the Lord eternally, and so for him, mere liberation without devotional service is not at all appealing. One who engages in the devotional service of the Lord while maintaining a desire for liberation or heavenly enjoyment cannot be considered a pure devotee. The constitutional position of the living entity is that he is the eternal servant of the Lord, and that is being described herein.

TEXT 14.35

*nairapeksyam param prahur nihsreyasam analpakam  
tasman nirasiso bhaktir nirapeksasya me bhavet || SB 11.20.35 ||*

TRANSLATION

**The perfection of liberation is achieved when one is completely detached from matter. A devotee who has no personal ambition is eligible for engaging in My loving devotional service.**

**Srila Vishvanatha Cakravarti Thakura**

The word *nairapeksyam* means “not desiring any other process of perfection and its results.” The word *nirasisa* means “one who does not seek personal gain.” The word *nirapeksa* also means “to remain aloof from anything not related to Krsna.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Those who are completely devoid of desires for personal sense enjoyment are the devotees of the Lord, and not those who take no interest in the Lord’s devotional service, such as the impersonalists. Only those fortunate souls who have no material desires are able to achieve the platform of unalloyed devotional service to the Supreme Lord. Undoubtedly, in this age of Kali, people are generally very fallen and polluted by material lust, greed, anger, lamentation, and so forth. In this age, most people are *sarva- kama*, or full of material desires. Still, we must understand that simply by taking shelter of Lord Krsna we will achieve everything in life. The living entity should not engage in any process except the loving service of the Lord.

**TEXT 14.36**

***na mayy ekanta-bhaktanam guna-dosodbhava gunah  
sadhunam sama-cittanam buddheh param upeyusam || SB 11.20.36 ||***

**TRANSLATION**

**My unalloyed devotees, who are without material attachment, who treat all living entities equally, and who have attained Me, who is beyond the reach of material intelligence, are not subject to material piety and impiety, which arise from the good and evil of this world.**

## Srila Vishvanatha Cakravarti Thakura

It was previously said that the mentality of finding faults and good qualities is itself faulty, and to rise above such a mentality is praiseworthy. This principle is being explained in this verse.

Unalloyed devotees of the Lord are not subject to the influence of the modes of goodness, passion, and ignorance, which give birth to all good qualities and faults. The pure devotees possess transcendental qualities. Because their intelligence is purified, they only aspire to attain the shelter of the Supreme Personality of Godhead, who is eternal, full of knowledge, and full of bliss. It will be explained later on that the mind and senses of the devotees of the Lord are fully transcendental and so devotees are not under the jurisdiction of Vedic rules and regulations. Devotees do not acquire piety by their proper conduct, nor do they incur sin by indulging in prohibited activities. While narrating the story of King Citraketu, Lord Mahadeva described the devotees' equal vision in this verse (*Srimad-Bhagavatam* 6.17.28):

*narayana-parah sarve na kutascana bibhyati  
svargapavarga-narakesv api tulyartha-darsinah*

Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.

One should not see a devotees' intense desire to attain the lotus feet of the Supreme Lord as mundane, or as a fault. Even if some sinful activities are seen in the life of devotee, one should not see this as a fault. This has been ordered by the Supreme Lord Himself in the *Bhagavad-gita* (9.30):

*api cet su-duracaro bhajate mam ananya-bhak  
sadhur eva sa mantavyah samyag vyavasito hi sah*

Even if one commits the most abominable action, if he is engaged in devotional service, he is to be considered saintly because he is properly situated in his determination.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

One should not find faults or discrepancies in the character of an unalloyed devotee of the Supreme Lord. The devotees of the Lord are equal to everyone and are to be considered saintly. Because they are engaged in the service of the *sac-cid-ananda* Lord, who is situated beyond the reach of material intelligence, they are not subject to the piety and impiety that are born from the good and evil of this world. Worldly conceptions create illusion and distinctions in the minds of the living entities, and place them in the position of enjoyers. On the other hand, pure devotees who are fully engaged in the Lord's devotional service are not confined to desires for material enjoyment.

TEXT 14.37

*evam etan maya distan anutisthanti me pathah  
ksemam vindanti mat-sthanam yad brahma paramam viduh || SB 11.20.37 ||*

TRANSLATION

**Those who follow the path of devotional service as instructed by Me attain freedom from illusion, and upon reaching My personal abode, they perfectly understand the Absolute Truth.**

**Srila Vishvanatha Cakravarti Thakura**

The Lord is herein concluding His discussion of the path of auspiciousness. Those who travel on this path that is instructed by the Lord actually achieve ultimate benefit. The devotees of the Lord reach the abode of the Lord,

Vaikuntha, whereas the *jñanis* become merged in Brahman.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Unrestricted sense gratification, performance of fruitive activities, and engagement in mental speculation cannot be the ultimate religion for the living entities. Because these practices are born from aversion to the Lord's service, they are temporary and incomplete. The devotees who follow the instructions of the Supreme Lord become liberated from the clutches of all inauspiciousness by accepting the path of devotional service. Such devotees obtain the ultimate benefit of transferring themselves to the abode of the Supreme Lord, Vaikuntha.

*Thus end the translation of the fourteenth chapter of the Uddhava-gita entitled "Pure Devotional Service Surpasses Knowledge and Detachment" with the commentaries of Srila Visvanatha Cakravarti Thakura and chapter summary and purports by Srila Bhaktisiddhanta Sarasvati Thakura.*

## Chapter 15

### Explanation of the Vedic Path

#### *CHAPTER SUMMARY*

Some people are unfit for practicing any of the three forms of yoga—*karma*, *jnana*, and *bhakti*. Such persons are inimical to Lord Krsna, attached to sense gratification, and are only interested in performing fruitive activities so that they can fulfill their material desires. This chapter describes their faults in terms of place, time, substance, and beneficiary of actions.

Those who are perfect in knowledge and devotion to the Lord have no material good qualities or faults. However, for one who is acting on the platform of *karma* in the hopes of transcending material existence, the execution of his prescribed duties is good, and the failure to do so is evil. Those activities that counteract sinful reactions are also considered to be good.

When one is endeavoring to remain fixed in the mode of goodness, the cultivation of knowledge is always helpful. When one is engaged in the devotional service of the Lord, the nine practices, beginning with hearing and chanting, are most beneficial. Everything that is detrimental to one's advancement in spiritual life should be avoided. However, for those who are simply interested in engaging in fruitive work with the aim of gratifying the senses, there are innumerable considerations of what is good and what is pious and what is sinful, what is purifying and what is contaminating. All of these must be carefully considered in terms of time, place, circumstances, and the performer of the work. Factually, virtue and fault are not absolute, but are relative to one's particular platform of advancement. Remaining fixed in the discrimination that is suitable to one's level of advancement is good, and anything contrary to that is bad. This is the basic understanding of virtue and fault. Even among objects belonging to the same category, there are different considerations of their purity or impurity in relation to performance of religious duties, worldly transactions, and the maintenance of one's life. These

distinctions are described in various scriptures.

In the *varnasrama* society, there are very clear injunctions designating what is pure and what is contaminating. With regards to place, it is said that the presence of black deer is auspicious. Actions must be performed after considering the time as well. Purity and impurity with regards to substances is exemplified by bathing, giving in charity, and performing austerities. The mind can always be purified by remembering the Supreme Lord. There are also distinctions of purity and impurity regarding the performers of activities. When a *mantra* is received from the lips of a bona fide spiritual master, it is considered pure, and all work, as well as all objects, are considered purified by being offered to the Supreme Lord. For the execution of religious principles, these six factors must be considered in terms of purity and impurity.

Ultimately, there is no fixed standard by which to make distinctions of virtue and fault, because they transform according to the place, time, beneficiary, and so on. In regard to the execution of prescribed duties for sense gratification, the actual intent of all the scriptures is the subduing of materialistic propensities. This is the actual principle of religion because only this destroys sorrow, confusion, and fear, and bestows all good fortune. Work performed for sense gratification is not actually beneficial. The descriptions of such fruitive benefits described in the sections of the Vedic literature known as *phala-sruti* are actually meant to help one gradually cultivate a taste for the highest benefit. Unfortunately, those possessing inferior intelligence take the flowery benedictory verses of the scriptures to be the actual purport of the Vedas. However, this opinion is never upheld by those who factually know the truth of the Vedas. Those whose minds are agitated by the flowery words of the Vedas have no attraction for hearing discussions of Lord Hari. It should be understood that there is no inner purport to the Vedas apart from the original Personality of Godhead. The Vedas focus exclusively upon the Supreme Absolute Truth, the Personality of Godhead. Because this material world is simply the illusory energy of the Supreme Lord, the Vedic literature always recommends that one become aloof from material association by becoming attached to the Absolute Truth.

**TEXT 15.1**



*sri-bhagavan uvaca*

*Ya etan mat-patho hitva bhakti-inana-kriyatmakan*

*ksudran kamams calaih pranair jusantah samsaranti te || SB 11.21.1||*

## TRANSLATION

**The Supreme Lord said: Those who will not follow the paths of devotional service, speculative knowledge, and fruitive activities, as prescribed by Me, and simply work to fulfill their insignificant material desires, will certainly continue in the cycle of repeated birth and death.**

**Srila Vishvanatha Cakravarti Thakura**

Here, Lord Krsna condemns those who simply work hard for achieving sense gratification without any care for spiritual advancement. Devotional service places one directly under the shelter of the Supreme Personality of Godhead, whereas the cultivation of speculative knowledge leads one to the impersonal Brahman conception of the Absolute Truth. By executing one's duties without attachment to the results, one also becomes detached from fruitive desires. In contrast, those who work hard in the hopes of ruling a kingdom or enjoying celestial delights will certainly continue on the path of material existence.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those who renounce the paths of performing fruitive activities without attachment, cultivating transcendental knowledge, and devotional service, are certainly uncontrolled and thus take pleasure in gratifying their insignificant desires for sense gratification. Unalloyed devotional service is certainly superior to devotional service mixed with *karma* and devotional service mixed with *jnana*. Where there is no tinge of devotional service, there is only desire for sense gratification, or the desire for renouncing sense gratification. Those whose

aim is either material enjoyment or impersonal liberation cannot gain ultimate freedom from the cycle of repeated birth and death.

#### TEXT 15.2

*sve sve ‘dhikare ya nistha sa gunah parikirtitah viparyayas tu dosah syad ubhayor esa niscayah || SB 11.21.2 ||*

#### TRANSLATION

**To remain fixed in one’s position is known as piety, or qualities, and to deviate from one’s position is known as impiety, or fault. This is how piety and impiety should be ascertained.**

**Srila Vishvanatha Cakravarti Thakura**

Sri Uddhava said, “My dear Lord, I had asked You how one can determine good qualities and faults. You had replied by saying that to find fault with Your devotee was itself a fault. But, what if a devotee appears to be faithfully engaged in Your service but somehow or other comes under the influence of *karmis* or *jnānis*, and thus deviates from his engagement in pure *bhakti*? Is it a mistake to find fault in such a devotee? What about a person who is a neophyte in spiritual life but after coming in contact with a pure devotee, decides to imitate such an exalted soul? If one prematurely gives up his occupational duties, thinking that he is situated on the liberated platform, although he is still in the bodily conception of life—isn’t that also to be considered as faulty?”

In reply to this inquiry of Uddhava, the Lord said, “The characteristics of faults and piety can be understood in this way. To remain fixed in one’s natural position is always to be considered a good quality. Occasionally, a neophyte devotee may become polluted by the association of those engaged in fruitive

activities and mental speculation, so that he becomes affected by mundane tendencies. Similarly, an ordinary person who observes the exalted status of a pure devotee sometimes externally imitates his activities, considering himself to be on the same exalted platform of pure devotional service. These imperfect practitioners of *bhakti-yoga* are not exempt from criticism because their fruitive activities, mental speculation and false prestige are material intrusions in the pure loving service of the Lord. A pure devotee engaged exclusively in the Lord's service should not be criticized, but a devotee whose devotional service is mixed with material qualities may be corrected so that he can rise to the platform of pure devotional service.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

One's faithfulness to his particular status is to be considered one's good quality. If, due to restlessness, one tries to imitate the position of another, that is to be understood as a fault. Different processes of self-realization exist because of people are at various stages of development. When one who is engaged in the devotional service of the Lord exhibits a spirit of enjoyment or a propensity for dry renunciation, his position is faulty. When one accepts a position that is favorable for his advancement in life that is to be considered a good quality, whereas when one accepts a position that is unfavorable for his advancement, that is a fault.

#### **TEXT 15.3**

*suddhy-asuddhi vidhiyete samanesv api vastusu  
dravyasya vicikitsartham guna-dosau subhasubhau  
dharmartham vyavaharartham yatrartham iti canagha || SB 11.21.3 ||*

#### **TRANSLATION**

**O sinless Uddhava, to understand what is proper in life, one must evaluate everything, such as religious principles and considerations of economic development, in terms of its purity and impurity. Even in ordinary dealings, one must be able to distinguish between good and bad. As a matter of survival, one must be able to distinguish between that which is auspicious and that which is inauspicious.**

**Srila Vishvanatha Cakravarti Thakura**

Here, the Lord is further describing the necessity for considering qualities and faults. Uddhava has presented his doubt, and the Lord will remove it. Every doubt can be removed by good instruction, just as mosquitoes can be removed by smoke. Every material object has its good qualities or faults. For example, *bastaka* spinach is considered pure, whereas *kalami* spinach is considered impure. In this way, the faults and good qualities, or the piety and impiety, must be considered in all aspects of practical life. The same principle also applies to religion, as well as all kinds of ordinary dealings. Even though one who is well situated in terms of good behavior comes from a lower-class family, he should be considered a superior person, due to his possessing good qualities. There are also auspicious and inauspicious times to be considered while beginning a journey. Although accepting charity from an inappropriate person is a fault, in an emergency, or to save one's life, one may accept whatever is required.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Whether in ordinary dealing, religious practices, or basic survival, one cannot avoid making a distinction between good and bad. Religious principles must be followed for the upkeep of society and for this purpose, there must be a correct ascertainment of what is piety and what is sin, what is pure and what is impure. It is practically seen that everyone makes such distinctions with regards to food, residence, associates, and so on. Just to insure one's survival, one must distinguish between that which is healthy and that which is injurious, and that which will be profitable and that which will result in disaster. Thus it is to be

concluded that even a wise man must distinguish between that which is favorable and that which is unfavorable in this material world, while at the same time understanding the transcendental position above the dualities of material existence.

#### TEXT 15.4

*darsito 'yam mayacaro dharmam udvahatam dhuram || SB 11.21.4 ||*

#### TRANSLATION

**I have revealed these methods for making distinctions for those who bear the burden of maintaining mundane religious principles.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

Materialistic persons, who are attached to enjoying the results of their activities, must constantly consider the purity and impurity, vice and virtue, and good qualities and faults of all their actions. Transcendentalists are not confined to such material conceptions, however. In this regard, one should discuss these two verses from the *Caitanya-caritamṛta*:

*kṛṣṇa-bhaktira badhaka yata subhasubha karma  
seha eka jivera ajnana-tamo-dharma  
'dvaite' bhadra-bhadra-jnana, saba- 'manodharma'  
'ei bhala, ei manda', saba 'bhrama'*

All kinds of activities, both auspicious and inauspicious, that are detrimental to the discharge of transcendental loving service to Lord Sri Kṛṣṇa are actions of the darkness of ignorance. (*Adi 1-94*)

In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, ‘This is good and this is bad,’ is all a mistake. (*Antya* 4.174)

TEXT 15.5

***bhumy-ambv-agny-anilakasa bhutanam panca-dhatavah a-brahma-sthavaradmam sarira atma-samyutah || SB 11.21.5 ||***

TRANSLATION

**Earth, water, fire, air and ether are the five gross elements emanating from the Supreme Lord that make up the bodies of all conditioned souls from Lord Brahma down to the most insignificant blade of grass.**

**Srila Vishvanatha Cakravarti Thakura**

The varieties of good qualities and faults are understood from the authority of the Vedic literature. The Vedic literature makes such distinctions to help the conditioned souls on their gradual march towards progress in spiritual life. Earth, water, fire, air, and sky are the five material elements. These are the primary ingredients of the gross material bodies of all living entities, up to the standard of Brahma.

TEXT 15.6

***vedena nama-rupani visamani samesv api  
dhatusuddhava kalpyanta etesam svartha-siddhaye || SB 11.21.6 ||***

## TRANSLATION

**My dear Uddhava, although all material bodies are constituted of these same five elements, different names are given so that one can distinguish between them and thus advance toward life's ultimate goal.**

**Srila Vishvanatha Cakravarti Thakura**

Although the bodies of all conditioned souls are made of the same five gross material elements, they are designated by various names and forms. The Vedic literature takes into account such varieties and classifies human society in terms of *varna* and *asrama*. Thus, someone is a *brahmana*, someone else is a *brahmacari*, another person is a betel nut merchant, and still another is an oil merchant. One may question, “What is the need for such diversity?” The answer is that the Vedic system is designed by the Lord so that conditioned souls may pursue their individual achievements and at the same time advance toward the ultimate goal of life, Krsna consciousness.

## TEXT 15.7

***desa-kaladi-bhavanam vastunam mama sattama  
guna-dosau vidhiyete niyamartham hi karmanam || SB 11.21.7 ||***

## TRANSLATION

**O foremost of devotees, in order to regulate the activities of the living entities, I have imparted the understanding of that which is good and that which is bad in relation to time, place, and objects.**

## **Srila Vishvanatha Cakravarti Thakura**

In the previous verse, the Lord explained why the Vedic literature assigns different positions to the various bodies of the living entities. In this verse, the Lord explains the Vedic evaluation regarding the entities that interact with the various classes of material bodies. The purpose of the Vedic literature is to restrict the sinful propensities of human beings by establishing proper behavior for all classes of men and defining what is improper with regards to time, place, and the objects of this world.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

A conditioned soul falsely identifies with the gross body and thus considers anything that gives immediate satisfaction to the body to be good and anything inconvenient or disturbing for the body to be bad. By higher intelligence, however, one can recognize one's long-term self-interest and dangers. By designating and restricting the exploitation of the material world, Vedic knowledge gradually brings a conditioned soul to the platform of material goodness. At that stage, one becomes eligible to serve the Supreme Personality of Godhead.

### **TEXT 15.8**

*akrsna-saro desanam abrahmanyō 'sucir bhavet  
krsria-saro 'py asauvra-klkatasamskrterinam || SB 11.21.8 ||*

### **TRANSLATION**



**Those places where there are no spotted deer, where respect is not given to the *brahmanas*, where general cleanliness and the purificatory rites of Vedic society are neglected, where meat-eaters predominate, and where the earth is barren, such as Kikata, are to be considered as contaminated.**

### **Srila Vishvanatha Cakravarti Thakura**

In these eight verses, Sri Krsna describes the purity and impurity of objects, places, and times. Among countries, those where there is no spotted deer are considered to be impure. Besides this, any country where the inhabitants do not show respect to the *brahmanas* is considered most impure. The word *krsriasara* means “spotted deer.” Countries where the people are uncivilized, or *asauvira*, which are inhabited by *mlechhas*, and where food grains do not grow because the land is barren are considered impure. Kikata refers to the province of Gaya.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

While living at the *gurukula*, *brahmacari s* dress in the hide of spotted deer. It is required to wear this during the period of learning about sacrifice. The skin of the black or spotted antelope is also used as a garment by those receiving instruction in the execution of Vedic sacrifice. Therefore, since sacrifice cannot be properly performed in areas bereft of such creatures, these places are considered impure. Even if people are advanced in terms of pious activities and the performance of sacrifice, their country is considered to be impure if they are averse to the devotional service to the Supreme Lord.

When there was no respect for devotional service to Lord Hari in countries such as Anga (Bihar) and Banga (Bengal), they were counted as impure. However, after the appearance of great Vaisnavas, such as Sri Jayadeva Gosvami, they have been glorified by the scriptures for their purity, even though they were also considered impure because of not having spotted deer.

## TEXT 15.9

***karmanyō gunavan kālō dravyatah svata eva va yato nivartate karma sa doṣo  
'karmakah smṛtaḥ || SB 11.21.9 ||***

## TRANSLATION

**A time is considered to be auspicious when it facilitates the execution of one's prescribed duties, and that time which obstructs the execution of one's prescribed duties is considered inauspicious.**

**Srila Vishvanatha Cakravarti Thakura**

Now, the purity and impurity of various times is being explained. Any time that is suitable for executing one's prescribed duty is considered to be pure. The time where one obtains the ingredients necessary for performing one's work is considered pure by nature. The most auspicious time for performing *karma-yoga* is before noon. When a woman gives birth to a child, she is considered to be impure.

**Srila Bhaktisiddhanta Sarasvati Thakura**

As there is consideration of purity and impurity with regards to place, there is also consideration of purity and impurity with regards to time. The time when one obtains the ingredients for performing one's occupational duty, and the time which is spent performing pious activities are naturally auspicious. Any time or condition that impedes the performance of one's occupational or religious duty must be considered as most inauspicious. The most auspicious of all times is the moment one achieves the mercy of the Supreme Personality of Godhead. If one neglects the loving service of the Lord, being carried away by sense

gratification, he is certainly living in most inauspicious times. Therefore that moment in which one achieves the association of the Supreme Lord or the Lord's pure devotee is the most auspicious time, whereas the moment of losing such association is most inauspicious.

TEXT 15.10

*dravyasya suddhy-asuddhi ca dravyena vacanena ca  
samskarenatha kalena mahatvalpatayatha va || SB 11.21.10 ||*

TRANSLATION

**An object's purity or impurity is established by contact with another object, by words, by rituals, by the effects of time, or according to its magnitude.**

**Srila Vishvanatha Cakravarti Thakura**

Here, purity and impurity is being explained. The purity of pots is attained by washing them with water, and they become impure when touched by urine, or other abominable substances. The words of a saintly *brahmana* are pure, but the sound vibration of a materialistic person is contaminated by lust and envy. After the birth of a child or the death of a family member, the next ten days are considered to be impure. Water fetched by an outcaste is considered to be pure if it is from a large lake filled with lotus flowers. However, if it is brought from a small pond or well, it is considered to be impure. Impure food in the mode of ignorance is certainly to be avoided, except in the case of a dire emergency.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The consideration of an article's purity or impurity is determined by its proximity to other things. For example, articles touched by urine are considered to be impure, but if they are touched by Ganges water, they are considered to be pure. Although the conchshell is the bone of a dead animal, it is accepted as pure because the Vedas declare this as being a fact. Purity and impurity also depends on *samskara*, indicating that the purity or impurity of a particular object is ascertained according to the regulations of ritualistic performances. For example, a flower to be offered to the Deity must be purified with water. Flowers or food cannot be offered to the Deity, however, if they have been contaminated by being smelled or tasted before the offering.

TEXT 15.11

*saktyasaktyatha va buddhya samrddhya ca yad atmane  
agham kurvanti hi yatha desavasthanusaratah || SB 11.21.11 ||*

TRANSLATION

**The contact of contaminated substances may or may not affect one with sinful contamination, depending upon one's prowess, spiritual advancement, development of intelligence, or other such conditions.**

**Srila Vishvanatha Cakravarti Thakura**

According to the laws of nature, that which is impure contaminates a particular person in accordance with that person's situation, as described here. For example, on certain occasions, such as a solar eclipse or just after childbirth, one must restrict the intake of food according to ritualistic injunctions. One who is physically weak, however, may eat without being considered impious. Ordinary persons consider the ten days following childbirth to be most auspicious, whereas one who is learned knows that this period is actually impure. Worn,

dirty clothing is considered impure for a rich man but acceptable for one who is poor. The word *desa* indicates that in a safe and peaceful place one is obligated to strictly perform religious rituals, whereas in a dangerous or chaotic situation one may be excused for occasional negligence of secondary principles. One who is physically healthy must offer obeisance's to the Deities, attend religious functions and execute his prescribed duties, but a young child or sickly person may be excused from such activities, as indicated by the word *avastha*. Thus the revealed scriptures teach that one should consider purity and impurity according to the place, time, person, and circumstances.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The difference between purity and impurity, as well as piety and impiety, depends upon the place, circumstances, health of a person, and prosperity. One should accept everything which is favorable for the devotional service of Lord Krsna and reject whatever is unfavorable. One must learn the process of serving God from the bona fide spiritual master and thus always maintain one's existence pure and free from anxiety. In general, however, when considering the relative purity and impurity of material things, all of the above-mentioned factors must be calculated. It can thus be concluded that the same conditions are perceived differently by swan-like personalities, and those who are no better than dogs, hogs, camels and asses.

**TEXT 15.12**

*dhanya-darv-asthi-tantunam rasa-taijasa-carmanam  
kala-vayv-agni-mrt-toyaih parthivanam yutayutaih || SB 11.21.12 ||*

**TRANSLATION**

**Various objects such as grains, wooden utensils that are used for performing**

sacrifice, elephant tusks, liquid items such as oil and ghee, metal such as gold, leather, and clay pots—can all be purified by contact with time, air, fire, earth, and water.

**Srila Vishvanatha Cakravarti Thakura**

The Lord herein explains in detail how various articles become pure by contact with certain elements. The word *asthi* refers to “elephants’ tusks.” The word *rasa* in this verse refers to oil or ghee. The word *taijasa* refers to gold, and other metals. All these are considered to be pure according to *sastra* when they are combined with water, fire, and other elements, and used at a particular time. For example, a clay pitcher and bricks are considered pure, but when they are in their original form as earth they are considered impure. Metals, such as gold, can be purified by clay, water, and fire. Raw silk is purified simply by contact with the air.

TEXT 15.13

*amedhya-liptam yad yena gandha-lepam vyapohati  
bhajate prakrtim tasya tac chaucam tavad isyate || SB 11.21.13 ||*

TRANSLATION

**If a surface, a container, or cloth is contaminated by the touch of an abominable object, it can be purified by cleansing with caustic soda, acid, and water, until the smell or dirt is completely removed.**

**Srila Vishvanatha Cakravarti Thakura**

If meat, or any other abominable substance, is kept on a surface, a cloth, or in a pot, then these can be purified by scrubbing and washing with acid, detergent, clay, and water, until the contamination is removed. One should cleanse a contaminated object until the bad odor or impure coating is removed, thereby restoring it to its original condition.

TEXT 15.14

***snana-dana-tapo-vastha-virya-samskara-karmabhih  
mat-smrtya catmanah saucam suddhah karmacared dvijah || SB 11.21.14 ||***

TRANSLATION

**One can purify the self by bathing, giving charity, performing austerity, undergoing purificatory rituals, as well as by personal prowess, the performance of prescribed duties, and above all, remembrance of Me. One who is twice-born should purify himself before he engages in prescribed duties.**

**Srila Vishvanatha Cakravarti Thakura**

After explaining how various objects can be purified, the Lord now describes the means for purifying the self. One can purify himself by bathing, distributing charity, and by performing the activities that are prescribed for his various stages in life. The word *samskara* means “rituals, such as the sacred thread ceremony, and the chanting of *mantras*.” It is necessary for the members of all *varnas* to purify themselves before performing their prescribed duties.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The conditioned souls can purify themselves by bathing, giving charity, performing austerity, acting according to the rules and regulations prescribed for his situation within the *varnasrama* system, undergoing the fifteen kinds of *samskara*, and above all, by remembering the lotus feet of the Supreme Lord, Visnu . In this regard ,one should carefully consider this verse from the *Garuda Purana*:

*apavitraḥ pavitro va sarvavastham gato 'pi va  
yah smaret pundarikakṣam sa bahyabhyantare suciḥ*

Whether one is pure or contaminated, and regardless of one's external situation, simply by remembering the lotus-eyed Personality of Godhead, one can internally and externally cleanse one's existence.

TEXT 15.15

*mantrasya ca pariṇānam karma-suddhir mad-arpanam  
dharmāḥ sampadyate sādḥir adharmāḥ tu viparyayah || SB 11.21.15||*

TRANSLATION

**A *mantra* is purified when it is heard from the mouth of a bona fide spiritual master. One's activities are purified by offering the results to Me. Purified place, time, ingredients, performer, *mantras*, and actions constitute religion, and negligence of these six constitutes irreligion.**

**Srila Vishvanatha Cakravarti Thakura**

The purification of a *mantra* is being described in this verse. When *mantras* are



received from the mouth of a bona fide spiritual master, they are considered purified. One's activities are purified when the results are offered in the service of the Supreme Lord. Purification of the place, time, ingredients, performer, *mantras*, and action constitutes religion, and a failure to do so constitutes irreligion.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The purification of the place, time, ingredients, performer, *mantra*, and action constitutes religion, and the negligence of such purification is considered irreligion. If one does not receive a *mantra* from a bona fide spiritual master, who exhibits purified behavior, then he falls into a state of inauspiciousness because a *mantra* is no better than poison when it is received from a so-called spiritual master who is actually a disciple of Kali. When actions are performed for one's own sake, or for the sake of one's family or community, they are considered to be impure. Whenever an action, time, place, and so on are not in relation to the Supreme Lord, they must be considered impure and irreligious.

TEXT 15.16

*kvacid guno 'pi dosah syad doso 'pi vidhina gunah guna-dosartha-niyamas tad-bhidam eva badhate || SB 11.21.16 ||*

TRANSLATION

**Sometimes, what seems to be piety is actually sin and sometimes, what normally is sinful is to be considered as pious. Because of this, it seems that there is no clear distinction between piety and sin.**

## **Srila Vishvanatha Cakravarti Thakura**

Here it is explained that piety and sin are actually relative conceptions. If a man abandons his wife and children, he must certainly be considered a rascal number one. Still, when a man gives up his family to accept the renounced order of life, *sannyasa*, he is offered the respect due a great soul. It must therefore be concluded that piety and sin depend upon circumstances, and are therefore not easily ascertained.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Human beings are considered to be capable of distinguishing between good and bad and are thus responsible for their pious and sinful activities. Animals, on the other hand, being merged in ignorance, cannot be blamed for their offenses, which arise from ignorance. Human beings who act like animals, with the idea that one should not feel any guilt but should do whatever he likes, will certainly take birth as animals absorbed in ignorance.

**TEXT 15.17**

***samana-karmacaranam patitanam na patakam***  
***Autpattiko gunah sango na sayanah pataty adhah || SB 11.21.17 ||***

**TRANSLATION**

**Activities that would degrade an elevated person do not cause a fall down for those who are already fallen. Indeed, one who is lying on the ground cannot possibly fall any further. The material association that is dictated by one's own nature is considered a good quality. For example, association with**

**a woman is a fault for a person in the renounced order of life, but it is a good quality for a householder.**

### **Srila Vishvanatha Cakravarti Thakura**

For an elevated person, drinking wine would be the cause of his degradation but an ordinary laborer who could moderate his drinking would be considered pious. From this example, we can understand that on the material platform, piety and sin are relative. Another example is that if a *sannyasi* intimately associates with a woman, he would be considered most abominable, whereas that same association for a householder is considered pious. The conclusion is that piety and sin on the material level are relative considerations.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

For one who is full of faults, his actions cannot be the cause of his degradation because they are natural for him. One who is lying on the floor cannot go any lower. The possibility of falling down looms large for those who are elevated, but not for those who are already fallen. The nature of a talented person is never considered to be faulty. Because transcendentalists know that sense enjoyers and dry renunciates are fallen, they are careful to avoid their association or imitate their behavior.

**TEXT 15.18**

***yato yato nivarteta vimucyeta tatas tatah  
esa dharmo nram ksemah soka-moha-bhayapahah || SB 11.21.18 ||***

**TRANSLATION**

**The more one distances himself from sinful or materialistic activities, the more he is freed from their bondage. Such renunciation is the basis of religion and drives away all kinds of lamentation, illusion, and fear.**

### **Srila Vishvanatha Cakravarti Thakura**

The aim of the scriptures is to encourage renunciation by means of a gradual diminishing of the enjoying propensity. This is done by prescribing rules and regulations that govern all aspects of human behavior.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The conception, “I am the enjoyer of this temporary, perishable material world,” creates lamentation, illusion, and fear in the minds of the conditioned souls. People who renounce sense gratification and dry renunciation and engage in the worship of the Supreme Lord bring about their own auspiciousness. In this regard, one should carefully consider this verse from the *Caitanya-caritamṛta* (Antya 6.220):

*mahaprabhura bhakta-ganera vairagya pradhana  
yaha dekhi' prita hana gaura-bhagavan*

Renunciation is the basic principle sustaining the lives of Sri Caitanya Mahaprabhu's devotees. Seeing this renunciation, Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, is extremely satisfied.

**TEXT 15.19**

*visayesu gunadhyasat pumsah sangas tato bhavet  
sangat tatra bhavet kamah kamad eva kalir nram || SB 11.21.19 ||*

## TRANSLATION

**When one is attracted to the objects of the senses, attachment for them certainly develops within his heart. This attachment gives rise to lust, and from lust, anger and violence are generated.**

**Srila Vishvanatha Cakravarti Thakura**

In these four verses, the Supreme Lord is demonstrating the uselessness of the path of enjoyment, although it is sometimes encouraged in the Vedas. Desire is the cause of attachment, and from attachment, lust develops. A lusty person is easily angered and becomes inimical to anyone frustrating his lusty desires. For this reason, there is constant strife within human society.

**TEXT 15.20**

*kaler durvisahah krodhas tamas tam anuvartate  
tamasa grasyate pumsas cetana vyapini drutam || SB 11.21.20 ||*

## TRANSLATION

**From quarrel arises unbearable anger, from anger bewilderment is produced, and from bewilderment, one quickly loses his power of discrimination.**

**Srila Vishvanatha Cakravarti Thakura**

From conflict of interest comes anger, followed by *tama*, or illusion. Due to illusion, one becomes bewildered, and this causes one to become completely bereft of any sense of discrimination.

**Srila Bhaktisiddhanta Sarasvati Thakura**

From the tendency to enjoy material objects, considering them to be separate from the Supreme Lord, one develops attachment. From attachment, lust is born, and from lust, a conflict of interest arises. When there is a conflict of interest, strong anger results, and from this unbridled anger, one is covered by the dense darkness of ignorance, which robs one of the power of discrimination.

**TEXT 15.21**

*taya virahitah sadho jantuh sunyaya kalpate  
tato 'sya svartha-vibhramso murcchitasya mrtasya ca || SB 11.21.21 ||*

**TRANSLATION**

**O saintly Uddhava, a person who has lost his power of discrimination is as good as dead matter. As a result of his ignorance, he loses the opportunity to achieve life's ultimate goal.**

**Srila Vishvanatha Cakravarti Thakura**

An unconscious person loses all sense of what is to be done and what is not to be

done. Such a person is considered to be as good as dead because he has lost all sense of life's ultimate goal.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

When one becomes bereft of the power of discrimination, he loses his good consciousness, almost like a dead man, and falls down from understanding life's ultimate goal.

### **TEXT 15.22**

*visayabhinivesena natmanam veda naparam  
vrksa jivikaya jivan vyartham bhastreva yah svasan || SB 11.21.22 ||*

### **TRANSLATION**

**One who uselessly passes his life by maintaining himself on whatever food he receives without personal endeavor is no better than a tree. Living uselessly in ignorance like a tree, his breathing is no better than that of a bellows. Such a person, who is almost like a dead man, has no understanding of himself, or anyone else.**

### **Srila Vishvanatha Cakravarti Thakura**

One who lives like a tree, without making any personal endeavor, is considered to be practically unconscious. One whose breathing is therefore like that of a bellows is considered to be no better than a dead man.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

One who is devoid of Krsna consciousness uselessly breathes like a bellows and spoils his human birth by being absorbed in matter, just like a tree, without any enthusiasm for attaining life's ultimate goal.

TEXT 15.23

*phala-srutir iyam nrnam na sreya rocanam param  
sreya-vivaksaya proktam yatha bhaisajya-rocanam || SB 11.21.23 ||*

TRANSLATION

**The attainment of heavenly enjoyment as the result of pious activities is not the ultimate goal of life for human beings. Just as a child is promised a sweet to create his desire for taking medicine, the promise of heavenly rewards that are described in the scriptures are there to create a desire for performing pious activities.**

## **Srila Vishvanatha Cakravarti Thakura**

It has been heard from the scriptures that materialistic people can go to heaven if they perform pious activities. Therefore, how can they be considered to be deviating from the ultimate goal of life? The answer is given in this verse. Such inducements to perform pious activities are not actually life's ultimate goal. The great sage, Narada, has said, "Destruction of distress and attainment of happiness is auspicious. This cannot be achieved by the performance of fruitive activities." By this statement, the ultimate auspiciousness of *karma* is refuted. Then, what about statements found in the Vedic literature such as, "Enjoy life with the



damsels of heaven?” The answer is that just to develop in the conditioned souls a taste for performing pious activities, the Vedic literature sometimes offers inducements to gradually bring them to the path of liberation. This is like the inducement given to a child so that he will take some medicine. The father may tell him, “If you drink this bitter juice of *neem* leaves, I will give you a *laddu*.” Because of the inducement, the son will agree to drink the bitter medicine and thus his disease will be cured. Of course, the gift of a *laddu* is not the actual fruit of drinking bitter *neem* juice.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

When fruitive workers hear about the tempting fruits of *karma*, they cannot resist the temptation. Actually, they are deceived by such flowery language of the *Vedas* because such fruitive work, in and of itself, cannot award one ultimate benefit.

TEXT 15.24

*utpattyaiva hi kamesu pranesu sva-janesu ca  
asakta-manaso martya atmano ‘nārtha-hetusu || SB 11.21.24 ||*

TRANSLATION

**Right from their birth, human beings naturally becomes attached to the animalistic propensities, a long duration of life, sense gratification, bodily strength, personal influence, friends, and family— all of which create *anarthas* that defeat the real purpose of life.**

**Srila Vishvanatha Cakravarti Thakura**

The question may be raised, “In the *karma-kanda* sections of the *Vedas*, there is no mention of liberation from material existence. Therefore, by what authority can one state that liberation is the goal of *karma*?” The answer is given herein: “The primary purport of the *Vedas* supports this statement. By nature, the conditioned souls are attached to material enjoyment since the moment of their birth. As a result, they become attached to their senses, strength, influence, wife, children, and other relatives. However, such attachment is simply *anartha*, or unwanted, and therefore produces only distress.

TEXT 15.25

*natan avidusah svartham bhramyato vrjinadhvani  
katham yunjyat punas tesu tams tamo visato budhah || SB 11.21.25 ||*

TRANSLATION

**Those whose knowledge is covered by ignorance, and are thus acting against their self-interest, are wandering on the path of material existence. Why would the Vedas encourage them to enter deeper into darkness by engaging them in sense gratification?**

**Srila Vishvanatha Cakravarti Thakura**

Generally, materialistic people are ignorant of their real self-interest, which is the platform of ultimate happiness. Therefore, the Vedic literature does not actually encourage faithful persons to act in a way that will enable them to enjoy heavenly pleasure and thereafter be born in the lower species of life. If this were the actual intention of the Vedas, they could not be considered genuinely auspicious.

TEXT 15.26

*evam vyavasitam kecid avijnaya kubuddhayah  
phala-srutim kusumitam na veda-jna vadanti hi || SB 11.21.26 ||*

TRANSLATION

**Without understanding the actual intention of the Vedic literature, some evil-minded people, such as the *karma-mimamsakas*, who are bewildered by the statements promising heavenly rewards that are found in the Vedas, propagate that such flowery statements are the supreme objective of life. However, this is not the opinion of actual authorities, such as Vyasadeva, who know the real purport of the Vedas.**

**Srila Vishvanatha Cakravarti Thakura**

One may still question, “Why do the *mimamsakas* declare that the aim of the Vedas is to transfer the living entities to heaven?” The answer is herein given: “Such people, not realizing the real intention of the Vedas, accept the Vedic statements that promise heavenly elevation to be the actual purport of the Vedas. Actually, the flowery language of the *Vedas* have bewildered these people. Due to ignorance, they consider the flowers to be the fruit. As a result of being bewildered, their intelligence has become contaminated so that they are misguided. Such persons certainly do not know the actual purport of the Vedas. Great sages, such as Vyasadeva, who are conversant with the actual purport of the Vedas, never preach in this way.

TEXT 15.27

***kaminah krpana lubdhah puspesu phala-buddhaya  
agni-mugdha dhuma-tantah svam lokam na vidanti te || SB 11.21.27||***

## TRANSLATION

**Materialistic men, who are naturally very lusty and greedy, think the flowery words of the Vedas to be their actual purpose. Being blinded by the smoke and glare of the sacrificial fire, they cannot understand their actual position.**

**Srila Vishvanatha Cakravarti Thakura**

In the next eight verses, Sri Kṛṣṇa exposes the evil-mindedness of the *mīmāṃsakas*. Those who consider the irrelevant results of *karma* to be their aim of life become absorbed in the performance of Vedic sacrifices, which can be compared to a glaring fire. As a result, they are overcome by the smoke produced by that fire and thus lose their power of discrimination. While blinded by the smoke, they wander on the path of material existence and thus experience countless miseries.

TEXT 15.28

***na te mam anga jananti hr̥di-stham ya idam yataḥ  
uktha-saṣṭra hy asu-tr̥po yathā nihara-caksuṣaḥ || SB 11.21.28 ||***

## TRANSLATION

**My dear Uddhava, those who perform the Vedic rituals in the hopes of achieving future sense gratification cannot understand that I am situated within the hearts of all living entities, and that this universe is non-different from Me, being a manifestation of My energy. It is as if their eyes are covered by a dense fog.**

**Srila Vishvanatha Cakravarti Thakura**

Although the Lord is situated in the hearts of the *mimamsakas*, they do not know Him as the original cause of the cosmic manifestation. The false bodily concept of life, in which one ignores the eternal soul within the body, is a dense fog of ignorance that blocks our vision of God. *Mimamsakas* refers to those whose eyes are covered with fog of ignorance. It is stated in the Vedas that the Supreme Lord is situated within the hearts of all living entities as the Supersoul. However, because people are covered by ignorance and indulge in idle talks, they cannot know Him.

**Srila Bhaktisiddhanta Sarasvati Thakura**

In spite of the Lord's existence within the hearts of all living entities, they still engage in sense gratification and thus lose their power of vision.

**TEXT 15.29-30**

*te me matam avijnaya paroksam visayatmakah  
himsayam yadi ragah syad yajna eva na codana*

*himsa-vihara hy alabdhaih pasubhih sva-sukhecchaya  
yajante devata yajnaih pitr-bhuta-patin khalah || SB 11.21.2-30 ||*

## TRANSLATION

**“If one has a propensity for violence in the form of eating meat, one may slaughter an animal during the performance of a fire sacrifice.” By this statement, the Vedas have regulated the propensity for violence. The Vedas neither encourage animal slaughter nor prescribe it. Without understanding My inner intentions, fruitive workers, who are fond of violence, worship the demigods, forefathers, and leaders of ghostly creatures, with a desire to achieve heavenly pleasure, and thus they cruelly slaughter innocent animals in sacrifice.**

**Srila Vishvanatha Cakravarti Thakura**

Although the Vedas sometimes recommend the performance of animal sacrifices, this is actually meant to restrict the killing of animals, and not to encourage it. Because there is always a class of men who will eat meat, the Vedas prescribe the performance of elaborate rituals at certain prescribed times, just to discourage unrestricted animal slaughter. It is only misguided philosophers that encourage the sacrifice of animals as a means for enjoying sense gratification in this life, and attaining the planets of the demigods or forefathers after death.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Being influenced by the mode of ignorance, there are many people who consider the performance of sacrifices mentioned in the Vedas to be their supreme religious duty. Such people generally worship the forefathers, demigods, and ghosts in order to enjoy a life of sense gratification, both in this world and the next, and thus they take pleasure in killing animals in the name of performing sacrifices.

*svapnopamam amum lokam asantam sravana-priyam  
asiso hr̥di sankalpya tyajanty arthan yatha vanik || SB 11.21.31 ||*

## TRANSLATION

**Just as a foolish businessman, desiring to obtain additional wealth, may cross the insurmountable ocean and invest his previously accumulated wealth speculatively, and thus lose everything, fruitive workers, desiring to experience heavenly pleasure after death, which is only like a dream, whimsically waste their time performing Vedic sacrifices.**

**Srila Vishvanatha Cakravarti Thakura**

Fruitive workers are actually very unfortunate. This is being pointed out in this verse. Both in this world and in the heavenly planets, life is temporary. Materialistic people resolve to enjoy like a king in this world, and so seek the demigods' blessings for this purpose. Still, they are always full of anxieties. They spend a huge amount of wealth for conducting Vedic sacrifices, just as a merchant takes the risk of crossing the insurmountable ocean in the hopes of accumulate great wealth. However, in the long run, both lose their hard-earned wealth while making a risky journey that does not provide eternal benefit.

**Srila Bhaktisiddhanta Sarasvati Thakura**

It is the nature of material existence that causes everyone to work very hard for the purpose of enjoying sense gratification as far as possible. As eternal fragmental parts and parcels of the Lord, we can enjoy a blissful life in His association but instead, we waste our time struggling for existence in this illusory material manifestation. It is something like a businessman who foolishly

squanders all his wealth on a useless business venture that yields no profit.

TEXT 15.32

***rajah-sattva-tamo-nistha rajah-sattva-tamo-jusah  
upasata indra-mukhyan devadin na yathaiva mam || SB 11.21.32 ||***

TRANSLATION

**Fruitive workers are under the influence of the three modes of material nature— goodness, passion, and ignorance—and they worship the demigods, who are also under the influence of the three modes of material nature, but they fail to worship Me, who is transcendental to the three modes of material nature. Although the demigods, headed by Indra, are parts and parcels of Me, when they are worshiped as being independent from Me, this constitutes an impropriety.**

**Srila Vishvanatha Cakravarti Thakura**

Those who are under the influence of the three modes of material nature act according to their situation under the modes of nature. Although the demigods, headed by Indra, are parts and parcels of the Supreme Lord, worshiping them is not considered to be direct worship of the Lord. Sometimes persons situated in the mode of goodness accept the supremacy of the Supreme Lord but are more attracted to the demigods, believing that through Vedic rituals they can achieve the same standard of living as the demigods. This proud tendency is certainly an obstacle in the loving service of the Supreme Lord and ultimately causes falldown. This is confirmed in the *Bhagavad-gita* (9.24):

*aham hi sarva-yajnanam bhokta ca prabhur eva ca  
na tu mam abhijananti tattvenatas cyavanti te*



I am the only enjoyer and master of all sacrifices. Therefore, those who do not recognize My true transcendental nature fall down.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those who consider themselves to be servants of the demigods can overcome the influence of the modes of passion and ignorance by acting in the mode of goodness. However, although they enthusiastically worship the demigods, headed by Indra, they have no taste for worshiping the Supreme Personality of Godhead. Even the demigods, who are supposed to be situated in the mode of goodness, often oppose the worship of the Supreme Lord, creating a situation that is inauspicious.

**TEXT 15.33-34**

*istveha devata yajnair gatva ramsyamahe divi tasyanta iha bhuyasma mahasala maha-kulah*

*evam puspitaya vaca vyaksipta-manasam nrnam maninam cati-lubdhanam mad-vartapi na rocate || SB 11.21.33-34 ||*

**TRANSLATION**

**Discussions about Me are not pleasing to those who are greedy and proud, and whose minds are attracted to the flowery words of the *karma-kanda* sections of the Vedas. Because of their excessive pride and greed, they think, “We will go to heaven as a result of worshiping the demigods and enjoy immense happiness there. When our enjoyment is exhausted, we will return to this world, being born in a family of aristocratic householders.”**

## **Srila Vishvanatha Cakravarti Thakura**

The attached fruitive workers think that they will perform sacrifice in this world to please the demigods and when they finish enjoying heavenly delights, they will return to this world to become rich householders.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Bewildered by the flowery words of the Vedas, greedy and proud materialists do not have any interest in satisfying the senses of the master of the senses.

TEXT 15.35

*veda brahmatma-visayas tri-kanda-visaya ime  
paroksa-vada rsayah paroksam mama ca priyam || SB 11.21.35 ||*

TRANSLATION

**The Vedas, which consists of three divisions, reveal that the soul is spiritual and has nothing to do with material existence. The soul is not a product of matter. Great sages explain this truth in an esoteric manner, and I approve of their confidential teachings. Those who are pure-hearted are eligible to receive Vedic knowledge, whereas those whose hearts are contaminated certainly fall down.**

**Srila Vishvanatha Cakravarti Thakura**

The Vedas are divided into three sections, referred to as *karma-kanda*, *brahma-kanda*, and *devata-kanda*. The Vedic literature teaches the science of the individual spirit soul and the supreme Brahman. Human beings are supposed to worship the Supreme Personality of Godhead by chanting the *mantras* that are revealed in the Vedic literature. The question may arise, “Why do the sages and the Vedic *mantras* speak in esoteric or indirect terms?” The answer is: “The Supreme Lord does not allow Himself to be taken cheaply, and thus He is not manifest to superficial or inimical people.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

One who depends upon material sense perception remains in gross ignorance of the Absolute Truth. One who depends upon mental and intellectual speculation may get a clue that the eternal soul and Supersoul are both within the material body. In this regard, one should study the tenth verse of the *Upadesamrta* of Sri Rupa Gosvami:

*karmibhyah parito hareh priyataya vyaktim yayur jnaninas  
tebhyo jnana-vimukta-bhakti-paramah premaika-nisthas tatah  
tebhyas tah pasu-pala-pankaja-drsas tabhyo 'pi sa radhika  
prestha tadvad iyam tadiya-sarasl tam nasrayet kah krti*

In the *iastra* it is said that of all types of fruitive workers, he who is advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari.

Out of many such people who are advanced in knowledge (*jnanis*), one who is practically liberated by virtue of his knowledge may take to devotional service. He is superior to the others. However, one who has actually attained *prema*, pure love of Krsna, is superior to him. The *gopis* are exalted above all the advanced devotees because they are always totally dependent upon Sri Krsna, the transcendental cowherd boy. Among the *gopis*, Srimati Radharani is the most dear to Krsna. Her *kunda* (lake) is as profoundly dear to Lord Krsna as this most beloved of the *gopis*. Who, then, will not reside at Radha-kunda and, in a spiritual body surcharged with ecstatic devotional feelings (*aprakrtabhava*), render loving service to the divine couple Sri Sri Radha-Govinda, who perform Their *astakaliya-lila*, Their eternal eightfold daily pastimes. Indeed, those who execute devotional service on the banks of Radha-kunda are the most fortunate

people in the universe.

TEXT 15.36

***sabda-brahma su-durbodham pranendriya-mano-mayam  
ananta-param gambhīram durvigahyam samudra-vat || SB 11.21.36 ||***

TRANSLATION

**The transcendental sound of the Vedas is very difficult to comprehend and manifests on different levels within the life-air, senses, and mind. Actually, the transcendental sound of the Vedas is unlimited, unfathomable, and very grave like an ocean.**

**Srila Vishvanatha Cakravarti Thakura**

The transcendental sound vibration of the Vedas exists in four stages, as understood by those who are highly qualified *brahmanas*. Three of these stages are internally situated and only the fourth stage is manifest externally as speech. Even this fourth stage of the Vedas is very difficult for ordinary people to understand, and so what to speak of the other three. The *prana* stage of the Vedic sound vibration is located in the *adhara-cakra*. The mental stage is located in the region of the navel, in the *manipuraka-cakra*. The intellectual stage is located in the region of the heart, in the *anahata-cakra*, and the sensory stage is referred to as *vaikhari*.

The transcendental vibration of the Vedas encompasses all the energies within creation and is beyond the limitations of time and space. It is so subtle and sublime that only the Lord Himself and His representatives can understand its actual purport.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Because foolish people consider the transcendental name of Lord Hari to be equal to ordinary mundane sound vibrations, while remaining engaged in sense enjoyment with their body, mind, and life air, the Supreme Lord appears incomprehensible to them. The transcendental name of the Supreme Lord and the Supreme Lord Himself are nondifferent. Because transcendental sound vibration and the object of transcendental sound vibration are unfathomable, no one can realize their glories without the mercy of the Supreme Lord. The four levels of transcendental sound—*para*, *pasyanti*, *madhyama*, and *vaikhari*—are completely transcendental, devoid of material contamination, and untouched by the spirit of mundane enjoyment. Therefore, the mentality of sense enjoyers and dry renunciates makes a distinction between transcendental sound and its object, thereby inviting inauspiciousness.

TEXT 15.37

*mayopabrmhitam bhumna brahmanananta-saktina  
bhutesu ghosa-rupena visesurneva laksyate || SB 11.21.37 ||*

TRANSLATION

**I am the unlimitedly powerful Supreme Lord, situated within the bodies of all living beings, wherein I establish the subtle form of transcendental sound.**

**Srila Vishvanatha Cakravarti Thakura**

Transcendental sound vibration manifests in different phases, according to the inspiration of the Supreme Lord. The question may arise: “If the Supreme Lord is one without a second, how is it possible that He remains present as unlimited spiritual and material manifestations?” The answer is given in this verse: “I am the almighty Lord. I manifest innumerable forms of unlimited potency and by the expansion of these forms, I am all-pervading. For those who can perceive Me in meditation, I am realized as *omkara* within the heart.” In this verse, the Lord cites the example of a strand of fiber within a lotus stem.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Because the holy name of the Lord and the Supreme Lord Himself are identical, descriptions such as all-pervading, all-powerful, unlimited, and the Supersoul, are befitting Him and no one else. All these adjectives describe the Lord’s transcendental qualities, and are devoid of any mundane tinge. As a fiber is inseparable from the stem of a lotus, the Supreme Lord is inseparable from His holy name, and thus both the Lord and His holy names are the objects of the liberated soul’s worship.

**TEXT 15.38-40**

*yathornanabhir hrdayad urnam udvamate mukhat  
akasad ghosavan prano manasa sparsa-rupina*

*chando-mayo ‘mrta-mayah sahasra-padavim prabhuh  
omkarad vyanjita-sparsa- svarosmantastha-bhusitam*

*vicitra-bhasa-vitatam chandobhis catur-uttaraih  
ananta-param brhatim srjaty aksipate svayam || SB 11.21.38-40 ||*

**TRANSLATION**

**Just as a spider produces its web from its mouth, the Supreme Lord manifests Himself as the primeval vital air, consisting of all the sacred Vedic meters and full of transcendental pleasure. The Lord, from the sky of His heart, creates the unlimited Vedic sound through the agency of His mind. The sound vibrations of the Vedas then spread in all directions, adorned with the various letters, meters, consonants, vowels, and semi-vowels. The Vedas are expressed in different meters, each having four more syllables than the previous one. Ultimately, the Supreme Lord withdraws the unlimited and unfathomable manifestation of Vedic sound within Himself.**

**Srila Vishvanatha Cakravarti Thakura**

Just as a spider brings forth its web from its heart and produces it through its mouth, the plenary portion of the Supreme Lord, who is the source of Brahma, manifests the Vedic knowledge by means of His potency. With the support of the sky, the Vedic knowledge, along with the vital life air, then enters the heart of Brahma. The word *ghosa* means “sound.” Transcendental sound vibration in the form of the Vedic literature is thus revealed by the Supreme Lord in this way. It is the Supreme Lord and nothing else that is to be realized by one’s study of the Vedas.

**TEXT 15.41**

***gayatry usnig anustup ca brhatl panktir eva ca  
tristub jagaty aticchando hy atyasty-atijagad-virat || SB 11.21.41 ||***

**TRANSLATION**

**The Vedic meters are Gayatri, Usnik, Anustup, Brhati, Pankti, Tristup, Jagati, Aticchanda, Atyasti, Atijagati, and Ativirat.**

## **Srila Vishvanatha Cakravarti Thakura**

The Gayatri meter has twenty-four syllables, and the Usnik meter has twenty-eight syllables. There are other meters, such as Atyasti, Atijagati, and Ativirat, all of which are defined in the *Vedas*.

**TEXT 15.42**

*kim vidhatte kim acaste kim anudya vikalpayet  
ity asya hrdayam loke nanyo mad veda kascana || SB 11.21.42 ||*

**TRANSLATION**

***I am the actual knower of the Vedas, and it is Me that is to be known by the study of the Vedas. That which is to be known, that which is prescribed, and that which is actually revealed by the Vedas remains a mystery to the conditioned souls.***

## **Srila Vishvanatha Cakravarti Thakura**

It is to be understood that whatever has been prescribed in the *Vedas* is meant for the ultimate benefit of all living entities. There are so many individual opinions that answer the question, “What is the actual purport of the Vedic statements? What do the Vedas actually teach?” The Vedas teach that one should chant *mantras* three times a day, offer oblations to the forefathers, and perform numerous other prescribed rituals and duties. Does this mean that the Vedas simply encourage the living entities to perform fruitive activities? The answer is that all Vedic formulas are preliminary stages leading to the perfect stage of



Krsna consciousness, in which one fully surrenders to the devotional service of the Lord. There are various processes recommended in the Vedic literature, such as *karma-yoga*, *jnana-yoga*, and *bhakti-yoga*. All these processes are revealed by the Supreme Lord for the benefit of people having various qualifications. Foolish people think that by following any of these processes one can attain the supreme perfection of life. That is why in this verse the Supreme Lord says that it is He alone who knows the actual purport of the Vedas.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Sri Krsna is the Supreme Personality of Godhead, who is one without a second. No one other than the Supreme Lord Sri Krsna knows the actual aim of the sacrifices prescribed in the *karma-kanda* section of the Vedas, the goal of the *mantras* that are found in the *upasana-kanda* section of the Vedas, and the objective of the deliberations of the *jnana-kanda* section of the Vedas. The demigods, human beings, and great sages, who are all subordinate to the Supreme Lord and who have a limited capacity for transcendental understanding, cannot find out the actual intention of the Vedas. The Supreme Absolute Truth is the Lord Himself, who is the only shelter of all living entities, and who is the only objective of all kinds of Vedic processes.

**TEXT 15.43**

*mam vidhatte 'bhidhatte mam vikalpyapohyate tv aham  
etavan sarva-vedarthah sabda asthaya mam bhidam  
maya-matram anudyante pratisidhya prasidati || SB 11.21.43 ||*

**TRANSLATION**

**In the *karma-kanda*, the Vedas have described Me as the goal of all**

**sacrifices, and in the *devata-kanda*, the Supreme Lord of all kinds of worship. The *jnana-kanda* elaborately analyzes all material duality as being nothing but My illusory potency, and thus not separate from Me. The transcendental sound vibration thus establishes Me as the essential meaning of all Vedic knowledge.**

### **Srila Vishvanatha Cakravarti Thakura**

By all the Vedas the Supreme Lord is to be known. Devotional service is described as being under the guidance of the internal potency of the Supreme Lord, and it is the constitutional duty of the living entities. The recommendation to perform sacrifices is meant to ultimately bring one to the platform of devotional service. It has been stated by the Supreme Lord: “In the beginning of creation, I spoke the Vedic wisdom to Brahma and thereafter, it became known as *bhagavata dharma*. Indeed, I am the goal of the Vedas.”

After elaborately propagating the various paths of wisdom, the Vedas concluded that the Supreme Personality of Godhead is the ultimate goal. The three *kandas* of the Vedas propagate *karma*, *jnana*, and *bhakti*. At the same time, it has refuted the path of *karma*, as well as the path of *jnana*, or the cultivation of knowledge. First, the Vedas advocate that one renounce the performance of activities with attachment for the results, but instead engage in *karma* without any material desires. By such a practice, one gradually comes to the platform of *jnana*, wherein one is advised to give up all fruitive activities, even if performed without material desires. When one comes to the platform of perfection of *jnana*, one is advised to give up the very cultivation of knowledge while attempting to merge into transcendence. However, it is to be carefully noted that nowhere in any Vedic literature has it been advised that one should renounce the devotional service of the Lord.

The teachings of the Vedas are based on the idea that eventually, everyone must come to the platform of devotional service to the Supreme Lord. It has been concluded that the Supreme Lord is the ultimate shelter, and that the processes of *karma* and *jnana* are by nature illusory. The performance of *karma* takes place within the jurisdiction of the three modes of material nature, and the cultivation of knowledge causes one to be situated in the mode of goodness. Therefore,

ultimately, these processes are to be abandoned because they cannot lead one to the platform of transcendence. The Vedas felt immense pleasure by describing the wonderfully sweet qualities of devotional service, which is transcendental to the three modes of material nature. Indeed, it is the desire of the Vedas that the conditioned soul may drown in the transcendently sweet mellows of devotional service.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The sacrifices that are prescribed in the *karma-kanda* sections of the Vedas are manifestations of the Supreme Lord. The ultimate goal of all kinds of activities is certainly to satisfy the Supreme Lord. A multitude of Vedic paths of advancement have been promoted simply due to the conditioned souls' lack of love for the Supreme Lord. It is the Supreme Lord alone who is able to remove the coverings of ignorance from the minds of the living entities. He is certainly the ultimate goal of all kinds of ritualistic performances found in the *Vedas*.

In this material world, there is a distinction between an object and a sound that represents it. Because ordinary sounds are under the jurisdiction of material time and place, they are incompetent for ascertaining the nature of an object. The conditioned souls consider the objects that make up their material environment as meant for their personal enjoyment. When a person gives up this materialistic conception as being the enjoyer of all he surveys and becomes inclined toward the Lord's devotional service, the distinction between an object and the sound that represents it is vanquished. At that time, one becomes liberated from the Lord's illusory energy, Maya, and obtains engagement in the transcendental service of the Supreme Lord. From the viewpoint of enlightenment, it can be understood that with every syllable, the Vedas declare the glories of the Supreme Lord and establish Him as the supreme worshipable object for all classes of living beings.

*Thus end the translation of the fifteenth chapter of the Uddhava-gita entitled "Explanation of the Vedic Path" with the commentaries of Srila Visvanatha Cakravarti Thakura and chapter summary and purports by Srila Bhaktisiddhanta Sarasvati Thakura*

## Chapter 16

### Enumeration of the Elements of Material Creation

#### *CHAPTER SUMMARY*

In this chapter there is a description of the material elements, the natures of male and female, and birth and death.

Various philosophies categorize the material elements in different ways. Although such differences are caused by the illusory energy of the Lord, they all are based on logic and are therefore acceptable. The material elements exist in all situations and in all places and the insurmountable illusory energy of the Lord causes them to be understood in various ways.

The knowledge acquired by the perception of the senses can determine, to some extent, the material elements, but can never penetrate to the eternal soul. There is a supreme controller of nature, and He is also the supreme enjoyer, not the controlled minute individual souls. The three modes of material nature cause the conditioned souls to appreciate different aspects of material nature. Those in the mode of goodness appreciate knowledge, those in the mode of passion appreciate activity, and those in the mode of ignorance appreciate foolishness. Time is a representation of the Supreme Personality of Godhead, and the original cause of material propensities is the *mahat-tattva*. In this chapter, twenty-five material elements are innumeraled: the Supreme Lord, material nature, the *mahat-tattva*, false ego, ether, air, fire, water, earth, the eyes, ears, nose, tongue, skin, speech, the hands, feet, genitals, anus, the mind, sound, touch, form, taste, and smell. In the beginning, the Lord glances over the material energy, so that the creation, maintenance, and destruction of the cosmic manifestation is brought into existence, under the control of the Lord. In this way, there is a distinction made between the *purusa* and *prakṛti*, although, in one sense, they are non-different as cause and effect. The universe is brought about by the interaction of the three modes of material nature, which cause matter to be in a constant state of

transformation. The rebellious living beings are then forced to accept material bodies in the cosmic manifestation as a result of their previous fruitive activities. Because his knowledge of his self is covered by the illusory energy of the Lord, the conditioned soul cannot understand his actual position. The subtle body, which is filled with desires for sense gratification, carries the helpless conditioned soul from one body to another.

The body undergoes nine stages of transformation due to being under the control of the three modes of material nature. These are impregnation, gestation within the womb, birth, childhood, youth, maturity, middle age, old age, and finally death. From the death of one's father and the birth of one's child, one can understand the temporary nature of his own body. The conscious self is distinct from the material body it identifies with. The conditioned soul is in the darkness of ignorance, being bewildered by the objects of the senses, and thus he achieves various destinations, one after another, within the cosmic manifestation. In this way, the conditioned soul wanders throughout the universe under the spell of material nature, sometimes residing in heaven due to the predominance of the mode of goodness, sometimes appearing in human society due the predominance of the mode of passion, and sometimes being forced into lower species of life due to the predominance of the mode of ignorance. The eternal soul never directly contacts the objects of the senses, but only the senses of the body. Therefore, the pleasure derived from material sense gratification is very limited and temporary. Only those who take shelter at the lotus feet of the Supreme Lord, dedicating themselves to His devotional service, attain peace, whereas all others, even great so-called scholars, are tormented by the insurmountable influence of material nature.

TEXT 16.1-3

*sri-uddhava uvaca*  
*kati tattvani visvesa sankhyatany rsibhih prabho*  
*navaikadasa panca triny attha tvam iha susruma*

*kecit sad-vimsatim prahur apare panca-vimsatim*  
*saptaike nava sat kecit catvary ekadasapare*

*kecit saptadasa prahuh sodasaike trayodasa etavattvam hi sankhyanam rsayo*

*yad-vivaksaya gayanti prthag ayusmann idam no vaktum arhasi || SB 11.22.1-3 ||*

## TRANSLATION

**Uddhava said: My dear Lord, O master of the universe, how have the great sages categorized the elements of the material nature? I have heard You said that there are twenty-eight elements: the supreme controller, the spirit soul, the *mahat-tattva*, false ego, the five gross elements, the ten knowledge-acquiring and working senses, the mind, the five sense objects, and the three modes of nature. However, there are others who say that there are twenty-six elements, while still others point out twenty-five, seven, nine, six, four, or eleven elements, and even others who say that there are seventeen, sixteen, or thirteen. How is it that great sages categorize the material elements in different ways? Please describe to me so that I may correctly understand this.**

## Srila Vishvanatha Cakravarti Thakura

After hearing the Lord’s explanation of *karma kanda*, Sri Uddhava now asks about some details of the *jnana kanda* sections of the Vedas, desiring to gain a proper understanding. There are innumerable sages who have established their own opinions and while doing so, they have ascertained different numbers of material elements. This is not actually contradictory because various philosophers have utilized various methods of categorizing the same reality.

In these three verses, it is stated that some particular sage has ascertained that there are nine elements— the Supreme Lord, the living entities, the *mahat-tattva*, false ego, and the five gross material elements. However, besides these there are ten senses, the mind, the five sense objects, and the three modes of material nature, making a total of twenty-eight elements. The word *ayusman*, or “possessing eternal form,” is significant in this regard. The Supreme Lord is eternal and full of knowledge of past, present, and future, and so He is the original and perfect philosopher.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Different philosophers have given various opinions while enumerating the number of material elements. In this verse, Uddhava states that it is the opinion of the Supreme Personality of Godhead that there are twenty-eight material elements. These are the Supreme Lord, His energy, the intelligence, false ego, the five gross elements, the mind, the five knowledge-acquiring senses, the five working senses, the five sense objects, and the three modes of material nature.

The godless Sankhya philosophers, who are averse to the Supreme Lord, ascertain the number of material elements to be twenty-four. They do not accept the three modes of material nature and the supreme controller. Atheistic speculation on reality does not recognize the existence of God; consequently it is a worthless attempt to explain the truth. The Lord Himself empowers different living entities to speculate and speak on reality in different ways.

TEXT 16.4

*sri-bhagavan uvaca  
yuktam ca santi sarvatra bhasante brahmana yatha  
mayam madlyam udgrhya vadatam kim nu durghatam || SB 11.22.4 ||*

TRANSLATION

**Lord Krsna said: Because all the material elements pervade the entire creation, it is justifiable that various philosophers have categorized them in different ways. All these learned men have worked under the influence of My mystic potency, thus seeing things from various perspectives.**

## **Srila Vishvanatha Cakravarti Thakura**

Although there seems to be contradictions in the statements of the great sages, there is actually none. The Supreme Lord herein says that the words of the *brahmanas* are all reasonable. Each of the philosophers mentioned here reveals a particular aspect of truth, and their theories are not contradictory because they are descriptions of the same phenomena with different categorical systems. Having spoken under the shelter of the Lord's mystic potency, none of the sages could ascertain the truth perfectly. As long as the sun and the moon remain, these differences of opinion will also continue to exist. This is the purport of this verse.

### **TEXT 16.5**

*naitad evam yathattha tvam yad aham vacmi tat tatha  
evam vivadatam hetum saktayo me duratyayah || SB 11.22.5 ||*

### **TRANSLATION**

**When philosophers argue with one another, saying, “I have understood things in a way superior to you,” this is simply a manifestation of My insurmountable energy.**

## **Srila Vishvanatha Cakravarti Thakura**

By the influence of the modes of goodness, passion and ignorance, different philosophers are attracted to different views; and by the influence of the material atmosphere created by the Lord, these philosophers perpetually disagree with one another. As stated in *Snmad-Bhagavatam* (6.4.31):



*yac-chaktayo vadatam vadinam vai vivada-samvada-bhuvo bhavanti  
kurvanti caisam muhur atma-moham tasmai namo 'nanta-gunaya bhumne*

“Let me offer my respectful obeisance’s unto the all-pervading Supreme Personality of Godhead, who possesses unlimited transcendental qualities. Acting from within the cores of the hearts of all philosophers, who propagate various views, He caused them to forget their own souls while sometimes agreeing and sometimes disagreeing among themselves. Thus He creates within this material world a situation in which they are unable to come to a conclusion. I offer my respectful obeisance’s unto Him.”

TEXT 16.6

*yasam vyatikarad asid vikalpo vadatam padam  
prapte sama-dame 'pyeti vadas tam anu samyati || SB 11.22.6 ||*

TRANSLATION

**It is by the interaction of My energies that different opinions arise. However, for those who have fixed their intelligence on Me, and who have controlled their senses, differences of perception disappear so that the very cause for argument is removed.**

**Srila Vishvanatha Cakravarti Thakura**

Conflicting perceptions in the minds of various mundane philosophers is created by the Lord’s external energy. Although deluded by the Lord’s illusory energy, each philosopher thinks that he is correct, saying, “It may be like this and it may be like that.” Although such thinking is surely rational, because of a limited view of reality, each philosopher argues and counter-argues without ever coming to a definite conclusion. Such quarreling is absent in the society of devotees, who

accept the authority of the Supreme Personality of Godhead, whose vision is not limited, and who is not under the influence of the illusory energy. Being enlightened in the truth, the devotees of the Lord are in complete agreement. Even if by chance there appears to be some differences in opinion, this is not because the devotees are under the influence of false ego. On the transcendental platform, there are also varieties of perception according to one's particular relationship with the Lord.

TEXT 16.7

*parasparanupravesat tattvanam purusarsabha  
paurvaparya-prasankhyanam yatha vaktur vivaksitam || SB 11.22.7 ||*

TRANSLATION

**O best among men, since the subtle and gross material elements are situated within one another, various philosophers estimate their number differently.**

**Srila Vishvanatha Cakravarti Thakura**

The creation of the universe is enacted from subtle to gross, as an effect of the inconceivable potency of the Lord. The cause is present in the effect, and so the effect is also subtly present in the cause. Considering this, it is concluded that all the elements are present in each element. It is for this reason that the elements of material nature can be categorized in various ways. That materialistic philosophers speculate according to their own propensities and limitations, they each consider their own conclusions to be the best. This is being described in these two verses.

TEXT 16.8

*ekasminn api drsyante pravistanitarani ca  
purvasmin va parasmin va tattve tattvani sarvasah || SB 11.22.8 ||*

TRANSLATION

**The subtle material elements are present within their transformations, the gross elements, and the gross material elements are present in their subtle causes. This is true because creation is enacted from subtle to gross in a series of transformations. For this reason, all the material elements are present in each element.**

**Srila Vishvanatha Cakravarti Thakura**

The example can be given that within clay, the potentiality for a claypot exists, just as the presence of clay is within the pot. In this way, all of the material elements are present within each element, and ultimately, all elements have as their shelter the Supreme Personality of Godhead.

TEXT 16.9

*paurvaparyam ato ‘misam prasankhyanam abhipsatam  
yatha viviktam yad-vaktram grhnimo yukti-sambhavat || SB 11.22.9 ||*

TRANSLATION

**Therefore, regardless of the particular philosopher and his means of calculation, whether he includes material elements within their previous subtle causes or subsequent manifest products, I accept their conclusions as authoritative because a logical explanation can always be given for all such theories.**

**Srila Vishvanatha Cakravarti Thakura**

Even though materialistic philosophers rationally describe the universe from varying perceptions, they can never come to an ultimate understanding without hearing from the Lord or His representative. One should therefore not be proud of his limited intelligence, just because he has some partial understanding of material existence.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Due to misuse of their minute independence, even expert living entities come under the control of perpetual ignorance and thus enter into perpetual conflicts and arguments. One who does not misuse his good intelligence and is devoid of the propensity for material enjoyment is certainly a candidate for the pure devotional service of the Lord. Such a devotee can enlighten the entire world with the understanding of devotional service to the Supreme Lord. On the other hand, if a blind person guides another blind person, both will fall into a ditch. Non-devotees, such as the *karmis* and *jnanis*, can never impart perfect knowledge for the simple reason that they are not self-realized.

**TEXT 16.10**

***anady-avidya-yuktasya purusasayatma-vedanam  
svato na sambhavad anyas tattva-jno jnana-do bhavet || SB 11.22.10 ||***

## TRANSLATION

**Because the conditioned souls, who have been covered by the illusory energy of the Lord since time immemorial, cannot effect their own liberation, there must be someone else possessing pure knowledge who can free him from material entanglement.**

**Srila Vishvanatha Cakravarti Thakura**

Uddhava explained how some materialistic philosophers see twenty-five categories of elements, whereas others see twenty-six. Generally, this distinction is caused by a difference in spiritual understanding. Some see the individual soul and the Supreme Soul to be one and the same and so they count twenty-five, whereas others recognize the distinction between the one Supreme Lord and the many minute living entities maintained by the one Lord, and so they count twenty-six. The sixth dative case in this verse should be understood as the first dative case. Because the conditioned souls forgot their constitutional position, it is the omniscient Supreme Lord who can revive their original nature by imparting to them the knowledge of the self. This is the opinion of all the Vaisnava authorities.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those whose only means for acquiring knowledge is their mundane experience are unable to realize the transcendental Supreme Personality of Godhead, along with His eternal variegatedness. As a result of their mundane conceptions, such empiricists preach the philosophy of impersonalism while internally remaining sense enjoyers and externally displaying renunciation. These conditioned souls, instead of understanding themselves as minute individual spirit souls, believe themselves to be the all-pervading Supersoul. And yet, in spite of such

pretensions, such mundane philosophers cannot escape the duality of lamentation and illusion. Because of rejecting their subordination to the Supreme Lord, they forever remain within the darkness of ignorance. However, if such unfortunate souls somehow take to devotional service, then all their inauspiciousness can be destroyed. When they understand that the Supreme Lord is the only enjoyer and the original source of everything, they can simultaneously realize themselves as minute particles of spirit that are the Lord's eternal servants.

**TEXT 16.11**

*purusesvarayor atra na vailaksanyam anv api  
tad-anyakalpanapartha jnanam ca prakrter gunah || SB 11.22.11 ||*

**TRANSLATION**

**Knowledge in the mode of goodness is characterized by the understanding that there is no qualitative difference between the Supreme Lord and the living entities. Those who imagine a qualitative difference between them are misguided.**

**Srila Vishvanatha Cakravarti Thakura**

Can the statement that there are twenty-five elements be accepted? This question is answered by the Lord in this verse. Although the individual spirit soul and the Supersoul are distinct entities, there is no qualitative difference between them. The difference between the Supreme Lord and the living entities is that the Supreme Lord is infinite whereas the living entities are infinitesimal. The Supreme Lord is the energetic source of all energies and the living entities are one of His energies. This establishes the proper understanding that the Supreme Lord and the living entities are simultaneously one with and different from each

other. Any philosophical attempt to separate the living entity from the Supreme Lord and deny his eternal servitude to the Lord is thus refuted. Speculation arriving at the conclusion that the living entity has independent existence separate from the Lord is described here as *apartha*, or useless.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Generally, materialists have some kind of a belief in God but because they identify with the material body as the self, they cannot appreciate the qualitative oneness of the Lord and the living beings. For this reason, genuine understanding of the Absolute Truth must begin from the understanding of the spiritual quality of the living entities, as distinct from the bodily concept of life. Lord Caitanya has described the truth as *acintya-bhedabheda-tattva*—that the Lord and the living entities are simultaneously one and different. When one cultivates the mode of goodness, this understanding develops, and by further advancement in devotional service, one can understand the variegatedness of spiritual existence.

#### **TEXT 16.12**

*prakṛtir guṇa-samyam vai prakṛter natmano guṇaḥ sattvaṁ rajas tama iti  
sthity-utpatty-anta-hetavaḥ || SB 11.22.12 ||*

#### **TRANSLATION**

**Nature originally exists in a state of equilibrium of the three modes of material nature. When these modes are agitated, then the creation, maintenance, and dissolution of the universe takes place. Such events occur within the external energy of the Lord, and do not pertain to the eternal spirit souls.**

## **Srila Vishvanatha Cakravarti Thakura**

Although the spirit souls are counted as the superior energy of the Lord, they are very tiny and thus subject to the influence of the inferior, external energy of the Lord. In their original state, the three modes of material nature are in equilibrium, and later, when material nature is agitated by the glance of the Lord, creation of the universe takes place, wherein the conditioned souls are bound up. These conditioned souls are not actually the doers of activities within the cosmic manifestation. While conditioned by the modes of nature, the living entities experience various conditions of life. The mode of goodness allows one to cultivate knowledge, the mode of passion allows one to work very hard, and the mode of ignorance allows one to act foolishly. However, these qualitative distinctions have no actual relation to the spirit souls, whose actual qualities are that they are eternal, full of knowledge, and fully blissful. In the original state of material nature, the three material modes are in equilibrium. These material qualities are the causes of the creation, maintenance, and destruction of the cosmic manifestation and the spirit soul has nothing to do with them.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The three modes of material nature—goodness, passion, and ignorance—are the causes of the creation, maintenance, and annihilation of the material world. Unlike the material nature, the spirit soul has no material qualities. In the original condition of material nature, there is equilibrium of the three modes of material nature. The material modes have no access within the kingdom of God, in the unbounded atmosphere of which the eternal living entity is meant to live. There, the spiritual energies, which are known as *hladini*, *sandhini*, and *samvit* are present. In the spiritual world, there is no question of creation caused by the influence of time because in that transcendental abode, time is eternally present.



*sattvam jnanam rajah karma tamo 'jnanam ihocyate  
guna-vyatikarah kalah svabhavah sutram eva ca || SB 11.22.13 ||*

## TRANSLATION

**Knowledge is the characteristic of the mode of goodness, activities are the characteristic of the mode of passion, and ignorance is the characteristic of the mode of darkness. Time is the product of the agitation of the three modes of material nature, and the sum total of the conditioned souls' propensities is embodied within the *mahat-tattva*.**

### **Srila Vishvanatha Cakravarti Thakura**

Knowledge can be derived from cultivation of the mode of goodness, thus leading one towards the Absolute Truth. Fruitive activities are born from the mode of passion and the state of being devoid of knowledge is born from the mode of ignorance. These characteristics of the material nature are found in the conditioned souls who are being forced to exist under material designations. *Kala*, or time, by which the three modes of material nature are agitated, is the impetus for the interaction of the material elements.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

It is generally understood that knowledge is produced by the material quality of goodness, fruitive activities are enacted by the material quality of passion, and ignorance is the result of the material quality of darkness. Although there are numerous divisions of material elements within the basic divisions, the spirit soul is always to be understood as a distinct transcendental element.

TEXT 16.14

*purusah prakrtir vyaktam ahankaro nabho 'nilah  
jyotir apah ksitir iti tattvany uktani me nava || SB 11.22.14 ||*

TRANSLATION

**I have thus described the nine basic truths as the spirit soul, nature, the *mahat- tattva*, false ego, sky, air, fire, water, and earth.**

**Srila Vishvanatha Cakravarti Thakura**

In this and the next two verses, the Supreme Lord elucidates the twenty-five material elements. The word *vyakta* here refers to the *mahat-tattva*.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The nine elements— the spirit soul, nature, the material ingredients, false ego, and the five gross elements are here described as *tattva*, or truth. The material nature is originally unmanifest and later on, when it is manifest, it is known as *mahat-tattva*.

TEXT 16.15

*srotram tvag darsanam ghrano jihveti jnana-saktayah*

***vak-pany-upastha-payv-anghrih karmany angobhayam manah || SB 11.22.15 ||***

## TRANSLATION

**My dear Uddhava, the ears, skin, eyes, nose, and tongue are the five knowledge-acquiring senses. The speech, hands, legs, anus, and genitals are the five working senses. The mind belongs to both these categories.**

**Srila Vishvanatha Cakravarti Thakura**

The word *darsana* means “eyes.” The five knowledge-acquiring senses, the five working senses and the mind constitute eleven elements mentioned in this verse.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The five knowledge-acquiring senses, the five working senses, and the mind, which is the director of both sets of senses, are known as eleven truths.

**TEXT 16.16**

***sabdah sparso raso gandho rupam cety artha-jatayah  
gaty-ukty-utsarga-silpani karmayatana-siddhayah || SB 11.22.16 ||***

## TRANSLATION

**Sound, touch, form, taste and smell are the objects of the knowledge-acquiring senses. By their transformation, the five gross material elements are created. Movement, speech, excretion, and manufacture are functions of the working senses.**

**Srila Vishvanatha Cakravarti Thakura**

The objects of the knowledge-acquiring senses are five. Thus, the Lord has enumerated twenty-five elements. Activities, such as speaking, moving about, passing stool, passing urine, and performing artistic work are the propensities of the working senses and as such, they should not be considered a separate truth.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The objects of the senses are sound, touch, form, taste, and smell. Activities, such as speaking, movement with the help of the legs, artistic work performed with the hands, and the releasing of bodily waste through the anus and genital are the objects of the five working senses. By counting these activities of the working senses as one, the total becomes twenty-six.

**TEXT 16.17**

***sargadau prakrtir hy asya karya-karana-rupini  
sattvadibhir gunair dhatte puruso ‘vyakta iksate || SB 11.22.17 ||***

**TRANSLATION**

**In the beginning of creation, the material nature, which consists of cause**

**and effect, by means of the modes of goodness, passion, and ignorance, assumes its form as the embodiment of all subtle causes and gross manifestations. The Supreme Lord, who never changes His position, simply glances over material nature and remains the witness.**

**Srila Vishvanatha Cakravarti Thakura**

In the beginning of the material creation, material nature creates with the help of her three modes, goodness, passion, and ignorance. The Supreme Lord remains in His transcendental position, unaffected by the actions and reactions of the gross and subtle material elements. Therefore, the Lord is referred to as *avyakta*, or never manifest within the material creation. No matter in which way the material elements are categorized, it must be understood that the Supreme Lord is the ultimate cause of the creation, maintenance, and destruction of the cosmic manifestation.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The external energy of the Supreme Lord, which manifests as cause and effect, employs her three modes to perform the activities of the material world's creation, maintenance, and annihilation. The Lord personally remains unchanged as He agitates the material nature through His glance to initiate creation.

**TEXT 16.18**

***vyaktadayo vikurvana dhatavah puruseksaya  
labdha-viryah srjanty andam samhatah prakrter balat || SB 11.22.18||***

**TRANSLATION**

**As the material elements undergo transformations, they are empowered with their particular potencies by the glance of the Lord, so that they are able to manifest the universal egg.**

**Srila Vishvanatha Cakravarti Thakura**

The universe is created from the transformation of the total material ingredients, called the *mahat-tattva*. Under the shelter of material nature, these ingredients bring about the creation of the cosmic manifestation.

TEXT 16.19

*saptaiva dhatava iti tatrarthah panca khadayah  
jnanaṁ atmabhayadharas tato dehendriyasavah || SB 11.22.19 ||*

TRANSLATION

**According to some philosophers, there are seven elements—earth, water, fire, air, and ether, along with the minute spirit soul and the Supreme Soul, who is the basis of both the material elements and the infinitesimal spirit soul. According to this theory, the body, senses, life air, and all material phenomena are produced from these seven elements.**

**Srila Vishvanatha Cakravarti Thakura**

The word *dhatu* in this connext means “truth,” or “element.” The word *jnana* in

this verse refers to the living entity. These seven elements are the source of all material ingredients, beginning from the sky.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Those philosophers who propound the theory of seven truths accept the five gross material elements, along with the living entity and the Supersoul, to be the seven primary elements. They say that from these elements, the material body, the senses, and all other objects have become manifest.

**TEXT 16.20**

*sad ity atrapi bhutani panca sasthah parah puman tair yuita atma-sambhutaih  
srstvedam samapavisat || SB 11.22.20 ||*

**TRANSLATION**

**There are others who say that there are six elements—the five gross material elements and the Supersoul. According to them, the Supersoul creates the universe with the help of the elements that He has brought forth from Himself and then enters within it.**

### **Srila Vishvanatha Cakravarti Thakura**

There are other philosophers that state that there are six principle truths, which include the five material elements and the Supersoul.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The philosophy of six truths takes consideration of the five material elements and the Supersoul.

TEXT 16.21

*catvary eveti tatrapī teja apo ‘nnam atmanah jatani tair idam jatam  
janmavayavinah khalu || SB 11.22.21 ||*

TRANSLATION

**Some philosophers say that there are four elements, and that of these four, fire, water, and earth are created from the self, the fourth element. After manifesting, these elements combine to form the universe.**

## **Srila Vishvanatha Cakravarti Thakura**

The word *anna* in this verse means “earth,” the word *atma* means “the Supersoul,” who is the source of the material ingredients.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The philosophers who propose that there are four truths accept fire, water, earth, and the self to be the causes of the cosmic manifestation.



**TEXT 16.22**

*sankhyane saptadasake bhuta-matrendriyani ca panca pancaika-manasa atma  
saptadasah smrtah || SB 11.22.22 ||*

**TRANSLATION**

**Some calculate the existence of seventeen basic elements—the five gross material elements, the five sense objects, the five senses, the mind, and the self.**

**Srila Vishvanatha Cakravarti Thakura**

The seventeen truths propounded by some philosophers are the five gross material elements, the five sense objects, the five senses, the mind, and the self.

**Srila Bhaktisiddhanta Sarasvati Thakura**

There are others who propagate the philosophy of seventeen basic truths—the five gross material elements, the five sense objects, the five senses, the mind, and the self.

**TEXT 16.23**

*tadvat sodasa-sankhyane atmaiva mana ucyate  
bhutendriyani pancaiva mana atma trayodasa || SB 11.22.23 ||*

## TRANSLATION

**Philosophers that perceive sixteen elements differ from the previous conception only because the self is identified with the mind. Others perceive thirteen elements—the five gross elements, the five senses, the mind, the soul, and the Supreme Soul.**

**Srila Vishvanatha Cakravarti Thakura**

The soul is often addressed as the mind. In the philosophy of thirteen basic truths, the five gross elements and the five sense objects are all together counted as five, and in addition there are the five senses, the mind, the spirit soul, and the Supersoul.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those who preach the philosophy of sixteen basic truths consider the soul and the mind to be one and the same. Those who propagate the philosophy of thirteen basic elements count the five gross elements and the five sense objects as five in all. In addition, they count the five senses, the mind, the spirit soul, and the Supersoul.

TEXT 16.24

*ekadasatva atmasau maha-bhutendriyani ca  
astau prakrtayas caiva purusas ca navety atha || SB 11.22.24 ||*

## TRANSLATION

**According to some philosophers, there are eleven basic truths—the five gross elements, the five senses, and the soul. There are others who propound the conception of nine basic truths—the five gross elements, the mind, intelligence, false ego, and the soul.**

**Srila Vishvanatha Cakravarti Thakura**

The propounders of eleven basic truths count the ten senses and the soul. Those who advocate the philosophy of eight basic truths count the five gross elements, mind, intelligence, and false ego. Those who advocate the philosophy of nine basic truths accept these eight, as well as the soul.

TEXT 16.25

*iti nana-prasankhyanam tattvanam rsibhih krtam  
sarvam nyayyam yuktimattvad vidusam kim asobhanam || SB 11.22.25 ||*

## TRANSLATION

**Thus, philosophers have categorized the material elements in various ways. All of these categorizations are based upon logic and reason and certainly exhibit great dexterity of intelligence.**

**Srila Vishvanatha Cakravarti Thakura**

By using the word *iti* Sri Krsna indicates that He is concluding His explanation to Uddhava about the various estimates of material elements.

TEXT 16.26

*sri-uddhava uvaca  
prakrtih purusas cobhau yady apy atma-vilaksanau  
anyonyapasrayat krsna drsyate na bhida tayoh  
prakrtau laksyate hy atma prakrtis ca tathatmani || SB 11.22.26 ||*

TRANSLATION

**Sri Uddhava said: I have understood that the living entities and material nature are distinct existences, and yet they appear to be inextricably connected. After all, the living beings are embodied by matter and follow the ways of the modes of nature.**

**Srila Vishvanatha Cakravarti Thakura**

Uddhava is now expressing another doubt. The material nature is considered to be *prakrti* whereas the living entity and the Supreme Lord are described as *purusa*, or the enjoyer of nature. It may appear difficult to discriminate between the living entity and his embodiment, or the Supreme Lord and His energy. Such distinctions must therefore be seen through the eyes of the scriptures.

**Srila Bhaktisiddhanta Sarasvati Thakura**

In this material world, it appears as if life cannot exist independently of the

material body. Indeed, the living entity and material nature appear to be inseparable, from the time of conception within the mother's womb, right up to the time of death. In conditional life, we cannot imagine how life can be a separate entity, without dependence upon matter for its manifestation. Of course, the material body cannot exist without the presence of the spirit soul and thus there appears to be a mutual dependence. Here, Uddhava wants the Lord to clarify all these.

**TEXT 16.27**

*evam me pundarikaksa mahantam samsayam hr̥di chettum arhasi sarva-jna vacobhir naya-naipunaih || SB 11.22.27 ||*

**TRANSLATION**

**O lotus-eyed Lord, O omniscient one, please remove this doubt from my heart with Your words, which exhibit Your great skill in reasoning.**

**Srila Vishvanatha Cakravarti Thakura**

Sri Uddhava said: Kindly remove my doubt by demonstrating how the material body is distinct from the soul, and how material nature is separate from the Supersoul. You can certainly do so because You are the most expert in reasoning and arguments.

**TEXT 16.28**

*tvatto jnanam hi jivanam pramosas te 'tra saktitah tvam eva hy atma-mayaya*

*gatim vettha na caparah || SB 11.22.28 ||*

## TRANSLATION

**It is by Your mercy that the living entities obtain knowledge, and it is by Your illusory energy that they fall from knowledge. I believe that no one but You can actually understand how Your illusory energy works.**

**Srila Vishvanatha Cakravarti Thakura**

Uddhava said: You are the source of all knowledge and so it is by Your mercy that a living entity can obtain knowledge. Your energy, *vidya*, awards one knowledge and Your energy, *avidya*, takes away that knowledge.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Uddhava further inquired: By accepting subordination to the Supreme Lord, the living entities obtain knowledge. The bewildering potency of the Lord creates illusion in the minds of the rebellious living entities. Maya-devī exists under the shelter of the Supreme Lord and she manifests her potency in two ways—the covering potency and the throwing potency. Those who are under the influence of the Lord’s illusory energy cannot understand how they are being conditioned.

TEXT 16.29

*sri-bhagavan uvaca  
prakrtih purusas ceti vikalpah purusarsabha esa vaikarikah sargo guna-  
vyatikaratmakah || SB 11.22.29 ||*

## TRANSLATION

**The Supreme Lord said: O best among men, there is distinct difference between material nature and the living entities and the Supreme Lord. This manifest universe undergoes constant transformation, being acted upon by the agitation of the modes of nature.**

**Srila Vishvanatha Cakravarti Thakura**

Material nature is subject to change, but the Supreme Lord is always unchangeable. Nature is manifold but the Supreme Lord is one without a second. Nature is dependent but the Supreme Lord is fully independent. Material nature is manifested with the help of others, whereas the Supreme Lord is self-manifested. In these ways, there are many differences between the material nature and the Supreme Lord. Such distinctions are being described in these four verses. The word *vikalpa* means “difference.” The Supreme Lord is certainly distinct from His energy. Material bodies are products of the material nature, and all material forms are subject to transformation, being agitated by the three modes of material nature.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Lord is unchanging whereas the material nature is always subject to change. There is a manifestation of temporary variegatedness in this world produced by the illusory energy of the Lord because of the combination of the three modes of material nature. Although the material world is limited and temporary, the spiritual world, which is far beyond the material world, is full of eternal variegatedness created by the spiritual nature. In that realm, nothing is agitated or influenced by the three modes of material nature, being fully transcendental and eternal. In the transcendental abode of the Lord, there are

eternal variegated pastimes of the object of service, the Supreme Lord, and the devotees of the Lord, based on loving devotional service. Because there is complete harmony in diversity in the spiritual world, there is no conflict of interest. Instead of the creation, maintenance, and annihilation that characterizes the material manifestation, there is eternity, full knowledge, and bliss.

TEXT 16.30

***mamanga maya guna-mayy anekadha vikalpa-buddhis ca gunair vidhatte  
vaikarikas tri-vidho ‘dhyatmam ekam athadhidaivam adhibhutam anyat || SB  
11.22.30 ||***

TRANSLATION

**My dear Uddhava, My material energy, consisting of three modes by which it acts, manifests the varieties of creation along with varieties of consciousness for perceiving them. The resultant cosmic manifestation can be understood in these three aspects— *adhyatmic*, *adhidaivic*, and *adhibhautic*.**

**Srila Vishvanatha Cakravarti Thakura**

The diversity of nature is described herein. The various types of consciousness within the different material bodies reveals different aspects of the Lord’s creation. The seemingly endless varieties of material consciousness are created by the transformation of the three modes of material nature. In this way, the multi-faceted material nature transforms into many categories, but can be simply understood in three divisions— *adhyatmika*, *adhibhuta*, and *adhidaiva*.



## Srila Bhaktisiddhanta Sarasvati Thakura

The external energy of the Lord manifests in three modes and by their interaction, all varieties of material manifestations take place. Creation, maintenance, and dissolution, are the three phases of material manifestation and these are understood in three aspects—*adhyatmika*, *adhidaivika*, and *adhibhautika*. The Lord's internal energy is without any tinge of the material qualities, but is manifest in three features—*sandhini*, *samvit*, and *hladinī*.

TEXT 16.31

*drg rupam arkam vapur atra randhre parasparam sidhyati yah svatah khe  
atma yad esam aparo ya adyah svayanubhutyakhila-siddha-siddhih || SB  
11.22.31 ||*

TRANSLATION

The eyes of the living entities represent the *adhyatma* feature of nature, the object of vision represents the *adhibhuta* feature, and the light provided by the sun represents the *adhidaiva* feature. These three features work together to reveal one another but the sun in the sky is self-manifested. Similarly, the Supersoul is the original cause of the three features—*adhyatmic*, *adhibhautic*, and *adhidaivic*—but is self-sufficient, acting by the illumination of His own transcendental existence as the ultimate source of manifestation of all created objects.

Srila Vishvanatha Cakravarti Thakura

The function of the eye is to recognize form and so when there is recognition of

form, the eye's presence is understood. The perception of form by the eye also depends upon light, which is supplied by the demigods, who are in charge of universal management. The demigods also depend upon those who they control, the members of human society, and thus there are three interdependent factors to be considered: *adhyatma*, represented by the senses; *adhibhuta*, represented by the sense objects; and *adhidaiva*, represented by the demigods. However, the Supersoul exists independently from all such created existences. The example is given of how the sun is situated in its orbit without any extraneous help. In this way, the Supersoul can be compared to that sun because He is the original cause of all material manifestations and yet is independent of them. He is self-illuminated by His own glories and He enlightens all other illuminating agents. Yet He always remains aloof.

TEXT 16.32

*evam tvag-adi sravanadi caksur jihvadi nasadi ca citta-yuktam || SB 11.22.32 ||*

TRANSLATION

**Similarly, the skin's object of perception is touch and Vayu is its controlling deity. The ear's object of perception is sound and the demigods of the directions are the controlling deities. The tongue's object of perception is taste and Varuna is the controlling deity. The nose's object of perception is aroma and the twin Asvini-kumaras are the controlling deities. The mind's object of perception is thoughts and feelings and the moon-god is the controlling deity. Intelligence is the power of discrimination and Lord Brahma is the controlling deity. False ego manifests pride and Lord Rudra is the controlling deity.**

**Srila Vishvanatha Cakravarti Thakura**

Each sense has its object of perception and its controlling deity. In this way, there is an interdependence of these three features of the material manifestation. The skin's object of perception is touch and Vayu is the controlling deity. The ears' object of perception is sound and the demigods of the directions are its controlling deities. The tongue's object of perception is taste and Varuna is the controlling deity. Aroma is the object of perception of the nose and the twin Asvini-kumaras are its controlling deities. The mind's object of perception is thinking and the moon-god is its controlling deity. The power of discrimination is the object of perception of intelligence and its controlling deity is Brahma. Pride is the object of perception of false ego and its controlling deity is Rudra.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

In the material world, sight, that which is seen, and the seer represent the three features of *adhyatma*, *adhibhuta*, and *adhidaiva*. There is no possibility of any sense perception without the co-operation of these three. The eternal soul does not have a factual relationship with the three interdependent functions: the senses, sense objects, and the demigods. There is thus a gulf of difference between the material and spiritual manifestations. As explained by the philosophy of *acintya-bhedabheda*, although there is distinction between matter and spirit, there is oneness as well due to the relationship of cause and effect. Absolute oneness can never be supported. In the material manifestation, variegatedness produces many abominable conditions whereas in the spiritual world, there are simply varieties of blissful existence.

**TEXT 16.33**

***yo 'sau guna-ksobha-krto vikarah pradhana-mulan mahatah prasutah  
aham tri-vrn moha-vikalpa-hetur vaikarikas tamasa aindriyas ca || SB  
11.22.33 ||***

**TRANSLATION**

**The Supreme Personality of Godhead in His form as time agitates the three modes of material nature. The total material ingredients, or *mahat-tattva*, thus gives rise to the false ego, which is the cause of the three kinds of illusion—*vaikarika*, *tamasa*, and *aindriya*.**

**Srila Vishvanatha Cakravarti Thakura**

The cosmic manifestation is the result of the agitation of the three modes of material nature. False ego, which is born from the *mahat-tattva*, has three features, known as *vaikarika*, *tamasa*, and *indriyaja*. It is this illusion or ignorance that causes one to think that the cosmic manifestation is ultimate reality.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Due to the agitation of the three modes of material nature, the cosmic manifestation comes into being as a transformation of the total material energy, and thus the conditioned souls are put into a condition of birth and death. If the conditioned souls give up their false identification with matter by accepting their real identity as the Lord's eternal servants, they can revive their dormant original consciousness. Here, the word *moha- vikalpa-hetuh* indicates that false ego causes one to think of himself as the enjoyer of material nature, thus making him undergo conditions of happiness and distress. This false ego can only be overcome by accepting the real ego as the Lord's eternal servitor.

**TEXT 16.34**

***atmaparijnana-mayo vivado hy astiti nastlti bhidarthanisthah  
vyartho 'pi naivoparameta pumsam mattah paravrtta-dhiyam sva-lokat || SB***

## TRANSLATION

**The speculative debates of mundane philosophers who argue, “This world is real,” “No, it is not real,” is based upon incomplete knowledge of the Supreme Lord and cannot go beyond understanding the actions of the material dualities. Although such arguments are useless, those who have turned their attention away from Me, their true Self, are unable to give them up.**

**Srila Vishvanatha Cakravarti Thakura**

Learned scholars are the ones who are supposed to be capable of removing all of one’s doubts. However, even such philosophers are doubtful about the nature of existence. Some philosophers try to establish, by means of reasoning and arguments, that the material world is real. Then there are others who try to prove through speculative arguments that this world is false. For this reason, there is constant debate and doubt within the minds of all the mundane scholars. Such controversy is simply due to a lack of information about the Supreme Lord. When one realizes the self and Supreme Self, there is no longer any question of dispute. Duality is experienced when one accepts something other than the Supreme Lord as life’s ultimate goal.

Atheists, who have no faith in the existence of the Lord, put forward various theories saying that this world is not real and has no foundation in truth. On the other hand, those who have realized the existence of the Supreme Personality of Godhead never doubt the reality of the universe because they know it to be an emanation from the Absolute Truth. Without understanding the Supreme Absolute Truth, one will never be able to ascertain the truth of the material nature.

The speculations of materially conditioned philosophers can never reach a conclusion until they take shelter of the Lord. The devotees avoid useless

arguments in this regard because they are satisfied with the understanding presented by the Lord Himself.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

One whose intelligence is under the influence of illusion falls into the pool of duality and invites the mentality of accepting something and rejecting something else. In such a condition, one doubts the very reality of his existence, and that of the world. Having fallen under the control of the Lord's external energy due to being bereft of the Lord's service, the conditioned souls become doubtful of the reality of the cosmic manifestation and thus take to the path of dry arguments. As a result of their own *karma*, and while praising the three modes of material nature, they become subject to higher and lower births, as well as lamentation, illusion, and so on.

TEXT 16.35-36

*sri-uddhava uvaca  
tvattah paravrtta-dhiyah sva-krtaih karmabhih prabho  
uccavacan yatha dehan grhnanti visrjanti ca  
tan mamakhyahi govinda durvibhavyam anatmabhih  
na hy etat prayaso loke vidvamsah santi vancitah || SB 11.22.35-36 ||*

TRANSLATION

**Sri Uddhava said: O Lord Govinda, please explain to me how those who are averse to understanding the Absolute Truth accept and then give up different kinds of higher and lower bodies as a result of their fruitive activities. This is very difficult for the ignorant people of this world, who are cheated by illusion, to understand.**

## **Srila Vishvanatha Cakravarti Thakura**

If one's intelligence is opposed to the devotional service of the Supreme Lord, then all one's activities simply create material bondage. As a result of engaging in fruitive activities, one is forced to accept higher and lower bodies and give them up when their allotted duration of life is over. This is the case for those who are averse to the Supreme Lord. No one can be considered intelligent without understanding the science of God, which includes a description of the negative results of those who have forgotten their eternal relationship with Him. There are many so-called wise men in the world, but although considering themselves to be most intelligent, they generally do not surrender to the supreme intelligence of the Lord.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

When the living entities fall down from the Lord's service and embrace Maya, they become dependent upon others for survival. Being conditioned by the external energy of the Lord, they become falsely proud, thinking themselves to be the doers of activities, and thus they are forced to suffer or enjoy the results. Due to aversion to the Supreme Lord, the living entities receive superior and inferior material bodies that force them to suffer the pangs of repeated birth and death. The conditioned souls are unable to understand their actual position due to the pride that is generated from false ego. The more one becomes attached to enjoying the fruits of his actions, the more one's aversion to the Lord becomes prominent.

**TEXT 16.37**

*sri-bhagavan uvaca*  
*manah karma-mayam nrnam indriyaih pancabhir yutam*

*lokal lokam prayaty anya atma tad anuvartate || SB 11.22.37 ||*

## TRANSLATION

**Lord Krsna said: The mind of the conditioned soul is formed by the reactions to his fruitive work (karma). Taking the conditioned soul with it, the mind travels throughout the universe. Although the soul is distinct from the material mind, it must helplessly follow it in conditional life.**

**Srila Vishvanatha Cakravarti Thakura**

The subtle body, consisting of mind, intelligence, and false ego, takes the conditioned soul from one body to another, from one planet to another, according to the results of his fruitive acts. Although the spirit soul is distinct from the material mind, it is forced to follow it to its next destination.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Demanding constant gratification, the material senses engage in activities under the control of the conditioned mind. The mind, whose only business is accepting and rejecting material objects for enjoyment can only act with the help of the senses. The gross and subtle bodies are simply temporary designations of the eternal spirit soul. The spirit soul views the world from within his gross and subtle coverings and as his mentality develops, he must transmigrate from one body to another. In conditional life, the tendency to accept the gross and subtle bodies as the self becomes very strong.

**TEXT 16.38**



*dhyayan mano 'nu visayan drstan vanusrutan atha  
udyat sidat karma-tantram smrtis tad anu samyati || SB 11.22.38 ||*

## TRANSLATION

**The mind, which is bound by the reactions of fruitive activities, contemplates the objects of the senses that are found in this world, as well as those existing in heaven.**

**Thus, the mind appears to come into being and then become annihilated along with its objects of perception, so that its ability to distinguish past and future is lost.**

## **Srila Vishvanatha Cakravarti Thakura**

The spirit soul always accompanies the subtle body. When the living entity is separated from the gross body, this is called death. His coming in contact with another gross body is called birth. In this verse, the Supreme Lord explains the cause of loss of memory. The mind under the control of *karma* always meditates on the objects of the senses, such as the beautiful women of this world and the celestial women of the heavenly planets. When the mind becomes fully merged in thought of a particular sense object, it will force one to accept a similar form in the future. At the time of death, the mind carries the conditioned soul into a woman's womb to develop another body that will experience another set of sense objects. Death causes the forgetfulness of one's past sensual activities but it is the same mind that develops when one comes out from the womb.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

By always remaining absorbed in thought of the objects of this material world, either directly or indirectly, one loses his transcendental memory of his

relationship with God. By identifying with matter, which is always undergoing transformation, forgetfulness of the self occurs.

TEXT 16.39

*visayabhinivesena natmanam yat smaret punah  
jantor vai kasyacid dhetor mrtyur atyanta-vismrtih || SB 11.22.39 ||*

TRANSLATION

**When the conditioned soul quits his body to accept another body, according to his past *karma*, he becomes accustomed to his new situation and forgets everything that happened in his last life. Death means the complete forgetfulness of one's previous life.**

**Srila Vishvanatha Cakravarti Thakura**

Due to full absorption in the present body, the mind does not remember the previous body, which may have been that of a demigod or a demon, according to the results of *karma*. Death means total forgetfulness of the previous gross body. When one's reactions of *karma* allotted to the present body are exhausted, death occurs.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Because of full absorption in the objects of the senses, one's desires for sense gratification goes on increasing. Temporary forgetfulness of the objects of the senses occurs at the time of death, which simply means that the conditioned soul

is being transferred from one gross body to another.

TEXT 16.40

***janma tv atmataya pumsah sarva-bhavena bhuri-da  
visaya-svikrtim prahur yatha svapna-manorathah || SB 11.22.40 ||***

TRANSLATION

**O greatly charitable Uddhava, just as one may accept a dream or a fantasy as reality, the acceptance of a new body as the self is called birth.**

**Srila Vishvanatha Cakravarti Thakura**

The acceptance of a new body according to one's *karma* is called birth. Our identification with our own body and our blind acceptance of bodily relationships as permanent constitute a prolonged form of dreaming or fantasy in which one imagines oneself to be separate from the Supreme Personality of Godhead. The term birth, therefore, does not refer to the generation of a new entity but to the blind acceptance by the spirit soul of a new material body.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Imagination without practical action is called a daydream. The mental concoction that occurs in a sleeping state is called a dream. Dream and imagination are insignificant states of existence, and they are similar to our state of wakefulness where we accept perishable objects as being permanent. The only real difference is that our life of wakefulness lasts longer than any dream.

TEXT 16.41

*svapnam manoratham cettham praktanam na smaraty asau  
tatra purvam ivatmanam apurvam canupasyati || SB 11.22.41 ||*

TRANSLATION

**When a person dreams at night, he forgets his waking identity. Similarly, one who accepts the material body as the self, although eternal, forgets what kind of existence he previously had, thinking his present life to be all-in-all.**

**Srila Vishvanatha Cakravarti Thakura**

Someone may claim that a dreaming person may sometimes remember a previous dream. The answer is that there are exceptions to the general rule that everyone forgets his previous lives. There is a mystic power known as *jati-smara* whereby one can remember his previous life. Generally, however, one accepts this life as everything, having completely forgotten his past life.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Just as the memory of today's dream or daydream soon fades away, and is forgotten when one has another dream or daydream the next day, because one is unable to remember his previous life, his birth appears to him to be the start of a new existence.

TEXT 16.42

*indriyayana-srstyedam trai-vidhyam bhati vastuni  
bahir-antar-bhida-hetur jano 'saj-jana-krd yatha || SB 11.22.42 ||*

TRANSLATION

**Because the mind, which is the resting place of the senses, has created an identification with a new body, the material conceptions of high, middle, and low class appear as if pertaining to the soul. In this way, the self creates external and internal duality, just as a man might give birth to a bad son.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

A world of enjoyment is constructed in this life by the mind, with the help of the senses. As a result of bodily identification, temporary considerations of superiority, inferiority, and intermediate arise. A father may by nature be peaceful, but because his bad son gets into trouble the father is forced to defend his son and consider his son's enemies to be enemies of the entire family. Thus the bad son implicates the father in troublesome conflicts. Similarly, the spirit soul has no intrinsic problems, but by creating a false identification with the material body the soul becomes involved in the happiness and distress of the body. With this verse the Lord summarizes His discussion of the difference between the body and the soul.

TEXT 16.43

*nityada hy anga bhutani bhavanti na bhavanti ca kalenalaksya-vegena  
suksmatvat tan na drsyate || SB 11.22.43 ||*

## TRANSLATION

**My dear Uddhava, by the influence of the unseen time, material bodies are being created and annihilated at every moment. However, because time is so subtle, its actions are imperceptible.**

**Srila Vishvanatha Cakravarti Thakura**

Just as time is imperceptible, the constant creation and annihilation brought about by time is not seen by the conditioned souls due to time's subtle nature.

TEXT 16.44

*yatharcisam srotasam ca phalanam va vanaspateh tathaiva sarva-bhutanam vayo-'vasthadayah krtah || SB 11.22.44 ||*

## TRANSLATION

**Just as, by the influence of time, the flame of a lamp, the waves of a river, and the fruit of a tree constantly change, the age and condition of the material bodies of the living entities also change.**

**Srila Vishvanatha Cakravarti Thakura**

Although one's birth and death may not be seen at present, they can be

understood by hypothesis. All material transformations are caused by the influence of imperceptible time. The examples given are the flame of a lamp, the movement of waves in a river, and fruit, which are always seen as changing. In the same way, birth and death can be perceived with relation to the material body, although the action of time is practically unperceivable. By observing the changes of the body, from childhood to youth to old age, one can understand the subtle action of time.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Birth and death take place by the subtle influence of time. The flickering flame of a candle sometimes waxes brightly and then again becomes weak and finally dies out. The waves of a river are endlessly flowing. The fruit of a tree gradually appear, grow, ripen, sweeten, and eventually rot and die. Similarly, one can easily understand that one's own body is undergoing constant transformation, and that the body is certainly subject to old age, disease and death.

**TEXT 16.45**

*so 'yam dlpo 'rcisam yadvat srotasam tad idam jalam  
so 'yam puman iti nrrnam mrsa glr dhir mrsayusam || SB 11.22.45 ||*

**TRANSLATION**

**Just as an ignorant person says, “this is the light of the lamp,” and “this is the water of the river,” even though the rays of light and water in the river are constantly changing, one displays his false intelligence by thinking that the particular stage of the body represents the actual person.**

## **Srila Vishvanatha Cakravarti Thakura**

Someone may say, “This is the light of the lamp,” but factually, there are innumerable rays emanating from the lamp at every moment. Similarly, one may speak of the water of the river, but the fact is that different water passes by at every moment. In the same way, when we think that someone is a child, that is not the fact. The body transforms through various stages and does not indicate the actual identity of the indwelling soul. Whether in the body of a child or in the body of an old man, the soul is one and the same.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

As his body changes, a man may think that he has surpassed his previous condition. As the flame of a lamp gradually becomes dim as the fuel is burnt, and as the waves of a river take on different shapes, ignorant human beings accept the changing body as the constitutional nature of the self. Actually the constitutional nature of the living entities never changes. Mundane transformations are temporary in nature. When the spirit soul’s eternal variegated pastimes are engaged in the service of the Supreme Lord, they do not create any distaste or abomination.

**TEXT 16.46**

*ma svasya karma-bijena jayate so ‘py ayam puman mriyate vamaro bhrantya  
yathagnir daru-samyutah || SB 11.22.46 ||*

**TRANSLATION**

**Just as fire is produced from wood and then is extinguished when the wood**



**is completely burnt, the living entities, who are eternal, mistakenly think that they have taken birth as a result of their past *karma* and then die.**

**Srila Vishvanatha Cakravarti Thakura**

When we burn some wood, it appears as if the fire is created at some point of time and then is extinguished when the fuel is spent. Actually, the element of fire continuously exists throughout the creation, although sometimes it is manifest to our eyes and sometimes not. Similarly, the living entities are eternally existing, but because of our limited vision, it appears as if someone is born and then later on dies. This illusory condition of life is imposed upon the living beings as a result of their fruitive activities, but still, the living entities themselves remain essentially unaffected.

**Srila Bhaktisiddhanta Sarasvati Thakura**

As fire is ignited and then extinguished by contact with wood, according to his *karma*, a living entity is seen to undergo birth and death. Actually, the living entity is eternal and thus never is born nor dies. As fire is present within wood and then blazes forth and burns the wood, birth and death are manifested due to the performance of fruitive activities. In this verse, the living entities have been compared to fire, which is sometimes manifest and sometimes not. There is a difference between the activities of those who are inclined to Kṛṣṇa's service and those who are averse to the Lord. The activities of the former enable one to enjoy eternal existence, whereas the activities of the latter keep one in a state of perpetual transformation.

**TEXT 16.47**

***niseka-garbha-janmani balya-kaumara-yauvanam vayo-madhyam jara mrtyur  
ity avasthas tanor nava || SB 11.22.47 ||***

## TRANSLATION

**The nine transformations—impregnation, gestation, birth, infancy, childhood, youth, middle age, old age, and death—only relate to the material body.**

**Srila Vishvanatha Cakravarti Thakura**

The word *niseka* means “to enter the womb of the mother,” the word *garbha* means “to grow within the womb,” *janma* means “to come out of the womb,” *balya* means “childhood up to the age of five,” and the periods from five to sixteen years of age are called *kaumara*, *pauganda*, and *kaisora*. The period from sixteen to forty-five years of age is known as *yauvana*, forty-six to sixty is called middle-age, and after that one is considered to be in old age, culminating in death.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The nine stages of the conditioned soul are impregnation, gestation, birth, childhood, youth, maturity, middle age, old age, and death.

**TEXT 16.48**

*eta manoratha-mayir hanyasyoccavacas tanuh guna-sangad upadatte kvacit  
kascij jahati ca || SB 11.22.48 ||*

## TRANSLATION

**The living entity foolishly considers the superior and inferior positions that he has attained as a result of activities performed in the past to be his actual self. It is very rare that someone can give up such a false conception by the grace of the Supreme Lord.**

**Srila Vishvanatha Cakravarti Thakura**

It has already been explained that birth and death are in relation to the material body and do not apply to the spirit soul. Because of being fully engrossed in material activities, the embodied soul foolishly identifies with his bodily condition. The result of one's *karma* in this life determines one's future body because it shapes one's mentality at the time of death. Only a fortunate soul who receives the Lord's mercy can give up the false egoistic conceptions of "I am this body and everything in relation to the body is mine."

**Srila Bhaktisiddhanta Sarasvati Thakura**

It is only by the mercy of the Supreme Lord that one can be released from the bodily concept of life. The Lord's mercy is causeless, and so there is always a chance of gaining relief from material existence.

**TEXT 16.49**

***atmanah pitr-putrabhyam anumeyau bhavapyayau  
na bhavapyaya-vastunam abhijno dvaya-laksanah || SB 11.22.49 ||***

## TRANSLATION

**One gains an understanding of his own birth and death by observing the death of his father and the birth of his son. In this way, when one realistically understands the birth and death of all material bodies, he will no longer be subject to these dualities.**

**Srila Vishvanatha Cakravarti Thakura**

One may question, “Is it a fact that the embodied living entity is the witness of all these changes of the material body?” The answer is that by performing the funeral rites of one’s father, and by performing the rituals related to the birth of one’s son, one can understand the certainty of his own birth and death. The word *bhava* in this verse refers to birth, growth, and so on. One who is self-realized is not bewildered by the birth and death of the material body, knowing himself to be eternal.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The eternal spirit soul is not by nature subordinate to the external energy of the Lord, nor under the control of time. However, those who are in the conditioned state of existence have artificially put themselves in such a situation. Birth and death, as described in this verse, refers only to the material body, and not the eternal soul. A sober person, knowing the soul to be eternal, therefore gives up false identification with the temporary, unreliable body and takes shelter of the devotional service of the Lord. By this process one can escape the artificial imposition of birth and death.

*taror bija-vipakabhyam yo vidvan janma-samyamau  
taror vilaksano drasta evam drasta tanoh prthak || SB 11.22.50 ||*

## TRANSLATION

**One who observes the growth of a tree from a seed and later on, the death of the tree after maturity certainly is a distinct observer who is separate from the tree. In the same way, the witness of the birth and death of the material body is distinct from it.**

**Srila Vishvanatha Cakravarti Thakura**

Here, the word *vipaka* indicates the final transformation called death. The rice plant dies just at maturity, with no apparent dwindling as we see in the bodies of human beings and animals. One should carefully consider the nature of the material body and that of the observer, who is certainly transcendental to such changes of the body.

**Srila Bhaktisiddhanta Sarasvati Thakura**

As the seer of the seed, tree, and its fruit is different from such transformations, the embodied soul is the silent and neutral spectator of the birth and death of his gross body. The liberated soul very well understands this principle whereas the conditioned soul falsely identifies with his body, even as it undergoes these transformations. The witness's distinction from all visible objects is the subject matter of the liberated soul's realization.

*prakrter evam atmanam avivicyabudhah puman  
tattvena sparsa-sammudhah samsaram pratipadyate || SB 11.22.51 ||*

## TRANSLATION

**An unintelligent person, who cannot distinguish himself from material nature, considers the material manifestation to be real. By contact with it, he becomes completely bewildered and enters into the cycle of repeated birth and death.**

**Srila Vishvanatha Cakravarti Thakura**

It may be questioned, “How does a foolish person fall into material existence?” Because a foolish person identifies himself with matter, he naturally becomes attached to his body and the objects of the senses.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The conditioned souls, who are fully absorbed in matter, take pleasure in associating with the objects produced by material nature and thus enter deeper into material existence. Forgetfulness of the self makes him think that he is something that he actually is not. In this regard, one should carefully consider this verse from the *Srimad- Bhagavatam* (1.7.5):

*yaya sammohito jiva atmanam tri-gunatmakam  
paro 'pi manute 'nartham tat-krtam cabhipadyate*

Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.

TEXT 16.52

*sattva-sangad rsin devan rajasasura-manusan  
tamasa bhuta-tiryaktvam bhramito yati karmabhih || SB 11.22.52 ||*

TRANSLATION

**The living entities who traverse the path of material existence, being driven by the results of their *karma*, take birth as sages or demigods when the mode of goodness is prominent. When the mode of passion is prominent, they take birth as demons or human beings, and when the mode of ignorance is prominent, they take birth as ghosts or in the lower species.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

By the influence of the three modes of material nature, the forgetful living entities consider themselves as enjoyers and doers and thus receive various types of bodies, such as those of demigods, sages, demons, human beings, beasts, birds, and so on.

TEXT 16.53

*nrtyato gayatah pasyan yathaivanukaroti tan  
evam buddhi-gunan pasyann aniho ‘py anukaryate || SB 11.22.53 ||*

TRANSLATION

**Just as a spectator sometimes imitates a singer or dancer, the spirit soul, although not actually the doer but merely a witness, becomes captivated by material intelligence and thus imitates its activities.**

**Srila Vishvanatha Cakravarti Thakura**

One may be attracted to a professional singer or dancer and then sing the songs heard and imitate the dances seen, entering into the mood of the performer. In the same way, the conditioned soul imitates the dictations of the mind in an attempt to become an enjoyer of the material world. Such an attempt is doomed to frustration, however the conditioned soul is similarly captivated by the concoctions of the material mind and intelligence, which convince him that he can become the enjoyer of the material world. Such an attempt is doomed to frustration, however, because the soul is never the doer of activities, which are simply carried out by material nature, entailing repeated birth and death.

**Srila Bhaktisiddhanta Sarasvati Thakura**

As a foolish boy may imitate a singer or dancer but fail to do a good job, the witnessing spirit soul engages his body and mind in imitating the activities of enjoyment within the material world, but fails to achieve satisfaction.

**TEXT 16.54-55**

*yathambhasa pracalata taravo 'pi cala iva  
caksusa bhramyamanena drsyate bhramativa bhuh*

*yatha manoratha-dhiyo visaysanubhavo mrsa  
svapna-drstas ca dasarha tatha samsara atmanah || SB 11.22.54-55 ||*



## TRANSLATION

**The reflection of a tree on the water appears to quiver. When one spins around and around, the earth also appears to be spinning. While dreaming, the world that one sees appears to be real, although it is a concoction. In the same way, the soul's material life, his experience of sense gratification, is actually false, O descendant of Dasarha.**

**Srila Vishvanatha Cakravarti Thakura**

When one rides in a boat on a river, the trees on the bank of the river that are reflected in the water also appear to be moving. In the same way, the bewildered conditioned souls consider themselves to be the doers of activities which are in fact merely interactions of the external body with the modes of nature.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Trees appear to be swaying when reflected in agitated water, and when one is sitting on a moving boat, the trees on the shore appear to be moving. Similarly, when the living entities become attracted to the external energy of the Lord, thus deviating from their constitutional position, they become bewildered and think themselves to be the doers and enjoyers.

TEXT 16.56

*arthe hy avidyamane 'pi samsrtir na nivartate  
dhyayato visayan asya svapne 'narthagamo yatha || SB 11.22.56 ||*

## TRANSLATION

**Just as one may experience being bitten by a snake in a dream and thus suffer, although there is no actual snake, the conditioned souls remain entangled in material existence due to absorption in sense gratification, although the objects of the senses are not real.**

**Srila Vishvanatha Cakravarti Thakura**

Although material bondage is false, the distress caused by material existence cannot easily be overcome. The Lord therefore explains here that although not factual, material life stubbornly continues for one addicted to sense gratification, just as a frightening dream continues for one who is sleeping. One who remains fully engrossed in thought of material enjoyment certainly becomes subjected to material miseries due to his contact with matter.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The experience of a dream has no value to the seer when he wakes up. In the same way, a liberated soul can understand that illusory material enjoyment and temporary material designation are not eternal. As a dreamer sees things that actually have no existence, the conditioned soul sees material objects as being separate from the Supreme Lord. All the transformable objects created by the external energy of the Lord are destroyed in due course of time. The spirit soul, being deprived of engagement in the devotional service of the Lord, who is the object of knowledge, as well as the opportunity to experience uninterrupted happiness, remains situated in an incompatible position while experiencing fragmented time, imperfect knowledge, and obstructed happiness. After one awakens from a dream, the remembrance of the dream may linger. Similarly, one engaging in the devotional service of the Lord may be sometimes troubled by the dim reflection of his previous sinful life. One should therefore become strong in Kṛṣṇa consciousness by hearing the Lord's instructions to Śrī Uddhava.

TEXT 16.57

*tasmad uddhava ma bhunksva visayan asad-indriyaih  
atmagrahana-nirbhatam pasya vaikalpikam bhramam || SB 11.22.57||*

TRANSLATION

**Therefore, O Uddhava, do not indulge in sense gratification with your blunt material senses. Instead, understand how the illusion based on the dualities of material existence prevent one from realizing the self.**

**Srila Vishvanatha Cakravarti Thakura**

Meditation on the objects of the senses with a spirit of enjoyment is the cause of all *anarthas*. Therefore, one should give up such meditation, realizing that it is only due to ignorance that one accepts the body as the self. Attachment to the material body, which is not the self, is the cause of illusion. This is the purport of this verse.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Lord instructs Uddhava that an intelligent person should realize the uselessness of trying to gratify the senses unnecessarily, seeing things as being without a relation to Lord Kṛṣṇa. If, by seeing the pathetic condition of the conditioned souls, one becomes determined to realize his constitutional position, he should be considered a genuine philosopher.

TEXT 16.58-59

*ksipto ‘vamanito ‘sadbhih pralabdho ‘suyito ‘tha va  
taditah sanniruddho va vrttya va parihapitah*

*nisthyuto mutrito vajnair bahudhaivam prakampitah sreyaś-kamaḥ kṛcchra-  
gata atmanatmanam uddharet || SB 11.22.58-59 ||*

TRANSLATION

**A devotee who actually desires to attain perfection in this very life should tolerate all kinds of difficulties. Even when insulted, ridiculed, or even beaten or confined by miscreants, or when spat upon or urinated upon by ignorant fools, with intelligence fixed in devotional service, he should remain undisturbed.**

**Srila Vishvanatha Cakravarti Thakura**

How can one live without indulging in sense gratification? These two verses provide the answer. If one is driven out, taunted, insulted, deprived of his livelihood, or spat upon, he should simply tolerate these inconveniences and protect himself with his good intelligence by remaining fixed in self-realization.

**Srila Bhaktisiddhanta Sarasvati Thakura**

If one realizes the misery suffered in the field of material activities and thus become busy in trying to find a solution, either by increasing his material enjoyment or by renunciation of sense gratification, he will not be able to attain the ultimate goal of life. In this regard, Sri Caitanya Mahāprabhu instructs us:

“One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street. One should be more tolerant than the tree, devoid of all sense of false prestige, and ready to offer all respects to others. In such a state of mind, one can chant the holy name of the Lord constantly.”

If one seriously follows this advice, then the temptation for increasing material enjoyment and the simple renunciation of the fruits of *karma* will not capture one. The best means for achieving auspiciousness is to become sober, tolerant, and free from false ego.

**TEXT 16.60**

*sri-uddhava uvaca*  
*yathaivam anubudhyeyam vada no vadatam vara || SB 11.22.60 ||*

**TRANSLATION**

**Sri Uddhava said: O most eloquent speaker, kindly explain these statements so that I may properly understand them.**

**Srila Vishvanatha Cakravarti Thakura**

Uddhava said: Please tell me how I can tolerate the above-mentioned disturbances and thus become advanced in spiritual life.

**TEXT 16.61**

*su-duhsaham imam manya atmany asad-atikramam*

*vidusam api visvatman praktir hi baliyasi  
rte tvad-dharma-niratan santams te caranalayan|| SB 11.22.61 ||*

## TRANSLATION

**O soul of the universe, one’s acquired nature in material life is very strong. Because of this, it is very difficult for even learned men to tolerate the offenses committed against them by ignorant people. I think that only Your devotees, who are fixed in Your loving service, are able to tolerate such offenses.**

**Srila Vishvanatha Cakravarti Thakura**

Even learned people who know that they should tolerate abuse are unable to do so because theoretical learning alone cannot make one saintly. On the other hand, the devotees, because they possess a similar nature to that of the Supreme Lord, remain peaceful in all conditions of life because they always reside under the shade of the Lord’s lotus feet.

**Srila Bhaktisiddhanta Sarasvati Thakura**

As long as one has a propensity for material enjoyment and thus is absorbed in matter, he cannot attain peace. By taking shelter of a so-called spiritual master who desires material enjoyment, liberation, or mystic perfections, one’s restlessriess in the form of material desires will not decrease. Only by the good influence of the devotees’ association, and following their instructions, can one make tangible advancement in spiritual life.

*Thus end the translation of the sixteenth chapter of the Uddhava-gita entitled “Enumeration of the Elements of Material Creation” with the commentaries of Srila Visvanatha Cakravarti Thakura and chapter summary and purports by*

*Srila Bhaktisiddhanta Sarasvati Thakura*

## Chapter 17

### The Song of the Avanti Brahmana

#### CHAPTER SUMMARY

This chapter tells the story of a wandering mendicant *sannyasi* from the country of AvantI as an example of how one should tolerate the disturbances created by foolish people.

The harsh words of uncultured persons pierce the heart even more painfully than arrows. Still, the mendicant *brahmana* from the city of AvantI, even while being attacked by wicked men, considered this misery to be the result of his own past misdeeds and so he tolerated it without being disturbed. Previously, the *brahmana* had been a farmer and merchant. He had been extremely greedy, miserly, and prone to anger, and so his wife, sons, daughters, relatives, and servants were deprived of a life of enjoyment and gradually came to neglect him. In due course of time, thieves, family members, and providence took away all of his wealth. Finding himself without any money and abandoned by everyone, the *brahmana* developed a deep sense of detachment.

He considered how the earning and preservation of wealth involve great effort, fear, anxiety, and confusion. Because of wealth, there arise fifteen unwanted things-thievery, violence, lying, deception, lust, anger, pride, feverishness, disagreement, hatred, distrust, conflict, attachment to women, gambling, and intoxication. When this meditation arose within his heart, the *brahmana* could understand that the Supreme Lord Sri Hari had somehow become satisfied with him. He felt that it was because the Lord had become pleased with him that the apparently unfavorable turn of events in his life had occurred. He was grateful that a sense of detachment had arisen in his heart and he considered.

It to be the factual means for his deliverance. In this condition, he became determined to engage in the worship of Lord Hari for the rest of his life and for this purpose, he accepted the order of *tridandi-sannyasa*. Thereafter, he entered



different villages to beg alms, but the people disturbed him in various ways. Still, he simply tolerated this, remaining firm like a mountain. He remained fixed in his spiritual practice and sang a song that has become famous as the *Bhikṣu-gīta*.

Neither human beings, demigods, the soul, planets, the reactions of work, nor time are the causes of one's happiness and distress. Rather, the mind alone is their cause, because it is the mind that causes the spirit soul to wander in the cycle of material life. The real purpose of all kinds of pious activities, such as charity, and the performance of religious rituals, is to bring the mind under control. One who has already conquered his mind by meditation has no need for any other process, and for one who is incapable of fixing his mind, all processes are of no practical use. The false conception of the material ego binds the eternal spirit soul to material sense objects. The Avantī *brahmana* became determined to cross over the insurmountable ocean of material existence by rendering service to the lotus feet of the Supreme Lord, Mukunda, with the same faith in the Lord that was exhibited by great devotees in the past.

Only when one can focus his intelligence on the lotus feet of the Supreme Personality of Godhead can the mind be completely controlled. This is the essence of all practices meant for spiritual advancement.

#### TEXT 17.1

*sri-badarayanir uvaca*  
*sa evam asamsita uddhavana bhagavata-mukhyena dasarha-mukhyah*  
*sabhajayan bhrtya-vaco mukundas tam ababhase sravanuyya-viuryah || SB*  
*11.23.1 ||*

#### TRANSLATION

**Sukadeva Gosvami said: Lord Mukunda, the foremost of Dasarhas, at the request of the exalted devotee, Uddhava, first praised His servant's fine statements. The Lord, whose pastimes are meditated upon by great sages,**

**then replied.**

**Srila Vishvanatha Cakravarti Thakura**

This chapter describes how a dishonest person lost his wealth and then was insulted by miscreants, and how one can remove his distress with the help of his intelligence.

**TEXT 17.2**

*sri-bhagavan uvaca  
barhaspatya sa nasty atra sadhur vai durjaneritaih  
duraktair bhinnam atmanam yah samadhatum isvarah || SB 11.23.2 ||*

**TRANSLATION**

**The Supreme Lord said: O disciple of Brhaspati, rare is the saintly person in this world who is capable of pacifying his mind after it has been agitated by the harsh words of a miscreant.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord said: O disciple of Brhaspati, my dear Uddhava, your statements are most reasonable. There is a completely spiritual path that is incomprehensible even to your spiritual master, Brhaspati. Now, hear of this from Me.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Devotees try to follow in the footsteps of saintly persons, and yet non-devotees often attack them by putting forth unreasonable arguments. Upon seeing the non-devotees' life of eat, drink, and make merry, the simple-minded and peaceful devotees feel brokenhearted. Although the devotees remain aloof from sinful persons, the non-devotees' abominable mentality and their harsh words by which they insult others certainly curb the progress of the human society.

TEXT 17.3

*na tatha tapyate viddhah puman banais tu marma-gaih  
yatha tudanti marma-stha hy asatam parusesavah || SB 11.23.3 ||*

TRANSLATION

**The harsh and insulting words hurled by the lowest among men cause more pain than the sharp arrows that penetrate one's chest during a battle.**

## **Srila Vishvanatha Cakravarti Thakura**

Harsh words are here compared to sharp arrows.

TEXT 17.4

*kathayanti mahat punyam itihasam ihoddhava tam aham varnayisyami  
nibodha su-samahitah || SB 11.23.4 ||*

## TRANSLATION

**My dear Uddhava, please listen attentively as I narrate a most pious history that the compilers of the *Puranas* have narrated in this regard.**

TEXT 17.5

***kenacid bhiksuna gitam paribhutena durjanaih smarata dhrti-yuktena  
vipakam nija-karmanam || SB 11.23.5 ||***

## TRANSLATION

**Once there was a *sannyasi* who was insulted in many ways by sinful men. However, with determination, he remembered that he was suffering the results of his previous actions. I shall now narrate to you his story, and that which he spoke.**

**Srila Vishvanatha Cakravarti Thakura**

Although it is common to hear harsh words these days, they are nonetheless more painful than sharp arrows. The Lord is herein narrating a story from the *Puranas*. The word *vipaka* means “fruits.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those who try to live a renounced and saintly life are generally insulted by uncivilized men. Still, a saintly person knows that he is not simply being offended by coarse fools. He knows that whatever happiness and distress he experiences in this world are the results of his previous activities. Therefore, it is always advised that those who desire liberation from material existence, regardless of the path they cultivate, should never become angry and retaliate those who offend or insult them. In this regard, Sri Caitanya Mahaprabhu has instructed us to be as tolerant as a tree. This instruction is for the benefit of all kinds of people because practically, in any endeavor, it is experienced that only by tolerance is conflict avoided. If one does not respond to those who offend him, one will find that such ruffians will soon leave him alone.

#### TEXT 17.6

*avantisu dvijah kascid asld adhyatamah sriya  
varta-vrttih kadaryas tu kami lubdho ‘ti-kopanah || SB 11.23.6 ||*

#### TRANSLATION

**Long ago, in the country of Avanti, there lived a *brahmana* who was wealthy and endowed with great opulence. He engaged in farming and commerce, but he was very miserly, lusty, greedy, and prone to anger.**

#### **Srila Vishvanatha Cakravarti Thakura**

The city of Avanti is in the district of Malwa. This *brahmana* was a farmer and businessman by profession, but his character was abominable. One who gives abuses to his wife and children, disregards all religious principles, disrespects the demigods and guests, and torments servants is certainly an abominable person.

TEXT 17.7

*jnatayo ‘tithayas tasya van-matrenapi narcitah  
sunnyavasatha atmapi kale kamair anarcitah || SB 11.23.7 ||*

TRANSLATION

**In his home, which was devoid of religiosity and reasonable comfort, no one was given respect, be they family members or guests. Not only was the *brahmana* miserly toward others, he did not even grant his own body sufficient gratification.**

**Srila Vishvanatha Cakravarti Thakura**

The *brahmana*’s householder life was completely devoid of any religious observances.

TEXT 17.8

*duhsilasya kadaryasya druhyante putra-bandhavah  
data duhitaro bhrtya visanna nacaran priyam || SB 11.23.8 ||*

TRANSLATION

**Because he was so callous and stingy, his wife, children, and other relatives,**

**and even his servants came to hate him. Being thoroughly disgusted with him, they did not even bother to feign affection.**

**Srila Vishvanatha Cakravarti Thakura**

Neighbors always hate a wicked person.

TEXT 17.9

*tasyaivam yaksa-vittasya cyutasyobhaya-lokatah  
dharma-kama-vihinasya cukrudhuh panca-bhaginah || SB 11.23.9 ||*

TRANSLATION

**The five presiding deities of the five family sacrifices became angry with the *brahmana* who, being very frugal, protected his wealth like a Yaksa, who was certainly cultivating inauspiciousness for both this life and the next, and who was totally devoid of religiosity and sense enjoyment.**

**Srila Vishvanatha Cakravarti Thakura**

The Yaksas only business is to accumulate and protect wealth. They do not utilize it, either for themselves or for others. The five types of living entities who deserve a share of sacrificial offerings are the demigods, sages, forefathers, human beings, and lower classes of beings. When they are deprived of their share, they become angry at a householder.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

If the demigods, sages, forefathers, human beings, and other living entities do not receive their respective shares of sacrificial performances, they become angry at a materialistic fruitive worker.

**TEXT 17.10**

*tad-avadhyana-visrasta-punya-skandhasya bhuri-da  
artho ‘py agacchan nidhanam bahv-ayasa-parisramah || SB 11.23.10||*

**TRANSLATION**

**O magnanimous Uddhava, as a result of disregarding the demigods in this way, the *brahmana* gradually lost his accumulated piety and soon became bereft of his hard-earned wealth.**

## **Srila Vishvanatha Cakravarti Thakura**

The *brahmana* lost everything, including his hard-earned wealth, because of neglecting those upon whom he depended. Accumulating wealth by means of farming and trading is certainly very laborious.

**TEXT 17.11**

*natyo jagrhuh kincit kincid dasyava uddhava*



*daivataḥ kalataḥ kincid brahma-bandhor nr-parthivat || SB 11.23.11||*

## TRANSLATION

**O Uddhava, some of the wealth of that fallen *brahmana* was taken away by his relatives, some by thieves, some by providence, some by the influence of time, some by ordinary men, and some by the king.**

**Srila Vishvanatha Cakravarti Thakura**

The *brahmana* lost his wealth as a result of natural calamities, such as fire in his house, as well as due to food grains rotting under the influence of time, theft, government taxes, and pilfering by his friends and relatives. In this way, he became a poor man.

**Srila Bhaktisiddhanta Sarasvati Thakura**

If a *brahmana* neglects his brahminical duties, he is referred to as *brahma-bandhu*, or a so-called *brahmana*, and not considered a genuine *brahmana*. One who takes pride in posing as a *brahmana* without making any attempt to elevate himself to the transcendental platform is not a genuine *brahmana*, but is referred to as *brahma-bandhu*, or the friend of a *brahmana*. Devotees of the Lord are not proud, thinking themselves to be the most exalted members of society. Rather, they very humbly think themselves fallen and without any qualifications. However, those who are intelligent know that such humble devotees are actually *brahmanas* whose hearts are cleansed by their engagement in the devotional service of the Lord.

*sa evam dravine naste dharma-kama-vivarjitah  
upeksitas ca sva-janaais cintam apa duratyayam || SB 11.23.12 ||*

#### TRANSLATION

**At last, when all his wealth was lost, the *brahmana*, who never engaged in religious practices or sense enjoyment, was totally ignored by his family. Because of this, he began to feel terrible anxiety.**

TEXT 17.13

*tasyaivam dhyayato dirgham nasta-rayas tapasvinah  
khidyato baspa-kanthasya nirvedah su-mahan abhut || SB 11.23.13 ||*

#### TRANSLATION

**Being deprived of his wealth, the *brahmana* felt great fear and lamentation. Thereafter, while meditating upon his misfortune at great length, a strong feeling of detachment developed within him.**

**Srila Vishvanatha Cakravarti Thakura**

The miserly *brahmana* had to suffer the consequences of his own faults. Finally, due to his previous training in piety, he experienced a change of heart. When he lost all his wealth, the *brahmana* had no alternative but to live like an ascetic.

TEXT 17.14

*sa cahedam aho kastam vrthatma me 'nutapitah na dharmaya na kamaya  
yasyarthayasa idrsah || SB 11.23.14 ||*

TRANSLATION

**The *brahmana* spoke as follows: O what great misfortune! I simply tormented myself uselessly, working so hard to earn money that was not utilized for religiosity or material enjoyment.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

When one suffers a great setback on the path of his material life, one may understand that by failing to utilize everything in the service of the Supreme Lord and instead engaging in activities having no relationship with Kṛṣṇa consciousness, one gains nothing.

TEXT 17.15

*prayanathah kadaryanam na sukhaya kadacana  
iha catmopatapaya mrtasya narakaya ca || SB 11.23.15 ||*

TRANSLATION

**Generally, the wealth of misers never affords them any happiness. In this life, it simply torments them with anxiety, and when they die, it buys their**

**ticket to hell.**

**Srila Vishvanatha Cakravarti Thakura**

Being afraid to spend any money, misers avoid performing constitutional and conventional duties.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Conditioned souls who have forgotten their constitutional position accept many things in this world to be their ultimate goal of life. However, these things become the cause of their degradation, making them suffer in hell in their next life.

**TEXT 17.16**

*yaso yasasvinam suddham slaghya ye guninam gunah  
lobhah sv-alpo 'pi tan hanti svitro rupam ivepsitam || SB 11.23.16 ||*

**TRANSLATION**

**Just as even a trace of white leprosy spoils one's physical beauty, even a tinge of greed destroys a person's good reputation and sullies whatever praiseworthy qualities are found in a virtuous soul.**

**Srila Vishvanatha Cakravarti Thakura**

White leprosy certainly spoils a person's beauty.

TEXT 17.17

*arthasya sadhane siddhe utkarse raksane vyaye  
Nasopabhoga ayasas trasas cinta bhramo nrnam || SB 11.23.17 ||*

TRANSLATION

**People who work very hard to earn and accumulate wealth are afraid of spending it, are in anxiety about protecting it, and become bewildered when it is lost.**

**Srila Vishvanatha Cakravarti Thakura**

There are various kinds of distress experienced by one who endeavors to accumulate wealth. Such misery is experienced at all stages—while earning it, while protecting it, while spending it, and when it is somehow lost. There are fifteen types of *anartha* born of wealth, such as gambling, drinking wine, and so on.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Because the means for acquiring wealth, as well as its attainment, enhancement, protection, and expenditure are under the influence of time, these are always accompanied by anxiety, hard labor, and bewilderment.

TEXT 17.18-19

*steyam himsanrtam dambhah kamah krodhah smayo madah  
bhedo vairam avisvasah samspardha vyasanani ca*

*ete pancadasanartha hy artha-mula mata nrrnam  
tasmad anartham arthakhyam sreya-'rthi duratas tyajet || SB 11.23.18-19 ||*

TRANSLATION

**Fifteen undesirable qualities arise because of wealth—theft, violence, falsehood, duplicity, lust, anger, quarrel, madness, competition, enmity, faithlessness, arrogance, and the dangers arising from attachment to women, gambling, and intoxication. Therefore, those who desire their own benefit should give up attachment to excessive wealth, which is the mother of all *anarthas*.**

**Srila Vishvanatha Cakravarti Thakura**

It takes great endeavor to accumulate wealth. Then, one is always afraid that his wealth will be stolen or taken away by some other means. To protect his wealth, one must lie, and excessive wealth certainly is the cause of great pride and delusion. In this way, there are fifteen kinds of *anartha* that surface because of wealth. It can be concluded that *artha* (wealth) is the cause of all *anarthas* (unwanted things).

**Srila Bhaktisiddhanta Sarasvati Thakura**

One who desires his actual benefit should reject as useless that which is ascertained as beneficial according to worldly calculation. In this connection, there are fifteen unwanted things that are created by excessive wealth. The main intention of those who accumulate great wealth is sense gratification. The unwanted things that are born from excessive wealth are theft, violence, lying, pride, lust, anger, false pride, madness, duplicity, enmity, faithlessness, arrogance, and addiction to women, gambling, and intoxication. In general, gold and silver coins that are exchanged for the objects of sense gratification are known as *artha*, or wealth.

TEXT 17.20

*bhidyante bhrataro darah pitarah suhrdas tatha  
ekasnigdha kakinina sadyah sarve ‘rayah krtah || SB 11.23.20 ||*

TRANSLATION

**Even a man’s brothers, wife, parents, and friends, who appear bound to him in love can immediately break off their affectionate relationships and become enemies due to a dispute over even an insignificant sum of money.**

**Srila Vishvanatha Cakravarti Thakura**

Even though one’s brothers, father, wife, and friends may appear to be on good terms with him, they can quickly turn into enemies for the sake of a single penny.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The word *kakini* means “twenty *baratika*,” which is the coin of the smallest denomination, or value.

TEXT 17.21

*arthenalpiyasa hy ete samrabdha dipta-manyavah  
tyajanty asu sprdho ghnanti sahasotsrjya sauhrdam || SB 11.23.21 ||*

TRANSLATION

**For the sake of even an insignificant amount of money, these dear ones may become agitated and angry. Within a moment they may give up their affection and sever all ties, even up to the point of murder.**

**Srila Vishvanatha Cakravarti Thakura**

The word *sprdha* means “audacity, or arrogance.”

TEXT 17.22

*labdhva janmamara-prarthyam manusyam tad dvijagryatam  
tad anadr̥tya ye svartham ghnanti yanty asubham gatim || SB 11.23.22 ||*

TRANSLATION



**Those who obtain this rare human form of life, which is desired even by the demigods, and take birth as *brahmanas*, are extremely fortunate. If they misuse this opportunity and fail to attain their real self-interest, they come to a most unfortunate end.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

Human life is superior to that of a demigod, ghost, animal, tree, or an inanimate stone because the demigods are absorbed in celestial pleasure while neglecting their real selfinterest, and in other forms of life there is predominantly suffering. Human life affords one the opportunity of attaining the ultimate goal of life. In the human form, one has the opportunity of surpassing the concocted ideas born of a background of *anyabhilasa*, *karma* and *jnana*, and engaging in the devotional service of the Supreme Lord. In the life of a *sudra*, which is generally devoid of piety, there is no possibility of contemplating one's real self-interest because a *sudra* is very busy serving the other three *varnas*, as well as his desires for sense enjoyment. Knowledge of Brahman and Paramatma, and the right for serving the Supreme Personality of Godhead, are the domain of the best of the twice-born. However, such a high birth has no value if one is bereft of Lord Hari's service. There is no value in simply becoming a so-called *brahmana*. In this regard one should carefully consider this verse from the *Srimad-Bhagavatam* (11.5.3):

*ya esam purusam saksad atma-prabhavam isvaram  
na bhajanty avajananti sthanad bhrastah patanty adhah*

Anyone who does not render service and neglects his duty unto the primeval Lord, who is the source of all living entities, will certainly fall down from his constitutional position.

The desire to become master of all one surveys checks one's advancement in spiritual life. When a *brahmana* gives up the devotional service of the Lord and works hard like a *sudra*, simply for the prestige of his community, then lording it over material nature and the desire to enjoy the fruits of *karma* become very prominent. A *brahmana*, free from false prestige, should feel himself lower than a blade of grass and offer respect to all living entities. All human beings, and especially *brahmanas*, should avoid becoming killers of their own self-interest

by neglecting Kṛṣṇa consciousness, the loving service of the Lord. Such neglect paves the way for future suffering.

TEXT 17.23

*svargapavargayor dvaram prapya lokam imam puman  
dravine ko ‘nusajjeta martyo ‘narthasya dhamani || SB 11.23.23 ||*

TRANSLATION

**After receiving this human form of life, which is the gateway to heaven and liberation, who would become attached to the accumulation of wealth, which brings with it all kinds of *anarthas*?**

**Srila Bhaktisiddhanta Sarasvati Thakura**

Objects intended for one’s personal enjoyment are referred to as *dravina*, or material wealth. Those who desire to achieve wealth, who endeavor to transfer themselves to the heavenly planets, who practice renunciation with a desire to attain liberation, and who endeavor to attain the four objectives of human life, are unable to achieve their real self-interest because all of these desire are impediment to the attainment of the Lord’s devotional service. Both material enjoyment and liberation are just like a mirage for those who have received the mercy of the Lord. Because material enjoyment and liberation are not conceived of as being in relation to Kṛṣṇa, they are considered to be *anarthas*.

TEXT 17.24

*devarsi-pitr-bhutani jnatin bandhums ca bhaginah  
asamvibhajya catmanam yaksa-vittah pataty adhah || SB 11.23.24 ||*

## TRANSLATION

**One who does not give his hard-earned wealth to those to whom he is obligated, such as the demigods, forefathers, great sages, family members, and living beings in general, is no better than a Yaksha and will certainly fall down from his position.**

**Srila Vishvanatha Cakravarti Thakura**

Because the demigods, sages, forefathers, living entities in general, relatives, and friends are all inter-related, they are shareholders of one's wealth. When one deprives them of their shares and tries to enjoy alone, they will naturally become envious and thus withhold their mercy. This will create an impediment on the path of one's plans to enjoy sense gratification.

TEXT 17.25

*vyarthayarthehaya vittam pramattasya vayo balam  
kusala yena sidhyanti jaratah kim nu sadhaye || SB 11.23.25 ||*

## TRANSLATION

**Those who are actually intelligent are able to utilize their money, youth, and strength to achieve perfection. Unfortunately, I have feverishly squandered these assets in the useless endeavor for accumulating wealth. Now that I**

have become an old man, it is too late for me to do anything auspicious.

**Srila Vishvanatha Cakravarti Thakura**

“The very wealth for which I had become intoxicated is now gone. Intelligent people utilize their wealth in the service of the Supreme Lord and thus attain perfection. I am now an old man and so how will I be able to recover my losses?” This is the *brahmana's* lamentation.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The *brahmana* thought, “How will I accumulate the wealth that is required for acquiring the objects for sense gratification in my old age?”

TEXT 17.26

*kasmāt sanklisyate vidvān vyarthayarthehayasakrt kasyacin mayaya nunam  
loko ‘yam su-vimohitah || SB 11.23.26 ||*

TRANSLATION

**Why should an intelligent person suffer because of his useless efforts to accumulate wealth? Indeed, everyone appears to be bewildered by someone’s illusory potency.**

**Srila Vishvanatha Cakravarti Thakura**

The *brahmana* thought that his misfortune must have been caused by the influence of the Lord's illusory energy, Maya. By her influence, the whole world is bewildered.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Due to lack of knowledge of the Absolute Truth, the conditioned souls are overwhelmed by the Lord's illusory energy, accepting the manifestations of the Lord's energies as meant for their own enjoyment. It is for this reason that the conditioned souls remain in illusion and thus continue to suffer.

TEXT 17.27

*him dhanair dhana-dair va him kamair va kama-dair uta  
mrtyuna grasyamanasya karmabhir vota janma-daih || SB 11.23.27 ||*

TRANSLATION

**For one who is about to die, what is the use of wealth, sense gratification, or any such thing, and what is the use of other persons who may offer them, which simply cause one to repeatedly take birth in this world?**

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Wealth, the giver of wealth, sense gratification, and the objects of the senses continuously transform by the influence of time. What then is use of being

proud, thinking oneself to be the doer that awards himself the fruits of his actions?

TEXT 17.28

*nunam me bhagavams tustah sarva-deva-mayo harih  
yena nito dasam etam nirvedas catmanah plavah || SB 11.23.28 ||*

TRANSLATION

**Sri Hari, who is the Lord of the demigods, must have been pleased with me. It is by His mercy that I have attained this present state of suffering, and have thus developed a sense of detachment, which is the boat that will carry me across the ocean of material existence.**

**Srila Vishvanatha Cakravarti Thakura**

When the *brahmana* realized that his suffering condition enabled him to become detached, he became joyful, understanding that his so-called misfortune was actually the Lord’s special mercy. Such detachment from materialistic life is a sure symptom of the Lord’s causeless mercy and the *brahmana* considered it to be the boat for crossing over the ocean of material existence.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The *brahmana* thought, “The demigods are empowered to award their worshipers varieties of worldly and heavenly sense pleasures. Therefore, they are only givers of imperfect benedictions. Now that all my assets have been

snatched away, I think that the almighty Lord, who is my real benefactor, has mercifully given me relief from the struggle for existence that characterizes life in the material world. Now I have become detached from the four objectives of life such—religiosity, economic development, sense gratification, and liberation, which are sought after by less-intelligent people.”

TEXT 17.29

*so ‘ham kalavasesena sosayisye ‘ngam atmanah  
Apramatto ‘khila-svarthe yadi syat siddha atmani || SB 11.23.29 ||*

TRANSLATION

**If I have some more time to live, then I will perform austerities while subsisting upon the bare minimum of food. Without further bewilderment, I will execute that which is actually in my self-interest, and thus remain self-satisfied.**

**Srila Vishvanatha Cakravarti Thakura**

The *brahmana* was eager to finish his life of material enjoyment at any cost. He thought that if he could spend the rest of his life thinking of the Lord’s lotus feet, which are the root cause of all self-interest, then his perfection would be guaranteed.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The Avanti *brahmana* considered that it is useless to aspire for advancement of

religiosity, economic development, and sense gratification, and also futile to try and rid one of all desires for material enjoyment by performing austerities. He thought, “To become freed from the materialistic mentality of achieving the perfection of religiosity, economic development, sense gratification, and liberation, I must take shelter of devotional service to the Lord.”

TEXT 17.30

***tatra mam anumoderan devas tri-bhuvanesvarah  
muhurtena brahma-lokam khatvangah samasadhayat || SB 11.23.30||***

TRANSLATION

**May the demigods, who are the presiding deities of the three worlds, bestow their mercy upon me. After all, Maharaja Khatvanga was able to attain Vaikuntha in just a moment.**

**Srila Vishvanatha Cakravarti Thakura**

The Avanti *brahmana* considered that if the demigods, headed by Indra, approved of his intention, then they will no longer create obstacles for him. Being near the end of his life, he carefully considered what he could do for his ultimate welfare and while doing so, he thought of King Khatvanga, who went back to Godhead simply after a moment’s engagement in Kṛṣṇa consciousness.

**Srila Bhaktisiddhanta Sarasvati Thakura**

King Khatvanga, who had fought on behalf of the demigods, attained the



ultimate goal of life within a moment by renouncing all desires for religiosity, economic development, sense gratification, and liberation. The mendicant *brahmana* from Avanti prayed to the demigods who manage the universal affairs for the benediction of engagement in the devotional service of Lord Kṛṣṇa.

TEXT 17.31

*sri-bhagavan uvaca*  
*ity abhipretya manasa hy avantyo dvija-sattamah*  
*unmucya hrdaya-granthin santo bhiksur abhun munih || SB 11.23.31||*

TRANSLATION

**Lord Sri Kṛṣṇa continued:** Having made up his mind in this way, the exalted Avanti *brahmana* cut asunder the knots of material attachment within his heart. In this way, he became a self-satisfied mendicant in the renounced order of life.

**Srila Vishvanatha Cakravarti Thakura**

The phrase *hrdaya granthin* means “the knots in the heart.” The *brahmana* was able to untie these knots in the heart, which are in the form of the misconception, “I am this body and everything in relation to this body is mine.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

The most fortunate *brahmana* from Avanti became a *tridandi sannyasi* devotee of the Supreme Lord by cutting the knots of desire for material enjoyment and

liberation that had existed within his heart. At that time, the following verses began to appear in his heart:

*jata-sraddho mat-kathasu nirvinnah sarva-karmasu  
veda duhkhatmakan kaman parityage 'py anisvarah  
tato bhajeta mam pritah sraddhalur drdha-niscayah  
jusamanas ca tan kaman duhkhodarkams ca garhayan  
proktena bhakti-yogena bhajato masakrn muneh  
kama hrdaya nasyanti sarve mayi hrdis thite  
bhidyate hrdaya-granthis chidyante sarva-samsayah  
ksiyante casya karmani mayi drste 'khillatmani*

Having awakened faith in the narrations of My glories, being disgusted with all kinds of material activities, knowing that all varieties of sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain satisfied and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that this will lead to a miserable result and so he sincerely repents such activities.

When an intelligent devotee constantly engages in My loving devotional service as prescribed by Me, his heart becomes firmly situated in Me. Thus all material desires within the heart are soon destroyed.

When a living entity directly sees Me, who is the indwelling Supersoul of all living entities, then all his false ego, doubts and reactions of *karma* are at once destroyed. (*Srimad-Bhagavatam* 11.20.27-29, 1.2.21)

**TEXT 17.32**

*ṁsa cacara mahim etam samyatatmendriyanilah  
bhikṣartham nagara-graman asango 'laksito 'visat || SB 11.23.32 ||*

**TRANSLATION**

**He wandered throughout the world, carefully controlling his senses, mind,**

**and intelligence. To beg alms, he traveled alone through numerous towns and villages, hiding his true spiritual position so that he was not recognized by others.**

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The *brahmana* from Avanti became free from all bad association by remaining aloof from those who desire material enjoyment and liberation. He had no desire to acquire name and fame to impress others as he began to maintain himself by begging alms from door to door. In the *Caitanya-caritamṛta* (Madhya 19.151), it is said:

*brahmāṇḍa bhramite kona bhāgyavan jīva guru-kṛpā-prasāde pāya bhakti-lata-bhja*

According to their *karma*, all living entities are wandering throughout the universe. Some of them are being elevated to the upper planetary systems, and some are going down to the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master, by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

The acceptance of *tridanda sannyasa* is an indication of one's complete dedication to the devotional service of the Supreme Lord. The three rods of the *sannyasi's danda* indicate that his body, mind, and speech are fully engaged in the devotional service of the Lord. The engagement of one's body, mind, and speech in the service of the Lord enables one to manifest all good qualities, such as forgiveness, detachment, and freedom from pride and material desires. Anyone who fully engages in the service of the Lord, following in the footsteps of the previous learned devotees, will surely attain shelter at the Lord's lotus feet.

*tam vai pravayasam bhiksum avadhutam asaj-janah drstva paryabhavan  
bhadra bahvibhih paribhutibhih || SB 11.23.33 ||*

#### TRANSLATION

**O gentle Uddhava, upon seeing him as an old, dirty beggar, uncultured people taunted and insulted him with many harsh words.**

**Srila Vishvanatha Cakravarti Thakura**

Mischievous persons took pleasure in reproaching the old *sannyasi*. The word *paribhutibhih* means “various kinds of reprimands.”

TEXT 17.34

*kecit tri-venum jagrhur eke patram kamandalum  
pitham caike ‘ksa-sutram ca kantham cirani kecana  
pradaya ca punas tani darsitany adadur muneh || SB 11.23.34 ||*

#### TRANSLATION

**Some of these miscreants took away his *sannyasa* rod, some took his begging bowl, some took his deerskin *asana*, some took his chanting beads, and some took his torn, ragged clothing. Sometimes they pretended to return these things, only to conceal them once again.**

**Srila Vishvanatha Cakravarti Thakura**

Someone took away his *sannyasa* rod and when that person was about to return it, someone else snatched it away. In this way, people mistreated the *brahmana* from Avanti.

TEXT 17.35

*annam ca bhaiksyā-sampannam bhunjanasya sarit-tate  
mutrayanti ca papisthah sthivanty asya ca murdhani || SB 11.23.35 ||*

TRANSLATION

When the *brahmana* would sit down by the side of a river to eat the food that he collected by begging, sinful people would come and pass urine on it and then spit on his head.

**Srila Vishvanatha Cakravarti Thakura**

These wicked people urinated on his food and spat on his head.

TEXT 17.36

*yata-vacam vacayanti tadayanti na vakti cet  
tarjayanty apare vagbhih steno ‘yam iti vadinah  
badhnanti rajjva tam kecid badhyatam badhyatam iti || SB 11.23.36 ||*

## TRANSLATION

**Although he had taken a vow of silence, foolish people would try to make him speak, and if he did not utter a word, they would beat him with sticks. There were others who would say, “This man is a thief,” and then they would tie him up with a rope.**

TEXT 17.37

*ksipanty eke ‘vajananta esa dharma-dhvajah sathah  
ksina-vitta imam vrttim agrahit sva-janojjhitah || SB 11.23.37 ||*

## TRANSLATION

**They would insult him by saying, “This man is a hypocrite and a cheat. He lost all his money and so his family rejected him. Now he has put on the garb of a *sannyasi* just to fill his belly.”**

**Srila Vishvanatha Cakravarti Thakura**

Some people said, “This man is a hypocrite. He earns his livelihood by showing off his *sannyasa danda*. He is a cheater and deceives innocent people. He has dressed like a saint because he lost all his money.”

TEXT 17.38-39

*aho esa maha-saro dhrtiman giri-rad iva  
maunena sadhayaty artham baka-vad drdha-niscayah*

*ity eke vihasanty enam eke durvatayanti ca  
tam babandhur nirurudhur yatha kridanakam dvijam || SB 11.23.38-39 ||*

## TRANSLATION

**Some would ridicule him by saying, “Just see how this powerful sage is as steadfast as the Himalaya Mountains. While remaining silent, he is pursuing his goal with great determination, like a duck.” Other passed foul air on him, and some bound him with rope and kept him captive, like a pet animal.**

### **Srila Vishvanatha Cakravarti Thakura**

Some people would facetiously say that the *brahmana* was very powerful and unwavering, like a mountain. Some people passed foul air in front of his mouth. Others bound him with rope and threw him into a dungeon, just as one puts a parrot in a cage.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

As a result of giving up false pride, one acquires the quality of tolerance. Due to their deceitful mentality, non-devotees are always prone to attack the surrendered devotees of the Supreme Lord in various ways. Only those who cultivate the quality of humility, feeling themselves to be lower than the straw in the street, refuse to become entangled by engagement in gross or subtle material enjoyment.

*evam sa bhautikam duhkham daivikam daihikam ca yat bhoktavyam atmano distam praptam praptam abudhyata || SB 11.23.40 ||*

## TRANSLATION

**In this way, the *brahmana* repeatedly suffered the threefold material miseries— *adhyatmika*, *adhibhautika*, and *adhidaivika*—understanding them to be allotted to him by providence, and therefore unavoidable.**

**Srila Vishvanatha Cakravarti Thakura**

*Adhibhautika* miseries are those caused by other living entities, *adhyatmika* miseries are those caused by one's own body and mind, and *adhidaivika* miseries are those caused by the demigods who control the forces of nature, such as heat and cold.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The conditioned soul identifies with his material body and because of this misconception, it is very difficult for him to tolerate the miserable conditions of material existence. The threefold miseries can be tolerated only by one who has taken shelter of the lotus feet of Sri Nityananda Prabhu, the exalted elder brother of the most magnanimous Sri Krsna Caitanya, who is non-different from the son of King of Vraja. Those who are endeavoring to remain fixed in devotional service to the Lord do not become agitated by the words and actions of atheists because they know that the non-devotees' envy is a natural manifestation of their conditional life. Understanding that the atheists are acting helplessly under the control of the material nature, they consider it their duty to forgive them. That *tridandi sannyasi* of Avanti could realize these principles within his self as a



result of his sincere surrender to the Lord.

TEXT 17.41

*paribhuta imam gatham agayata naradhamaih  
patayadbhih sva dharma-stho dhrtim asthaya sattvikim || SB 11.23.41||*

TRANSLATION

**Even though low-class men ridiculed him in various ways in the hopes of making him fall down from his position, he remained steadfast in his determination. Keeping himself fixed in the mode of goodness, he began singing this song.**

**Srila Vishvanatha Cakravarti Thakura**

Those who were the lowest of mankind tried their best to deviate the Avanti *brahmana* from his determination to remain fixed in Kṛṣṇa consciousness. All such attempts had no effect, however, because he remained firmly fixed in his resolve while singing the song that is recorded in the following verses.

The phrase *sattvikim dhrti* is explained in *Bhagavad-gita* (18.33):

*dhṛtya yaya dharayate manah-pranendriya-kriyah  
yogenavyabhicarinya dhṛtiḥ sa partha sattviki*

O son of Prtha, that determination which is unbreakable, which is sustained with steadfastness by yoga practice, and which thus controls the activities of the mind, life and senses is determination in the mode of goodness.

## Srila Bhaktisiddhanta Sarasvati Thakura

Those who are envious of the Lord's devotees are certainly the lowest of men and are destined to traverse the path to hell in the near future. Indeed, atheists take pleasure in disturbing the devotees, either by jeering at them or even by becoming violent. In spite of all such torments, however, the devotees remain tolerant, being determined to stay fixed in the mode of goodness, as advised by the Lord. As described by Srila Rupa Gosvami in *Sri Upadesamrta(1)*:

*vaco vegam manasah krodha-vegam  
jihva-vegam udaropastha-vegam  
etan vegan yo visaheta dhiraḥ  
sarvaṁ apimam prthivīm sa śiṣyat*

A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.

TEXT 17.42

*dvija uvaca  
nayaṁ jano me sukha-duḥkha-hetur na devatātma graha-karma-kalāh  
manah param karanam amananti saṁsāra-cakram parivartayed yat || SB  
11.23.42 ||*

TRANSLATION

**The *brahmana* said:** These people are not the cause of my happiness and distress. Neither are the demigods, my own body, the positions of the planets, my *karma*, or time. Rather, it is the mind alone that causes happiness and distress and perpetuates one's bondage to the vicious cycle of repeated birth and death.

## **Srila Vishvanatha Cakravarti Thakura**

After careful deliberation, the Avanti *brahmana* realized that it was not actually the miscreants who were the cause of his distress. Did he think that maybe they were harassing him under the instigation of someone else? The answer is given in this verse: “Neither the demigods, the body, nor the planets are causing me distress. It is the mind that is the actual cause of one’s happiness and distress.” It is stated in the *Vedas* that it is the mind that sees, hears, and makes one move here and there.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Those who are averse to the service of the Supreme Lord must live within the cycle of repeated birth and death.

*Isvarah sarva-bhutanam hrd-dese 'rjuna tisthati  
bhramayan sarva-bhutani yantrarudhani mayaya*

The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy. (*Bhagavad-gita* 18.61)

According to the purport of this verse from the *Bhagavad-gita*, mental speculators must wander about in the cycle of birth and death, driven by the mind, under the direction of the Supreme Lord. The wheel of time causes the living entity, who is the knower of the field of activities, to experience the changing nature of material existence. The Avanti *brahmana* understood his mind alone to be the source of all inauspiciousness, despite the fact that miscreants, the demigods, planets, one’s *karma*, and time are no doubt apparent causes.

In this regard, one can carefully consider this verse:

*anyera hrdaya—mana, mora mana—vrndavana,*

*‘mane’ ‘vane’ eka kari’ jani  
tahan tomara pada-dvaya, karaha yadi udaya,  
tabe tomara purna krpa mani*

For most people, the mind and heart are one, but because My mind is never separated from Vrndavana, I consider My mind and Vrndavana to be one. My mind is already Vrndavana, and since You like Vrndavana, will You please place Your lotus feet there? I would deem that Your full mercy. (Sri *Caitanya-caritamrta Madhya* 13.137)

TEXT 17.43

*mano gunan vai srjate ballyas tatas ca karmani vilaksanani  
suklani krsnany atha lohitali tebhayah sa-varnah srtayo bhavanti || SB  
11.23.43 ||*

TRANSLATION

**The powerful mind manifests the functions of the modes of nature, from which evolve the activities of the modes of goodness, passion, and ignorance. From the interaction of the modes of nature, the various species of life evolve.**

**Srila Vishvanatha Cakravarti Thakura**

The mind is habituated to hankering after beautiful women and wealth. Even if one understands the fault of engaging in earning money for sense gratification, the mind will stubbornly insist that without wealth, even religious rituals cannot be properly performed. After all, it takes money to procure flower garlands, ghee, and sandalwood paste. In this way, the mind drives one on and on in the feverish search for money. The combination of the three modes of material

natures awards one a material body whereby one sometimes identifies himself as being in a high status of life, sometimes in a low status, and sometimes somewhere in between. These conceptions are material designations generated from the modes of nature, and they arrange themselves according to the tendency of the powerful mind to enjoy temporary sense gratification.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The materially absorbed mind of the conditioned souls who are averse to Lord Kṛṣṇa's devotional service is under the influence of the three material qualities. When the conditioned soul is engrossed in the mode of goodness, he considers the cultivation of knowledge and his reputation as an honest man as all-important. When absorbed in the mode of passion, one's attachment to family and social position become prominent, and when one is immersed in the mode of ignorance, one simply thinks that the gratification of his senses is the be-all of his existence. All such conceptions of piety, impiety, and a mixture of both, are products of the mind. Under the influence of the material modes, one sometimes identifies oneself as a demigod, a king, a rich capitalist, a wise scholar, and so on. These bodily conceptions are illusions born from the mental qualities. Whether the materially contaminated mind is absorbed in the mood of an enjoyer, or the mood of a renunciate, in either case, the spirit soul forgets his constitutional existence.

**TEXT 17.44**

*aniha atma manasa samihata hiran-mayo mat-sakha udvicaste  
manah sva-lingam parigrhya kaman jusan nibaddho guna-sangato 'sau || SB  
11.23.44 ||*

**TRANSLATION**

**Although He is present with me in this body, the Supersoul is not entangled because He exists eternally beyond the darkness of ignorance, and thus does not identify with the material body and mind. As my well-wishing friend, He simply witnesses my activities, remaining neutral. On the other hand, I, the minute spirit soul, identify the mind, which is like a mirror reflecting external reality, as my very self. In this way, I am engaged in attempting to enjoy the objects of the senses, under the dictation of the three modes of material nature.**

**Srila Vishvanatha Cakravarti Thakura**

Does this mean that only the mind suffers the material existence, and not the soul? The answer is no. There are two souls within the body, one is the Supersoul, who is untouched by the mind's influence, and the other is the infinitesimal spirit soul, who is under the influence of the materially absorbed mind. Although the Supersoul is present within the body as the controller of the mind, He is unaffected by its functions because He is full of transcendental knowledge and the master of unlimited spiritual energies. He is independent and He is the best friend of the spirit soul. His knowledge never deteriorates as He observes everything as a witness. On the other hand, the spirit soul accepts the subtle body of mind, intelligence and false ego as the self, becomes conditioned by the mind and its resultant actions, and remains entangled in the bodily concept of life while trying to enjoy the objects of the senses. Due to the illusion created by the mind, the spirit soul suffers while remaining in material existence.

**Srila Bhaktisiddhanta Sarasvati Thakura**

If a conditioned soul comes to understand that dependence on the mind simply produces misery, and is informed that service to Lord Hari is his constitutional position, the desire for material enjoyment, or for renunciation of material activities, gradually diminishes. To act in our relationship with the Supreme Personality of Godhead is certainly the constitutional duty of the spirit soul. When the spirit soul gives up his constitutional engagement and becomes

conditioned by the external energy of the Lord, he remains engrossed in contemplating the so-called happiness of temporary sense gratification, not realizing its insignificance.

When one advances on the path of cultivation of spiritual knowledge, lending submissive aural reception to the transcendental sound vibration, he can understand the purport of the verse beginning with *dva suparna*. It is only after accepting the Supreme Personality of Godhead as the object of one of the five types of *rati* that one can distance himself from the influence of the three modes of material nature by controlling the turbulent mind.

Sri Gaurasundara instructed that the service of the supreme transcendental personality, Sri Krsna, as described in the *Srimad-Bhagavatam*, is the fifth dimension of human existence, to be cultivated after finishing all aspiration for attaining perfection in *dharma*, *artha*, *kama* and *moksa*. The subtle body is dissolved at the time of perfection and this is technically known as *vastusiddhi*. At this time, one becomes situated on the platform of pure Krsna consciousness, under the direction of the pure devotees of the Lord, thus enabling him to develop his particular loving relationship with the Supreme Personality of Godhead.

TEXT 17.45

***danam sva-dharmo niyamo yamas ca srutam ca karmani ca sad-vratani  
sarve mano-nigraha-laksanantah paro hi yogo manasah samadhih || SB  
11.23.45 ||***

TRANSLATION

**Giving in charity, performing prescribed duties, the observance of regulative principles, hearing from the scriptures, pious works, and purifying vows all have as their final aim the subduing of the mind. Indeed, concentration of the mind on the Supreme is the goal of *yoga*.**

## **Srila Vishvanatha Cakravarti Thakura**

To make spiritual advancement, it is essential to control the mind, which creates many obstacles if allowed to roam freely. Activities such as giving charity are performed with the aim of controlling the mind. Indeed, the ultimate fruit of all kinds of *sadhana* is to regulate the mind. To control the mind is the goal of all types of *yoga* practice.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Pious activities, such as giving charity, fulfilling one's occupational duties, controlling the mind, controlling the senses, studying the *Vedas*, observing religious vows, and so on, are aimed at purifying and controlling the mind. Controlling the mind by meditation is essential because when the mind is undisturbed, one can gradually realize the temporary nature of even pious activities so that one becomes determined to act on the transcendental platform. Because *karma-yoga*, *hatha-yoga*, *jnana-yoga*, and *raja-yoga* are materialistically conceived, they do not award one factual understanding of the Absolute Truth.

**TEXT 17.46**

*samahitam yasya manah prasantam danadibhih kim vada tasya krtyam  
asamyatam yasya mano vinasyad danadibhis ced aparam kim ebhih || SB  
11.23.46 ||*

**TRANSLATION**



**If one's mind is perfectly controlled, what is the need for performing ritualistic activities, and pious works, such as giving in charity? And if one's mind remains uncontrolled, being merged in ignorance, of what use are these activities for him?**

**Srila Vishvanatha Cakravarti Thakura**

Learned transcendentalists give utmost importance to controlling the mind. If the mind is controlled, what is the use of engaging in the various processes that are meant to control it? And, if in spite of performing many religious activities, the mind is still not controlled, what was the use of performing all those activities?

**Srila Bhaktisiddhanta Sarasvati Thakura**

In this connection, one should consider this verse from the *Narada-pancaratra*:

*aradhito yadi haris tapasa tatah kim  
naradhito yadi haris tapasa tatah kim  
antar bahir yadi haris tapasa tatah kim  
nantar bahir yadi haris tapasa tatah Kim*

“If one is worshiping Lord Hari, what is the use of performing extraneous penances? And if one is not worshiping Lord Hari, no such penances will save one. If one can understand that Lord Hari is all-pervading, within and without, what is the need of performing penances? And if one is not able to understand that Hari is all-pervading, all his penances are useless.”

**TEXT 17.47**

*mano-vase 'nye hy abhavan sma deva manas ca nanyasya vasam sameti  
bhismo hi devah sahasah sahiyan yunjyad vase tam sa hi deva-devah || SB*

11.23.47 ||

## TRANSLATION

**The demigods, who control the senses of the conditioned souls, are also under the control of this mind, but the mind is not controlled by anyone, because it is stronger than the strongest. Indeed, the mind is the cause of fear for even mystic yogis. Therefore, anyone who can control his mind becomes the master of the senses.**

**Srila Vishvanatha Cakravarti Thakura**

One may inquire, “Besides controlling the mind, is there need for a separate endeavor to control the senses?” In this verse, the answer is given that there is no need for a separate endeavor to control the senses because one who has conquered the mind finds that his senses are automatically under control. The demigods, who control the senses of the conditioned souls are themselves under the control of the mind.

Even great yogis are afraid of the formidable mind, which is stronger than the strongest and braver than the bravest. Therefore, anyone who has learned to control his mind is certainly to be considered a great hero. It is stated in the *Vedas*, “Everything has come about by the influence of the mind, which is extremely difficult to control. The mind is like a formidable master, who is the bravest of all.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

The materially contaminated mind is generally eager to enjoy sense gratification, although it sometimes adopts the path of dry renunciation. In order to transcend the limitations of material enjoyment and dry renunciation, one must learn to

engage the mind at the lotus feet of the Supreme Lord. If the mind is controlled then all the senses are automatically controlled. The mind collects the impressions of the external world through the medium of the senses and thus it is sensual perception that constantly disturbs the mind.

TEXT 17.48

*tam durjayam satrum asahya-vegam arun-tudam tan na vijitya kecit  
kurvanty asad-vigraham atra martyair mitrany udasma-ripun vimudhah || SB  
11.23.47 ||*

TRANSLATION

**There are many people who fail to conquer this irrepressible enemy, the mind, whose urges are intolerable and who torments the heart. As a result, many people are completely bewildered and create useless quarrels with others, concluding that other people are either their friends, enemies, or parties indifferent to them.**

**Srila Vishvanatha Cakravarti Thakura**

The word *aru* means “the heart.” Instead of controlling the mind, which gives pain to the heart and senses, a foolish person creates enmity with others, being impelled by the uncontrolled mind. Being in the bodily conception of life, he treats some people as favorable, some as unfavorable, and others as neutral.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The mind's business is accepting and rejecting. Attachment and hatred, as well as friendship and enmity are conceptions existing within the materially conditioned mind.

TEXT 17.49

*deham mano-matram imam grhitva mamaham ity andha-dhiyo manusyah  
eso 'ham anyo 'yam iti bhramena duranta-pare tamasi bhramanti || SB  
11.23.49 ||*

TRANSLATION

**Persons who identify with the material body, which is a product of the mind, possess bewildered intelligence, thinking in terms of “I” and “mine.” Because of their illusion of “this is I, this is my relative, and this is an outsider,” they wander in endless darkness.**

**Srila Vishvanatha Cakravarti Thakura**

This verse describes how one becomes entangled in illusion. According to the dictation of the mind, one must accept a material body, thinking it to be the self, and thus one considers everything related to the body as “mine.” This is how the conditioned souls wander within the formidable material existence.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those who maintain a vision of duality, thinking the material body to be “I” and everything in relation to the body to be “mine” certainly continue to wander in

the vast kingdom of material existence. Differentiation in behavior arises due to discrimination. Those who remain in the bodily concept of life become offenders at the lotus feet of the holy name, and thus invite aversion to the service of the Supreme Lord.

TEXT 17.50

*janas tu hetuh sukha-duhkhayos cet kim atmanas catra hi bhaumayos tat  
jihvam kvacit sandasati sva-dadbhis tad-vedanayam katamaya kupyet || SB  
11.23.50 ||*

TRANSLATION

**If you argue that the miscreants are the causes of my suffering then what about the eternal soul? Happiness and distress are the results of the contact of the senses with their objects, and do not affect the eternal soul. If someone bites his tongue, who can he blame for his pain?**

**Srila Vishvanatha Cakravarti Thakura**

It should be clearly understood that the mind is the cause of one's happiness and distress. Although bodily pleasure and pain are felt by the soul, one must tolerate such duality, understanding it to be a creation of one's own material mind. The gross and subtle bodies, which are transformation of material elements, are the field of activities for the soul, who is distinct from these coverings. If one accidentally bites his tongue or lip, he cannot become angry and pull out his teeth. Similarly, all living beings are individual parts and parcels of God, and thus non-different from each other. All of them are meant to serve the Supreme Lord in spiritual equality. If the living beings give up their master's service and instead quarrel among themselves, they will be forced to suffer by the laws of nature.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Just as it is not proper to pull out one's teeth if he happens to bite his tongue, one should not retaliate against an offense committed by another because every living entity is part and parcel of the supreme whole and therefore not different from one another. The servant spirit soul and the master Supersoul are always meant to live in perfect harmony. If the spirit soul exhibits opposition to his master and well-wisher, or creates conflict among his fellow souls, then he is acting against his own self-interest. It is ignorance for one to say, "I have become happy or distressed because of the activities of another person." The spirit soul is not actually subjected to temporary happiness and distress. Happiness and distress are the result of the interaction of the external objects of this world.

Because all living entities are servants of the Supreme Lord, if they somehow oppose one another, this indicates that they have become indifferent to the Lord's service, and this aversion to the performance of their respective duties will progressively become more and more prominent. Exalted devotees of the Lord are self-realized souls who know that all living entities are servants of the Supreme Lord. Servants have no other duty than service to their master. By giving up the master's service, one becomes entangled either in love or quarrel and as a result, one will have to experience either happiness or distress. The living entities' relationships with each other should be based on friendship in relationship with the Supersoul.

**TEXT 17.51**

*duhkhasya hetur yadi devatas tu kim atmanas tatra vikarayos tat  
yad angam angena nihanyate kvacit krudhyeta kasmai purusah sva-dehe || SB  
11.23.51 ||*

**TRANSLATION**

**If you say that the demigods who control the bodily senses cause suffering, still, such suffering cannot apply to the spirit soul. Acting and being acted upon are merely interactions of the senses and their presiding deities. When one limb of the body attacks another limb, with whom can the person residing in that body be angry?**

**Srila Vishvanatha Cakravarti Thakura**

Even if the demigods are considered to be responsible for one's happiness and distress, what has that got to do with the spirit soul? Actually, the demigods play a major role in human beings' happiness and distress. If the hand of a person points to the face of another and curses, "May you suffer from white leprosy," then the demigods, Indra and Agni, who are predominating deities of the face become insulted. However, this has nothing to do with the eternal soul. The example is given here of the body. If one slaps the face of another person, then it amounts to slapping the demigod, Indra, because he is the controlling deity of the face.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Material distress is actually a superfluous condition for the living entities. Even if the demigods are accepted as the cause of distress, there is no distress felt by self-realized souls. Self-realized persons, who are devoid of a mundane conception of life, do not invite inauspiciousness by creating rivalry with others. Rather, they are the kind friends of all living beings, irrespective of how others treat them.

If one limb of the body accidentally harms another limb, the proprietor of the body does not take revenge against the offending limb. Similarly, the Supreme Lord does not take sides in a quarrel between two of His energies. He mercifully gives them the right to serve Him, while remaining their well-wishing friend.

TEXT 17.52

*atma yadi syat sukha-duhkha-hetuh kim anyatas tatra nija-svabhavah  
na hy atmano 'nyad yadi tan mrsa syat krudhyeta kasman na sukham na  
duhkham || SB 11.23.52 ||*

TRANSLATION

**If the spirit soul is considered the cause of happiness and distress, then there is no reason to become angry with others, because happiness and distress would be the nature of the soul. According to this theory, nothing exists besides the spirit soul. If one perceives something else besides the soul—that must be considered illusion. Therefore, what would be the cause for anger against others?**

**Srila Vishvanatha Cakravarti Thakura**

A dead body does not feel pleasure or pain, and so it must be concluded that our happiness and distress are due to our consciousness, which is the nature of the soul. It is not, however, the original function of the soul to enjoy material happiness and suffer material distress. These are produced by the ignorant conception of bodily identification, which is the action of false ego. Our involvement in sense gratification drags our consciousness into the material body, where it must experience the inevitable bodily pains and pleasures.

**Srila Bhaktisiddhanta Sarasvati Thakura**

If the soul is imagined to be the cause of happiness and distress, then one should



consider such happiness and distress to be his nature and therefore should not blame others. The person who gives pain and the person who suffers it are actually part and parcel of the same Supreme Person. Therefore, any conflict that arises between people on the mundane platform should be understood as superficial and due to an absence of self-realization.

Enjoyment of the objects of the senses is not the true nature of the spirit soul, but exists only in contact with matter. Knowing this very well, one should not foolishly try to maximize his material happiness while simultaneously attempting to minimize his material distress. After all, happiness and distress are concomitant factors in material existence.

The characteristics of the spirit soul only manifest in the spiritual world. In the transcendental abode of the Lord, there is no material distress, even in the case of separation from the Lord. The insignificant happiness that we experience in this world, which is actually an absence of distress, has no existence in the spiritual world. It should be understood that the pure spirit soul is naturally inclined toward the service of the Supreme Lord because that is his constitutional position.

TEXT 17.53

*graha nimittam sukha-duhkhayos cet kim atmano 'jasya janasya te vai grahair  
grahasyaiva vadanti pidam krudhyeta kasmai purusas tato 'nyah || SB  
11.23.53 ||*

TRANSLATION

**If we suppose that the planets are the cause of happiness and distress, then where is the relationship with the eternal spirit soul? The planets can only cause happiness and distress for that which has taken birth. Expert astrologers have explained that the planets only cause distress to one another. Therefore, because the spirit soul is distinct from the material body and the planets, against who should he vent his anger?**

## **Srila Vishvanatha Cakravarti Thakura**

Even if it is accepted that the stars and planets are the cause of happiness and distress, this has nothing to do with the unborn spirit soul. The body is possessed by the soul—not that the soul is part of the body. According to expert astrologers, the positions of the stars, planets, and constellations at the time of birth influence a person’s nature. Thus, it is the material body that suffers miseries caused by the planets and not the soul, which is separate from the body.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Astrologers say that the happiness and distress of the living entities is caused by the planets. In the spiritual realm, there is no occurrence of material distress. Therefore, the influence of the planets does not apply to the eternal spirit soul, but only to the temporary material body. Self-realized souls never become exultant or morose on account of the pleasant or unpleasant predictions of astrologers. Planetary influences are limited to the material body and mind. There is no difference between the soul of a planet and the soul of any other embodied being. Both are eternal, minute spirit souls, part and parcel of the Supreme Lord. It is only the embodiment that causes one to make a distinction between the two.

**TEXT 17.54**

*karmastu hetuh sukha-duhkhayos cet kim atmanas tad dhi jadajadatve  
dehas tv acit puruso ‘yam suparnah krudhyeta kasmai na hi karma mulam ||  
SB 11.23.54 ||*

**TRANSLATION**

**If we assume that *karma* is the cause of happiness and distress, we still are not considering the eternal soul. *Karma*, or fruitive activity, takes place when there is a conscious spirit soul and a material body that undergoes the transformation of happiness and distress as a reaction to work. Because the body has no life, it cannot be the actual recipient of happiness and distress, nor can the soul, who is ultimately aloof from the material body. Because *karma* has no ultimate basis in either the body or the soul, at whom can one become angry?**

**Srila Vishvanatha Cakravarti Thakura**

If we accept *karma* as the cause of happiness and distress, we must consider how fruitive activities are performed by the conditioned souls and not the souls themselves. The body is a dull matter whereas the soul is pure consciousness. The pure spirit soul has no factual relationship with the material body, just as light has no connection with darkness. Considering this, at whom should one become angry?

**Srila Bhaktisiddhanta Sarasvati Thakura**

If the cause of happiness and distress is attributed to the activities of the living entities, there is still no cause for anger because fruitive activities are performed under the impulse of the three modes of material nature. The owner of the body is the spirit soul, and the body itself is nothing but dead matter. Therefore, the conditioned soul's absorption in the material body is due to ignorance and cannot be considered as factual.

*kalas tu hetuh sukha-duhkhayos cet kim atmanas tatra tad-atmako 'sau  
nagner hi tapo na himasya tat syat krudhyeta kasmai na parasya dvandvam ||  
SB 11.23.55 ||*

## TRANSLATION

**If time is accepted as the cause of happiness and distress, then that experience cannot apply to the spirit soul, because the spirit soul is an expansion of the Lord's spiritual potency and time is also a manifestation of the spiritual energy of the Supreme Lord. Certainly a fire does not burn its own flames, nor does the cold harm sriow. The spirit soul is transcendental and beyond the experience of material happiness and distress. Therefore, at whom should one become angry?**

**Srila Vishvanatha Cakravarti Thakura**

If time is accepted as the cause of happiness and distress, this still cannot affect the eternal spirit soul. The spirit soul is part and parcel of the Supreme Brahman, just as much time is a representation of the Supreme Brahman. The example of fire and its flames is appropriate in this regard. Flames cannot be burnt by fire, and sriow cannot be harmed by cold. Considering this, at whom should one get angry?

**Srila Bhaktisiddhanta Sarasvati Thakura**

Snow cannot suffer because of cold, and flames cannot suffer on account of the heat of the fire. Similarly, the spirit soul and time are both manifestations of the internal energy of the Supreme Lord. In conditional life, there are sometimes feelings of happiness and sometimes feelings of distress, due to ignorance. When the soul is transcendently situated in his relationship with the Supreme Lord, there is no question of happiness or distress.

TEXT 17.56

*na kenacit kvapi kathancanasya dvandvoparagah paratah parasya  
yathahamah samsrti-rupinah syad evam prabuddho na bibheti bhutaih || SB  
11.23.56 ||*

TRANSLATION

**The false ego, which manifests the visible material creation, is subjected to happiness and distress. The soul, however, who is transcendental to matter, can never actually be affected by material happiness and distress in any place, under any circumstance, or by the agency of any person. When one realizes this fact, he will no longer have any fear from any material condition.**

**Srila Vishvanatha Cakravarti Thakura**

The *brahmana* has countered various philosophies regarding the happiness and distress experienced by the conditioned souls. Here, he counters any other possible explanation. Due to false ego, the conditioned soul identifies with his gross and subtle coverings and thus dreams that he is suffering or enjoying that which has no real relationship with his self. Who then is the cause of one's suffering? It is simply due to illusion that one suffers in material existence. False ego, which is one of the constituents of the subtle body, of which the mind is the leader, is the real cause of happiness and distress, and not anything else. The word *yatha* in this verse means "certainly." The word *samsrti* refers to "the bondage of material existence." Normally, one who is awake is not afraid of ghosts. In the same way, one who is awake to self-realization has nothing more to fear from material existence. By nature, the soul is pure and so time or *karma* cannot be the actual cause of his distress. It is because of illusion, or the

misconception of accepting the material body as the self, that the eternal soul feels temporary manifestations of happiness and distress. This is all the action of the false ego, which is born of ignorance. This is the sum and substance of this chapter.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The conditioned soul imagines the existence of happiness and distress as a result of his aversion to the Lord's service. However, when he wakes up from his sleep, he understands that the dream of happiness and distress does not belong to him. Under the influence of false ego, the living entities become absorbed in material existence and as a result, forget their actual identity. This condition of life is dissolved for one who is awake to the reality of Kṛṣṇa consciousness. Therefore, there is no need to be afraid of the awkward situations that arise from being absorbed on the bodily platform. The feelings of happiness, distress, and fear that are products of the material nature cannot overwhelm the self-realized souls, who are situated firmly in the devotional service of the Supreme Lord.

**TEXT 17.57**

*etam sa asthaya paratma-nistham adhyasitam purvatamair maharsibhih  
aham tarisyami duranta-param tamo mukundanghri-nisevayaiva || SB  
11.23.57 ||*

**TRANSLATION**

**I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous *acaryas*, who were fixed in firm devotion to the Lord, Paramatma, the Supreme Personality of Godhead.**

## **Srila Vishvanatha Cakravarti Thakura**

Did the *brahmana* suddenly remember the pure devotion for the Lord that he had possessed in his previous life, but was obstructed for some reason? Is it for that reason that he has now developed detachment, become indifferent to happiness and distress, and resolved to serve the Lord's lotus feet while taking pleasure in chanting and dancing in ecstasy? The *brahmana* appears to exude great confidence, saying, "I will advance in self-realization, knowing that the soul is distinct from the material body, being a part and parcel of the Supersoul. There is no doubt that I will cross beyond the ocean of ignorance by being firmly fixed in the devotional service of the Supreme Lord." One might question, "Will the *brahmana* depend only on the Supreme Lord and no one else?" The answer is that he will cross over the ocean of ignorance by serving the lotus feet of Lord Krsna, as approved by the *mahajanas*.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

When one gives up seeing things in terms of material duality, due to cultivating an understanding of the Absolute Truth, one can realized himself as the eternal servant of the Supreme Lord. In order to cross over the formidable ocean of birth and death, the Avanti *brahmana* became determined to accept the path of devotional service to the Supreme Lord that had been traversed by the previous *acaryas*.

TEXT 17.58

*sri-bhagavan uvaca*  
*nirvidya nasta-dravine gata-klamah pravrajya gam paryatamana ittham*  
*nirakrto 'sadbhir api sva-dharmad akampito 'mum munir aha gatham || SB*  
*11.23.58 ||*

## TRANSLATION

**Lord Sri Krsna said: Thus becoming detached after the loss of his wealth, the *brahmana* gave up his moroseness. He left home, taking *sannyasa*, and began to travel over the earth. Even when insulted by uncivilized fools, he remained fixed in his duty and chanted this song.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Personality of Godhead narrated this story to give Uddhava some very important instructions.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Many people consider the accumulation of worldly assets and service to family members as *svadharma*, or one's duty. However, the scriptures repeatedly advise us that human life is meant for self-realization. Those who take heed of such instructions may give up the hard labor required to amass more and more money, for the satisfaction of one's wife and children, and take shelter of the association of saintly persons. By engaging in the devotional service of the Lord while remaining aloof from unwanted association, one can remain steady on the transcendental platform. Such sincere devotees should sing this song of the Avanti *sannyasi* to further their advancement in spiritual life

However, if one is not capable of listening to the song of this *sannyasi*, then one will certainly remain an obedient servant of material illusion.



*sukha-duhkha-prado nanyah purusasyatma-vibhramah  
mitrodasina-ripavah samsaras tamasah krtah || SB 11.23.59 ||*

## TRANSLATION

**Nothing besides his own mental concoction makes the soul experience happiness and distress. One’s perception of friends, neutral parties, and enemies, and the material life he builds around this perception, are simply created out of ignorance.**

**Srila Vishvanatha Cakravarti Thakura**

The phrase *atma vibhrama* is in the fifth dative case, but here it has been used as first dative case. From illusion, all varieties of material manifestations emanate. Indeed, from ignorance, material existence has come into being.

**Srila Bhaktisiddhanta Sarasvati Thakura**

“I am the enjoyer and I am the master.” Such pride is typical of the conditioned souls, who are absorbed in the bodily conception of life, wherein the false ego dictates, “I am the material body, and everything in relation to the body is mine.” Seeing everything in terms of such duality, those who are engrossed in the bodily concept of life are forgetful of their constitutional position as eternal servants of the Supreme Lord. Somehow or other, if one receives the mercy of the spiritual master and the Supreme Lord, the influence of the lower modes of nature can be vanquished to nil so that one see things in the light of pure knowledge. When one is rightly established in the devotional service of the Lord, the desires for perfection in religiosity, economic development, sense gratification, and liberation are uprooted from within the heart.

TEXT 17.60

*tasmat sarvatmana tata nigrhana mano dhiya  
mayy avesitaya yukta etavan yoga-sangrahaḥ || SB 11.23.60 ||*

TRANSLATION

**My dear Uddhava, fixing your intelligence in Me, you should completely control your mind, because this is the essence of *yoga*.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord concludes His instructions by saying that control of the mind is the essence of *yoga*.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Devotional service alone is capable of controlling the mind. All *yoga* systems, such as *karma-yoga*, *jnana-yoga*, *hatha-yoga*, *raj-yoga*, as well as other godless *yogas*, simply disturb the mind. If one is bound by a particular religious system that preaches one of the previously mentioned misconceptions, he will certainly remain a non-devotee.

TEXT 17.61

*ya etam bhiksuna gita m brahma-nistham samahitah  
dharayan chravayan chrnvan dvandvair naivabhibhuyate || SB 11.23.61 ||*

## TRANSLATION

**Anyone who, with undivided attention, hears or chants this song of the Avanti *brahmana*, which contains authorized knowledge of the Absolute Truth, will soon transcend the dualities of material happiness and distress.**

**Srila Vishvanatha Cakravarti Thakura**

Even if one is unable to regulate his mind, he can achieve the same result simply by hearing the song of the Avanti *brahmana*.

**Srila Bhaktisiddhanta Sarasvati Thakura**

A *tridandi sanyasi* who has taken shelter of the devotional service of the Lord knows that such devotion is the only process for attaining life's ultimate goal and thus he is no longer bewildered by the illusory energy of his worshipable Lord. He engages his time in hearing and chanting the glories of the Lord and he inspires others to follow in his footsteps. Such a devotee is truly merciful because he leads others to the path of devotional service without expecting anything in return. Those who are mere imitators accept a person who is fond of the four objectives of life as their spiritual master and thus insure that they remain firmly situated in ignorance. Those who do not take shelter of devotional service must be placed in two categories— sense enjoyers and dry renunciates. Those who accept as a leader one who is a sense enjoyer or a dry renunciate will certainly remain averse to the devotional service of the Lord, who is *advaya-jnana* Vrajendranandana.

*Thus end the translation of the seventeenth chapter of the Uddhava-gita entitled “The Song of the Avanti Brahmana” with the commentaries of Srila Visvanatha Cakravarti Thakura and chapter summary and purports by Srila Bhaktisiddhanta Sarasvati Thakura.*

# Chapter 18

## The Philosophy of Sankhya

### *CHAPTER SUMMARY*

This chapter contains further instructions by the Lord dealing with Sankhya, the analytical study of the elements of material nature. By the cultivation of knowledge, one can rise above the dualities of material existence so that the bewilderment of the mind can be dispelled.

Before the creation of the universe, the seer and the seen are unmanifest, being in a dormant state. The Supreme Lord then unfolds the creation of the universe, so that the conditioned souls are reawakened to activity. For creation, the three modes of material nature are agitated by the glance of the Lord, which manifests the *mahat-tattva*. When the consciousness of the conditioned souls is awakened, the false ego is generated in conjunction with the three modes of nature. False ego in the mode of ignorance creates fifteen subtle forms of sense perception, and then the fifteen physical elements. False ego in the mode of passion generates the ten senses, and false ego in the mode of goodness causes the manifestation of the mind and the eleven demigods that are the controlling deities of the senses. When all of these are amalgamated, the universal egg comes into existence. All these are enacted due to the presence of the Supersoul, who pervades the creation. Then, from the navel of the Supreme Lord sprouts a lotus, upon which Brahma is born. Lord Brahma then executes severe austerities under the direction of the Supreme Lord, and by the power invested in him as a result of his penance, Brahma then recreates the universe as it was before.

Within the universe are various planetary systems. The heavenly planets are the abodes of the demigods, the space between heaven and earth is the residence of ghosts and spirits, and the earth is the place for human beings and lower species of life. Above these are the planets of the great sages, and the lower regions of the universe are the residences of the demons and Nagas. Whatever activities are performed under the direction of the three modes of material nature will carry one to these places of residence within the universe. Those who perform yoga

and other types of austerity, such as accepting the renounced order of life, can reach the highest planets—Mahar, Janas, Tapas, and Satya. Devotional service is transcendental to the modes of material nature and thus the goal of the devotees is not a material planet. The destination of the devotees is the lotus feet of the Supreme Personality of Godhead in the spiritual sky. This universe is the place of fruitive activities and their reactions and is manifest under the control of time and the three modes of material nature. Whatever is seen to exist in this world is simply a product of these modes, which work under the direction of the Supreme Lord. The creation of the universe is enacted from subtle to gross, and the annihilation is enacted from gross to subtle. When all is dissolved, only the Supreme Lord remains situated in his transcendental position of self-satisfaction. When one cultivates this understanding of the Supreme Lord and His creation, the mind will rise above the dualities of material existence. This understanding is known as Sankhya.

TEXT 18.1

*sri-bhagavan uvaca*

*atha te sampravaksyami sankhyam purvair viniscitam yad vijnaya puman  
sadyo jahyad vaikalpikam bhramam || SB 11.24.1 ||*

TRANSLATION

**Lord Sri Krsna said: My dear Uddhava, I shall now describe to you the philosophy of Sankhya, which was propounded by authorities, such as Kapila, in ancient times. By understanding this philosophy, one can immediately give up all desires for material happiness, which ultimately result in distress and which are born of duality.**

**Srila Vishvanatha Cakravarti Thakura**

This chapter describes the creation and annihilation of the cosmic manifestation. Such creation and dissolution is the subject matter of Sankhya philosophy.

It has been established from the *bhiksu-gita* in the previous chapter that the cause of the living entities' happiness and distress is the accepting the subtle body, of which the mind is the principal component, as the self. This is the sum and substance of the material concept of life. This misunderstanding can be eliminated when the difference between matter and spirit is clearly understood. The analytical study of material nature and the difference between matter and spirit are the subject matters of the Sankhya system of philosophy.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Those who adore the advancement of materialistic knowledge are generally averse to the service of the Supreme Lord, who is fully transcendental. Those who are satisfied to confine themselves to the material concept of life cannot understand the value of service to the transcendental Personality of Godhead. The Sankhya philosophy that is presented in this chapter is the one that was propounded by Lord Kapila in the Third Canto of the *Srimad-Bhagavatam* and not the atheistic Sankhya taught by the imposter Kapila. The material elements are generated, one from another, from subtle to gross. One should not imagine that such a creation takes place automatically, without the superintendence of the Supreme Lord. Such a conception of evolution can only be accepted by those who are in the densest darkness of ignorance, and is never entertained by the devotees of the Lord.

#### **TEXT 18.2**

*asij jnanam atho artha ekam evavikalpitam  
yada viveka-nipuna adau krta-yuge 'yuge || SB 11.24.2 ||*

#### **TRANSLATION**

**During the Kṛta-yuga, when men were very expert in spiritual understanding, and also previous to that, during the period of annihilation, the seer existed alone, nondifferent from that which is seen.**

### **Srila Vishvanatha Cakravarti Thakura**

Real knowledge entails understanding of Brahman, Paramatma, and Bhagavan. This is confirmed by Suta Gosvami in the *Srimad-Bhagavatam* (1.2.11):

*vadanti tat tattva-vidas tattvam yaj jnanam advayam  
brahmeti paramatmeti bhagavan iti sadyate*

Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma, or Bhagavan.

The word *atha* means “complete.” The word *avikalpitam* means “the one complete knowledge, or Brahman, who has no substitute.” In Satya-yuga, however, people are *viveka-nipunah*, or expert in intelligent discrimination, and thus there is no difference between their vision and reality. Seeing everything as the potency of the Supreme Lord, they do not artificially create duality between themselves and other living entities.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Personality of Godhead is the Absolute Truth, who dissipates the darkness of ignorance. The *yuga* in which *satya*, or truth, was fully manifest is called Satya-yuga. This truth was instructed by the Lord to the heart of Brahma. At that time, non-dual spiritual knowledge was not obscured by the material propensity of the mind to accept something and then later on reject it. In due course of time, however, understanding of the non-dual truth gradually diminished.

TEXT 18.3

*tan maya-phala-rupena kevalam nirvikalpitam  
van-mano-'gocaram satyam dvidha samabhavat brhat || SB 11.24.3 ||*

TRANSLATION

**Thereafter, the Supreme Absolute Truth, who is beyond the jurisdiction of the mind and speech, who is one without a second, and who is completely transcendental, manifested Himself in two features— the material nature, and the living entities who are trying to enjoy the objects manifested by that nature.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Brahman is one Absolute Truth. From Him manifested His external energy, known as Maya, and His marginal energy, the infinitesimal spirit souls. These two manifestations are non-different from the one Supreme Lord. The material nature and the living entities are eternal energies of the Supreme Lord and they are beyond the comprehension of the mind and speech.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The conditioned souls imagine themselves as enjoyers of the material nature because they have no understanding of its connection with the Supreme Lord. Having given up the shelter of the Supreme Lord while under this mundane conception, the conditioned souls try to attain knowledge by mental speculation.



**TEXT 18.4**

*tayor ekataro hy arthah prakrtih sobhayatmika  
jnanam tv anyatamo bhavah purusah so 'bhidhiyate || SB 11.24.4 ||*

**TRANSLATION**

**Of the two manifestations, one is the material nature, which embodies both the subtle causes and the products of matter, and the other is the living entity, who considers himself an enjoyer.**

**Srila Vishvanatha Cakravarti Thakura**

Among the two energies under consideration, one is the material nature and the other is the living entity. Maya is the form of cause and effect, and the living entity is the form of knowledge.

**Srila Bhaktisiddhanta Sarasvati Thakura**

In the material creation, the knower of matter, the object of knowledge, and knowledge have appeared in three forms. The soul is the knower, or seer, who considers himself to be the enjoyer of the object of knowledge. Unadulterated devotional service is the constitutional duty of the spirit soul. When one gives up that service, he becomes a servant of ignorance by attempting to become the master of all he surveys.

**TEXT 18.5**

***tamo rajah sattvam iti prakrter abhavan gunah  
maya praksobhyamanayah purusanumatena ca || SB 11.24.5 ||***

## TRANSLATION

**When I glance over the material nature in My form as the *purusa* incarnation, it becomes agitated so that the three material modes—goodness, passion, and ignorance— became manifested to fulfill the desires of the conditioned souls.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord agitates material nature through His plenary portion, the *purusa* incarnation. The creation is necessary to award an opportunity to the conditioned souls to cultivate *karma*, *jnana*, or *bhakti*, according to their desires at the time of the previous annihilation. The living entities' fate, or destiny, necessitates the material creation.

**Srila Bhaktisiddhanta Sarasvati Thakura**

After being agitated by the glance of the Lord, the three modes of material nature compete with each other for the control of the conditioned souls, so that creation, maintenance, and annihilation are also always at odds with one another. The three modes of material nature are the causes of creation, maintenance, and annihilation.

***tebhyah samabhavat sutra mahan sutrena samyutah  
tato vikurvato jato yo 'hankaro vimohanah || SB 11.24.6 ||***

## TRANSLATION

**From these modes, the first transformation that takes place is the *mahat-tattva*. The transformation of the *mahat-tattva* then generated the false ego, which is the cause of the living entities' bewilderment.**

**Srila Vishvanatha Cakravarti Thakura**

The first transformation of the modes of nature is the power of action in a subtle form. This first transformation is known as *mahat-tattva*. *Mahat-tattva* is invested with activity and knowledge, for the sake of the bewildered conditioned souls.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The *mahat-tattva* came into existence from the three modes of material nature, and later on, the false ego manifested from the *mahat-tattva*. The false ego dictates material enjoyment or dry renunciation by covering the living entities with desires for *karma* and *jnana*. As one's devotional service to the Lord slackens, these two tendencies automatically develop, just as the diminishing of light automatically brings an increase in darkness.

*vaikarikas taijasas ca tamasas cety aham tri-vrt  
tan-matrendriya-manasam karanam cid-acin-mayah || SB 11.24.7 ||*

## TRANSLATION

**False ego, which encompasses both matter and spirit, manifests in three categories— *vaikarika*, *taijasa*, and *tamasa*—arising from the modes of goodness, passion, and ignorance. The five sense objects, the senses, and the mind are creations of the false ego.**

**Srila Vishvanatha Cakravarti Thakura**

False ego manifests the sense objects, the mind, and the connection of the eternal spirit soul with the temporary material body. Although false ego is itself a product of matter, it remains with the spirit soul as his designation. Thus, the tight knot that binds the spirit soul to material existence is effected by the false ego.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The three categories of false ego are *sattvika* or *vaikarika*, *rajasa* or *taijasa*, and *tamasika* or *tamasa*. These three manifestations of false ego transform into the five sense objects, the five knowledge-acquiring senses, and the mind. The false ego forms the junction between the eternal soul and the material body. Desiring to lord it over the material energy of the Supreme Lord, the conditioned souls come under the control of the three modes of material nature, which causes them to assume temporary identities in the bodily concept of life.

***arthas tan-matrikaj jajne tamasad indriyani ca  
taijasad devata asann ekadasa ca vaikrtat || SB 11.24.8 ||***

## TRANSLATION

**From false ego in the mode of ignorance, *tamasa*, the five objects of perception and the five gross elements were generated. From false ego in the mode of passion, *rajasa*, the ten senses were generated, and from false ego in the mode of goodness, *satvika*, arose the eleven demigods who control the senses and the mind.**

**Srila Vishvanatha Cakravarti Thakura**

Sound, the sense of hearing, and ether are the products of false ego in the mode of ignorance. Then, the sense of touch and air are produced. In this way, all of the elements and the perception of them are produced from subtle to gross. The senses are created from false ego in the mode of passion and from false ego in goodness come eleven demigods, who are controllers of the mind and senses.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The five material elements were created from the *tamasa* false ego, the senses were created from the *rajasa* false ego, and the demigods controlling the senses were created from the *sattvika* false ego.

*maya sancodita bhavah sarve samhatya-karinah andam utpadayam asur  
mamayatanam uttamam || SB 11.24.9 ||*

## TRANSLATION

**According to My will, all the elements combine to form the universal egg,  
which then becomes one of My transcendental abodes.**

**Srila Vishvanatha Cakravarti Thakura**

The word *bhavah* refers to all the ingredients that manifest the material universe.

**Srila Bhaktisiddhanta Sarasvati Thakura**

By the combination of the elements manifested from the three modes of material nature, the universe was created.

## TEXT 18.10

*tasminn aham samabhavam ande salila-samsthitau mama nabhyam abhut  
padmam visvakhyam tatra catma-bhuh || SB 11.24.10 ||*

## TRANSLATION

**Thereafter, I appeared within the water of the universe, in the form of**

**Narayana, and from My navel, a lotus flower called *visva* sprouted, upon which Brahma was born.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord said: In the water within the universe, I appeared as Garbhodakasayi Visnu. Four-headed Brahma was then born from the lotus, called *visva*, that grew from My navel.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Maha-Visnu , who lies on the Causal Ocean, first created the universe and then entered within it. The universe, which resembled an egg, was floating on the water of the Causal Ocean. From the navel of Lord Garbhodakasayi Visnu sprouted a lotus called *visva* on which Brahma was born. This Brahma is the original personality of the whole community of enjoyers.

**TEXT 18.11**

***so 'srjat tapasa yukto rajasa mad-anugrahat  
lokan sa-palan visvatma bhur bhuvah svar iti tridha || SB 11.24.11 ||***

**TRANSLATION**

**Lord Brahma, the soul of the universe, being empowered with the mode of passion, performed great austerities, by My mercy, and thus created the three planetary systems called Bhur, Bhuvar and Svar, along with their presiding deities.**

## **Srila Bhaktisiddhanta Sarasvati Thakura**

By the strength of the mercy of the Supreme Personality of Godhead, Brahma, who was born from Lord Visnu's lotus-like navel, created Bhuloka, Bhuvarloka, Svargaloka, Maharloka, Janaloka, Tapoloka, and Satyaloka, as well as the seven lower planetary systems, beginning from Atala. All of these planets exist within this universe.

TEXT 18.12

*devanam oka asit svar bhutanam ca bhuvah padam  
martyadmam ca bhur lokah siddhanam tritayat param || SB 11.24.12||*

TRANSLATION

**Svargaloka was created for the residence of the demigods, Bhuvarloka was created for ghosts, and Bhuloka was created as the residence of human beings. Beyond these three planetary systems, other planets, beginning from Maharloka, were created as the residence of perfected beings who strive for liberation.**

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Demigods reside in Svargaloka, human beings reside in Bhuloka, and Bhuvaloka, or the sky, is a temporary residence for both classes of beings. Four higher planets were created to accommodate those who desire liberation from the material world.



TEXT 18.13

*adho ‘suranam naganam bhumer oko ‘srjat prabhuh  
tri-lokyam gatayah sarvah karmanam tri-gunatmanam || SB 11.24.13||*

TRANSLATION

**Lord Brahma also created planets below the earth, beginning from Atala, as the residence for demons and the Naga snakes. As a result of their fruitive activities performed under the modes of material nature, living entities take birth within these three worlds.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

Planets, such as Atala, were created for the Nagas, or serpents. Acting under the influence of the three modes of material nature, human beings are forced to suffer and enjoy the fruits of their *karma* as they are transmigrate within the limit of these three planetary systems.

TEXT 18.14

*yogasya tapasas caiva nyasasya gatayo ‘malah  
mahar janas tapah satyam bhakti-yogasya mad-gatih || SB 11.24.14 ||*

TRANSLATION

**By practice of mystic *yoga*, undergoing great austerities, and accepting the renounced order of life, the superior destinations of Maharloka, Janaloka, Tapoloka, and Satyaloka are attained. But, by executing devotional service unto Me, one attains My eternal abode, Vaikuntha.**

**Srila Vishvanatha Cakravarti Thakura**

Performance of pious activities, *astanga yoga*, and renunciation lead one to planets such as Maharloka. Pure devotees of the Lord attain the transcendental abode of Lord, Vaikuntha.

**Srila Bhaktisiddhanta Sarasvati Thakura**

By the strength of their austerity, *yoga*, and renunciation, living entities obtain superior destinations like Maharloka, Janaloka, Tapoloka, and Satyaloka. Attainment of these planets is temporary because after the merit achieved by one's practice is exhausted, one must return to earth. On the other hand, by the influence of devotional service to the Supreme Lord, one attains the eternal abode, Vaikuntha.

**TEXT 18.15**

***maya kalatmana dhatra karma-yuktam idam jagat  
guna-pravaha etasminn unmajjati nimajjati || SB 11.24.15 ||***

**TRANSLATION**

**The results of fruitive work are awarded within this world by Me, the**

supreme creator, acting as time. Thus, one sometimes rises up toward the surface of this mighty river of the modes of material nature, and sometimes again becomes submerged.

### **Srila Vishvanatha Cakravarti Thakura**

The destination awarded by one's fruitive activities that are performed under the influence of the modes of nature is temporary. The Supreme Lord in His form as time is the giver of the fruits of one's actions. In this world, where all activities are carried out under the influence of the three modes of nature, one sometimes rises to higher destinations, such as Satyaloka, and sometimes is submerged in the lower destinations, such as Patalaloka.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Those who do not engage in the devotional service of the Supreme Lord are sometimes drowned in the river of the material modes of nature and sometimes brought to its surface. The Supreme Lord, acting as providence, causes the living entities, who suffer and enjoy the fruits of their *karma*, to wander about throughout the fourteen worlds.

**TEXT 18.16**

*anur brhat krsah sthulo yo yo bhavah prasidhyati  
sarvo 'py ubhaya-samyuktah prakrtya purusena ca || SB 11.24.16 ||*

**TRANSLATION**

**Whatever visibly exists within the material world—whether small or great, thin or stout—certainly contains both the material nature and its enjoyer, the spirit soul.**

**Srila Vishvanatha Cakravarti Thakura**

This verse describes how the effect is present within the cause. The word *bhava* in this verse means “effect.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

Whatever is seen to exist within this world, whether very great or insignificant, is a combination of the conditioned souls who are acting as enjoyers, and the material nature which he is trying to enjoy.

**TEXT 18.17**

*yas tu yasyadir antas ca sa vai madhyam ca tasya san  
vikaro vyavaharartho yatha taijasa-parthivah || SB 11.24.17 ||*

**TRANSLATION**

**Gold and earth originally exist as ingredients. From gold one may make golden bracelets and earrings, and from earth one may make clay pots and plates. The original ingredients, gold and earth, exist before the products are made from them, and when the products are eventually destroyed, the original ingredients, gold and earth, will remain. Therefore, because the ingredients are present in the beginning and at the end, they must also be**

**present in the middle phase, taking the form of some object to which we give a particular name, such as bracelet.**

**Srila Vishvanatha Cakravarti Thakura**

In this verse, the Lord explains that the original cause is present in its effect, giving the example of gold and clay as the causal ingredients of many different products. We assign various names to such temporary products, although their essential nature continues to be that of the ingredient, and not of the temporary product, such as a bracelet or earring.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Under the influence of time, an element as a cause may transform into many products or effects, just as gold is transformed when we manufacture gold earrings and earth is transformed when we make clay pots. These transformations are temporary and at the beginning, in the middle, or at the end, the essential characteristic of the cause remains unchanged.

**TEXT 18.18**

***yad upadaya purvas tu bhavo vikurute ‘param adir anto yada yasya tat satyam abhidhlyate || SB 11.24.18 ||***

**TRANSLATION**

**A material object, which is composed of an essential ingredient, creates another material object as a transformation. Thus one created object**

**becomes the cause and basis of another created object. Any particular object may therefore be called real in that it possesses the basic nature of another object that constitutes its origin, as well as its final state.**

### **Srila Vishvanatha Cakravarti Thakura**

Although cause and effect are both accepted as factual, the Vedas place more stress on the cause than the effect. Earth and a clay pot must both be considered factual. For example, a potter becomes the instrumental cause, taking some earth to manufacture clay pots. Earth, as the cause, is real and the cause is clay pots. The primary cause of both earth and the clay pots is material nature. Because the cause is present in the effect, they both must be real. This is called *tat satyam* in the language of the Vedas. The Supreme Personality of Godhead has declared Himself as the original cause of everything. There is no opportunity for the impersonalists to give some other interpretation in this regard.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

There is no objection to accepting all the objects of our perception as reality, but their temporary transformable nature must be accounted for. Still, it is never reasonable to call any materially created object as false. The Supreme Personality of Godhead is the original reality and by finding that material nature is a temporary manifestation, one should not imagine Him or His actions to be false. Of course, the temporarily manifested transformations cannot be accepted as the ultimate reality, which is understood from the Vedas to be the eternal reality of Vaikuntha.

**TEXT 18.19**

*praktir yasyopadanam adharah purusah parah  
sato 'bhivyanjakah kalo brahma tat tritayam tv aham || SB 11.24.19 ||*

## TRANSLATION

**Material nature, which is the original ingredient of the creation; the Supreme Lord, who is the shelter of the material nature; and time, are non-different from Me, the Absolute Truth.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord is the cause of all causes. Maha-Visnu is His plenary portion, and time represents the Lord's activity. In this way, time and nature are always subservient to the Supreme Personality of Godhead, who creates, maintains and annihilates all that exists through the agency of His potencies and plenary portions. All followers of the Vedas accept that material nature is the ingredient cause of the cosmic manifestation, and that the Supreme Lord is the shelter of all energies. The Lord agitates material nature by glancing over her and then continues to superintend her activities in His form as time. Thus, material nature always works under the direction of the Supreme Lord. Although the cosmic creation is certainly a transformation of energy, the Supreme Lord Himself is unchanging and supreme.

**Srila Bhaktisiddhanta Sarasvati Thakura**

It should be understood that the instrumental cause invests its potency into the ingredient cause, under the control of time, and thus they are non-different from the Supreme Personality of Godhead.

**TEXT 18.20**

*sargah pravartate tavat paurvaparyena nityasah  
mahan guna-visargarthah sthity-anto yavad iksanam || SB 11.24.20 ||*

## TRANSLATION

**As long as the Supreme Personality of Godhead continues to glance upon material nature, the universe will continue to exist, manifesting through procreation of the great and variegated flow of universal creation, for the sake of the conditioned souls.**

**Srila Vishvanatha Cakravarti Thakura**

By the interactions of the three modes of material nature, various types of bodies are created, and by procreation, this process seems to go on perpetually. In order to maintain the conditioned souls, who have the spirit of material enjoyment, the creation continues to exist for as long as the Lord glances over it.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Material nature and time cannot function independently, they are active only as long as the Supreme Lord continues to glance over them. Time and the cosmic manifestation are created just to give the conditioned souls, who are averse to the Supreme Lord, a field of activities.

**TEXT 18.21**

*viran mayasadyamano loka-kalpa-vikalpakah pancatvaya visesaya kalpate  
bhuvanaih saha || SB 11.24.21 ||*



## TRANSLATION

**I manifest the universal form, which displays endless variety through repeated creation, maintenance, and destruction of the planetary systems. Originally containing everything within itself, My universal form manifests the varieties of creation by arranging the coordinated combination of the five gross elements.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord, in His form as time, pervades the entire universe. After creating all planets and living entities through the agency of the material nature, He finally withdraws the entire creation. The word *pancatva* in this verse means “death.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Lord, in His form as time, repeatedly creates, maintains, and annihilates the universe.

**TEXT 18.22-27**

*anne praliyate martyam annam dhanasu liyate  
dhana bhumau praliyante bhumir gandhe praliyate*

*apsu praliyate gandha apas ca sva-gune rase  
liyate jyotisi raso jyoti rupe praliyate*

*rupam vayau sa ca sparse liyate so 'pi cambare  
ambaram sabda-tan-matra indriyani sva-yonisu*

*yonir vaikarika saumya liyate manasisvare sabdo bhutadim apyeti bhutadir  
mahati prabhuh*

*sa liyate mahan svesu gunesu guna-vattamah  
te 'vyakte sampraliyante tat kale liyate 'vyaye*

*kalo maya-maye jive jiva atmani mayy aje  
atma kevala atma-stho vikalpapaya-laksanah || SB 11.24.22-27 ||*

## TRANSLATION

At the time of annihilation, the bodies of the conditioned souls merge into food, food merges into grain, and grains merge into the earth. The earth merges into its quality of fragrance, fragrance merges into water, and water merges into its quality of taste. Taste merges into fire and fire merges into its quality of form, which then merges into the sky. Sky then merges into its quality of sound. The senses of the living beings merge into their predominating deities, and these demigods merges into mind. Mind merges into false ego in goodness, and sound merges into false ego in the mode of ignorance. Finally, false ego merges into the total material substance, which then merges with the modes of nature. The modes of nature then merge with the unmanifest nature and the unmanifest merges into time. Time then merges into the Supersoul, who provides inspiration to all living beings. Thus, I remain alone after the dissolution of the universe, self-satisfied in the transcendental position.

**Srila Vishvanatha Cakravarti Thakura**

In this regard, the Vedic evidence can be cited—*tasmadva etasmadatmana akasah sambhutih akasadvayuh vayoragnih agnerapah adbhyah prthivi prthivya osadhayah osadhibhyo'nnam annatpurusah* “From the Supreme

Personality of Godhead, ether was manifested. From ether, air was manifested. From air, fire was manifested. From fire, water was manifested. From water, earth was manifested. From earth, medicinal herbs were manifested. From herbs, grains were manifested, and the living entities subsist on food grains.”

This is a description of the process of creation, and the process of annihilation is a reversal of this. It is stated that just before the time of annihilation, there will be no rainfall for one hundred years, and as a result, there will be no food grains. Because of no food grains upon which the living entities subsist, all material bodies will perish. Thus there will be complete famine, and the grains, along with their seeds, will merge into earth, and earth will merge into smell. In this way, the process of annihilation will continue. The earth will be dried up by *samvartaka* and then burnt by fire emanating from the mouth of Lord Sankarsana. After that, there will only be the subtle qualities of the elements, and nothing else. The senses will merge into their own cause, the *taijasa* false ego, the *taijasa* false ego will merge into the *vaikarika* false ego, the *vaikarika* false ego will merge into the mind, and the mind will merge into the supreme controller. The mind is the controller of the working senses and knowledge-acquiring senses. The sky will merge into the sense objects, the sense objects will merge into *tamasa* false ego, the three false egos will merge into the *mahat-tattva*, the *mahat-tattva* will merge into material modes of nature, and the three modes of material nature will merge into the non-manifested material nature, *pradhana*. The neutral state of existence of the three modes of material nature is called dissolution. In this state of neutrality, the non-manifested material nature will merge into time. Still, it is impossible to perfectly describe the dissolution of the material nature. It has therefore been stated in the *Srimad-Bhagavatam* 12.4.19, as follows:

*na tasya kalavayavaih parinamadayo gunah  
anady anantam avyaktam nityam karanam avyayam*

The unmanifest material nature is not subjected to the six kinds of transformation caused by the influence of time. Rather, it has no beginning and no end. It is the eternal and infallible cause of creation. (*Srimad-Bhagavatam* 12.4.19)

Material nature has existed since time immemorial. In the story of Jayanta, when Antariksa described the annihilation, there is no mention of the material nature’s annihilation. Therefore it is said in the *Srimad-Bhagavatam* 12.4.22:

*layah prakrtiko hy esa purusavyaktayor yada  
saktayah sampraliyante vivasah kala-vidrutah*

This is the annihilation called *prakrtika*, during which the energies of the Supreme Lord and His unmanifest material nature, disassembled by the force of time, are deprived of their potencies and merge into Him.

Material nature, along with her three modes, is dissolved, so that her power of creation is withdrawn. The living entities actually are not subject to annihilation. They are eternal and inexhaustible, belonging to the Lord's superior energy known as *tatastha sakti*. There is no question of the living entities losing their real identity and spiritual form. After annihilation of the universe, the living entities merge into the existence of the Supersoul. Although they merge, they do not lose their individuality.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

After the temporary material manifestations are merged into their respective causes, those conditioned souls who have qualified for their liberated state of existence achieve an inclination toward the Lord's service. The segmented manifestation of time then places the liberated souls on the platform of eternal service within the realm of undivided time. Until the conditioned souls achieve shelter at the lotus feet of the Supreme Lord, they continue to remain under the control of the material nature. The influence of segmented time creates various kinds of inauspiciousness for the living entities. The conditioned souls struggle for existence under the control of the three modes of material nature. Being conditioned by the modes of nature, they swing like a pendulum, alternating between a state of material enjoyment and one of renunciation. As long as there is no resolute determination to engage in the devotional service of the Supreme Lord, such an incompatible state of being will continue to exist.

**TEXT 18.28**

*evam anviksamanasya katham vaikalpiko bhramah*

*manaso hr̥di tistheta vyomnivarkodaye tamah || SB 11.24.28 ||*

## TRANSLATION

**When the sun rises, darkness is dispelled. Similarly, when factual understanding of the universal dissolution is realized, the illusory conceptions of duality cannot remain in the mind of the serious transcendentalist. Even if such illusion enters his mind, it will not remain.**

**Srila Vishvanatha Cakravarti Thakura**

Due to illusion, one considers the material body to be the self. But, by carefully analyzing the difference between matter and spirit by studying the Sankhya philosophy, such illusion will vanquish, and one will come to realize that he is a pure spirit soul.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Just as the rising of the sun dispels darkness, an understanding of Lord Kṛṣṇa's teachings to Uddhava dissipates one's ignorance. One who realizes the truth of these instructions will be relieved of the bodily conception of life. Even if some residual material attachment sometimes crops up, it will not remain due to the strength of one's spiritual realization.

**TEXT 18.29**

*esa sankhya-vidhiḥ proktah samsaya-granthi-bhedanah  
pratilomanulomabhyam paravara-dṛṣa maya || SB 11.24.29 ||*

## TRANSLATION

**Thus I, the original seer of everything material and spiritual, have imparted to you this knowledge of Sankhya, which destroys the illusion of doubt by a scientific analysis of creation and annihilation.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

The material mind accepts and rejects many different understandings of reality, generating innumerable false arguments about the actual process of perfection. But, those who have taken shelter at the lotus feet of the Supreme Lord can see everything in their right perspective. By directly and indirectly discussing these topics of the Supreme Lord and His energy, the conditioned souls can be liberated from material bondage and attain eternal service to the Supreme Personality of Godhead.

*Thus end the translation of the eighteenth chapter of the Uddhava-gita entitled “The Philosophy of Sankhya” with the commentaries of Srila Visvanatha Cakravarti Thakura and chapter summary and purports by Srila Bhaktisiddhanta Sarasvati Thakura.*

## Chapter 19

### The Three Modes of Nature and Beyond

#### *CHAPTER SUMMARY*

In this chapter, the effects of the influence of the three modes of material nature — goodness, passion, and ignorance—are described. Such knowledge ultimately culminates in an understanding of the transcendental nature of the Supreme Lord.

Godly qualities, such as tolerance and self control are manifestations of the mode of goodness. Material desires, feverish endeavor, and false pride are indications of the predominance of the mode of passion. Foolishness, uncontrolled anger, and insatiable greed are characteristics of the mode of ignorance. Every conditioned soul is influenced by a mixture of these three modes, and according to one's situation under the modes of nature, the false ego of “I” and “mine” take on various aspects in terms of one's behavior, personality, concept of religion, and engagements in sense gratification.

A person primarily influenced by the mode of goodness certainly worships the Supreme Personality of Godhead as a matter of duty, without consideration of personal profit. One who worships the Supreme Lord in the hopes of some kind of material improvement is primarily influenced by the mode of passion. Crime and violence are exhibited by those who have sunk deeply into the influence of the mode of ignorance. Although these modes of nature direct the thoughts and activities of all the conditioned souls, they have no effect upon the Supreme Lord, who remains fixed in His transcendental position.

Whatever is experience in this world—the time, place, circumstances, results of karma, objects, activities, performers of activities, one's faith, development of consciousness, the destination after death, and so on—are permeated by the three modes of material nature. However, everything in relation to the Supreme Personality of Godhead—everything employed in His service, places of His

pastimes, activities offered for His satisfaction, the performer of devotional service, time spent in His devotional service, and so on—is transcendental to the three modes of material nature.

The energy of the Lord is manifested in an unlimited variety of conditions of life for the living entities who are rotating within the cycle of birth and death. All such conditions of life are manifestations of the three modes of material nature, and they are the results of the conditioned souls' fruitive activities. One can free himself from the influence of the three modes of material nature by engaging in the devotional service of the Supreme Lord. Human life is the opportunity for cultivating knowledge of the Absolute Truth and any sane man will surely avail himself of this rarely obtained facility. By a careful cultivation of the mode of goodness, one can overcome the influence of the lower modes of passion and ignorance. Thereafter, one can advance even further by rising above the mode of goodness to the transcendental platform of devotional service. When one is fixed in the devotional service of the Lord, his ultimate destination is the association of the Supreme Lord in the spiritual sky, which is attained when, by His grace, the gross and subtle coverings are dissolved at the time of death.

#### TEXT 19.1

*sri-bhagavan uvaca  
gunanam asammisranam puman yena yatha bhavet  
tan me purusa-varyedam upadharaya samsatah || SB 11.25.1 ||*

#### TRANSLATION

**The Supreme Lord said: O foremost of men, please listen attentively as I describe how the conditioned soul is awarded his particular nature due to the association of the three modes of material nature.**

**Srila Vishvanatha Cakravarti Thakura**



This chapter describes the different natures produced by the three material modes of nature, and how these modes manifest varieties within this world. Also described is the liberated soul and the Supreme Lord, who are transcendental to the three modes of material nature. Unless one rises above the influence of the three modes of material nature, one cannot give up the bodily concept of life. The analytical study of matter and spirit that is elaborated in the Sankhya philosophy helps one rise above the influence of the modes of nature. Here, the Lord gives a more elaborate description of the characteristics of the three modes of material nature. He says: “O foremost among men, the three modes of material nature are sometimes seen in their pure condition and sometimes when they are mixed.” The Supreme Lord will explain in this chapter how a person develops a particular personality according to the different manifestations of the material modes.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

By cultivating spiritual advancement, the living entities can achieve two kinds of knowledge—that which is received in disciplic succession and that which only gradually removes ignorance. In this manifest world, we find three things in our daily experience—the speaker, the topic, and the listener. This is the nature of the world governed by the three material modes. When the transcendental spiritual objective dominates the mind of the speaker, his talks will not contain any abomination born of the three modes of material nature. Indeed, his purpose of talking is to expose the abomination that is born of the material modes. If the conditioned souls of this world simply hear topics of Vaikuntha, they will gain relief from their *anarthas*, which have become temporarily manifested as a result of their material concept of life. All activities performed in this world under the control of the three modes of material nature are temporary, devoid of true knowledge, and full of misery. There is no possibility for materially conditioned people to obtain the eternal nature, which is full of knowledge and bliss, by hearing the talks of imperfect philosophers.

In this chapter, the Supreme Personality of Godhead is the speaker. Because He is fully transcendental to the material modes of nature and because He is the Supreme Personality of Godhead, He can establish the proper procedure for

hearing and chanting. Because non-devotees do not hear the topics of Lord Hari from the Lord Himself, due to being averse to His devotional service, they remain covered by the Lord's illusory potency. Being bereft of oral reception in disciplic succession, they remain ignorant of the science of the self and the science of God.

TEXT 19.2-5

*samo damas titikseksa tapah satyam daya smrtih  
tustis tyago 'sprha sraddha hrir dayadih sva-nirvrtih*

*kama iha madas trsna stambha asir bhida sukham  
madotsaho yasah-pritir hasyam viryam balodyamah*

*krodho lobho 'nrtam himsa yacna dambhah klamah kalih  
soka-mohau visadarti nidrasa bhir anudyamah*

*sattvasya rajasas caitas tamasas canupurvasah  
vrttayo varnita-prayah sannipatam atho srnu || SB 11.25.2-5 ||*

TRANSLATION

Peacefulness, self-control, tolerance, the power of discrimination, remaining fixed in one's occupational duties, truthfulness, compassion, careful study of the influence of time, satisfaction, renunciation, detachment from sense gratification, faith, modesty, giving charity, and self-satisfaction are the qualities of the mode of goodness. Lust, great endeavor, pride, thirst for material enjoyment, false ego, praying to the demigods for material wealth, discrimination between oneself and others, sense gratification, eagerness to fight, considering oneself to be supreme, fondness for flattery, the ridiculing of others, boasting of one's prowess, and justifying one's actions by dint of one's strength, are the qualities of the mode of passion. Anger, greed, falsehood, violence, envy, hypocrisy, chronic fatigue, quarrel, lamentation, illusion, moroseness, poverty, fear, and laziness, are the qualities of the

**mode of ignorance. Now hear about the combination of these three modes.**

### **Srila Vishvanatha Cakravarti Thakura**

The characteristics of the mode of goodness are peacefulness, self control, *iksa*, which means the power of discrimination, tolerance, detachment, compassion, righteousness, submission, and satisfaction within one's own self. The characteristics of the mode of passion are lust, *iha*, which means great exertion, *stambha*, which means false pride, *asi*, which means to pray to the demigods for wealth, material enjoyment, *mada*, which means enthusiasm for fighting, flattery, desire for fame and adoration, boasting, and considering oneself to be the greatest. The characteristics of the mode of ignorance are anger, hypocrisy, moroseness, and indolence.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Because there is no accepting and rejecting based on the bodily concept of life in the pure mode of goodness, the mind can be easily controlled. To remain undisturbed in the face of the dualities of material existence, such as heat and cold, and happiness and distress, is called tolerance. The best use of the power of discrimination is to cultivate knowledge of the spiritual nature, which is eternal, full of knowledge, and blissful. Austerity means to accept even painful conditions that are favorable for spiritual advancement. Truthfulness refers speaking frankly about the nature of reality without distorting the facts to please others. To instruct others about the purpose of human life is the best expression of compassion. To give up activities of sense gratification by employing everything in the service of the Lord is real renunciation. To give up hankering for the possession of temporary sense objects is called detachment. To act on the order of the scriptures, and not whimsically, is termed righteousness. To patiently hear the topics of Lord Hari is called faith. To feel shame in the presence of abominable activities is termed modesty. When one engages in hearing discussions of the glories of the Lord without duplicity, for attaining self-realization and self-satisfaction in this life, this is certainly an activity that is

characteristic of the mode of goodness. Those who are influenced by the mode of passion have a great desire to enjoy the objects of the senses, and they are very ambitious, intoxicated by pride, never satisfied, always eager to amass more and more wealth and possessions, very egoistic, fond of worshiping the demigods for material improvement, envious of others' success, fond of being flattered and fond of ridiculing others, thinking themselves to be the greatest. Anger due to intolerance, miserliness, falsehood and speech devoid of scriptural evidence, inclination toward violence, desiring without deserving, hypocrisy, fondness for quarrel, lamentation over previous foolishness, illusion, moroseness, laziness, dependence, selfishness, fearfulness, and lack of enthusiasm are the symptoms of people who are in the mode of ignorance.

#### TEXT 19.6

*sannipatas tv aham iti mamety uddhava ya matih vyavaharah sannipato manomatrendriyasubhih || SB 11.25.6 ||*

#### TRANSLATION

**My dear Uddhava, all the combinations of the modes of nature manifest the mentality of “I” and “mine,” which is present in all conditioned souls. The ordinary transactions of this world, which are impelled by the mind, the objects of perception, the senses, and the vital within the body, are also derived from the combination of the modes of material nature.**

**Srila Vishvanatha Cakravarti Thakura**

The conceptions of “I” and “mine” are transitory and subject to transformation. All kinds of ordinary dealings impelled by the mind having such a conception are also illusory. The sense of “I” and “mine” is applicable to the conditioned souls, and has nothing to do with the pure spirit soul. One who is very peaceful

is not expected to become blinded by lust or anger, nor would he be found to be falsely proud.

**Srila Bhaktisiddhanta Sarasvati Thakura**

“I am the material body, which is a product of matter, and everything in relation to the body is mine.” Such an illusory concept occurs by the mixture of the three modes of material nature. It should also be understood that material objects that the mind accepts with the help of the senses are a result of the mixture of the modes of nature.

TEXT 19.7

*dharme carthe ca kame ca yadasau parinisthitah  
gunanam sannikarso 'yam sraddha-rati-dhanavahah || SB 11.25.7 ||*

TRANSLATION

**When a person devotes himself to religiosity, economic development, and sense gratification, the faith, sensual enjoyment, and wealth that is obtained are the results of the interactions of the three modes of nature.**

**Srila Vishvanatha Cakravarti Thakura**

Religiosity, economic development, and sense gratification are engagements impelled by the modes of nature, and the faith, wealth, and enjoyment obtained by them clearly reveal the situation of a person within the modes of nature. When one is attached to religiosity, the quality of faith becomes predominant.

When one is attached to sense gratification, or lust, conjugal affairs becomes prominent, and one is attached to economic development, desires for prosperity becomes prominent.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Because of the interaction of the three modes of nature, those who desire advancement in religiosity, economic development, and sense gratification, develop faith in religious practices, attachment to wealth, and a great hankering impelled by lust.

**TEXT 19.8**

*pravrtti-laksane nistha puman yarhi grhasrame sva-dharme canu tistheta  
gunanam samitir hi sa || SB 11.25.8 ||*

**TRANSLATION**

**When one has a strong desire for sense gratification, he enters family life and subsequently engages in occupational and religious duties. Such a condition is evidence of the interaction of the three modes of material nature.**

**Srila Vishvanatha Cakravarti Thakura**

When a person has strong desires for sense gratification and thus enters family life, he performs his occupational and religious duties with great enthusiasm.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The principles of *asrama dharma* arise from the interaction of the three modes of material nature. That is why Sri Gaursundara, while discussing the constitutional position of the living entities, declared *varnasrama-dharma* to be external and therefore irrelevant. Different natures of the conditioned souls are born from various combinations of the modes of nature. The servants of the Supreme Lord, instead of desiring sense enjoyment, display attachment for the beauty of the spiritual nature and the pastimes of the Supreme Personality of Godhead.

### **TEXT 19.9**

*purusam sattva-samyuktam anumiyac chamadibhih  
kamadibhi rajo-yuktam krodhadyais tamasa yutam || SB 11.25.9 ||*

### **TRANSLATION**

**One who exhibits qualities such as self-control is understood to be predominantly in the mode of goodness. Similarly, a passionate person is recognized by his lust, and one in ignorance is recognized by qualities such as anger.**

## **Srila Vishvanatha Cakravarti Thakura**

In this verse, the Lord describes the characteristics of those who are under the influence of the various modes of material nature.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Qualities such as self-control that were described in the second verse of this chapter belong to a person who is situated in the mode of goodness. Qualities such as lust that were described in the third verse belong to a person situated who is situated in the mode of passion, and the qualities described in the fourth verse belong to a person who is situated in the mode of ignorance.

**TEXT 19.10**

*yada bhajati mam bhaktya nirapeksah sva-karmabhih  
tarn sattva-prakrtim vidyat purusam striyam eva va || SB 11.25.10 ||*

**TRANSLATION**

**Any man or woman who worships Me with devotion, offering the results of his activities unto Me without attachment is to be known as in the mode of goodness.**

## **Srila Vishvanatha Cakravarti Thakura**

When a person is situated in a particular mode of nature and renders service to the Supreme Lord, his service is saturated with that particular mode. This is being explained in these two verses.

## **Srila Bhaktisiddhanta Sarasvati Thakura**



Those who are in the mode of goodness, whether male or female, become inspired to worship the Supreme Lord by offering the results of their occupational duties.

TEXT 19.11

*yada asisa asasya mam bhajeta sva-karmabhīh  
tarn rajah-prakṛtim vidyat himsam asasya tamasam || SB 11.25.11 ||*

TRANSLATION

**When a person serves Me with a desire to achieve sense gratification, he should be understood to be in the mode of passion, and when he worships Me with a desire to harm others, he should be understood to be in the mode of ignorance.**

**Srila Vishvanatha Cakravarti Thakura**

The word *himsa* means “destroying one’s enemies.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

Materialistic people hope to achieve some temporary benefit as a result of their actions. One should know that worship of the Supreme Lord with such a desire is to be considered in the mode of passion, and activities performed with an intention of harming others are understood to be impelled by the mode of

ignorance. Desire for wealth, followers, and fame is in the mode of passion, and the desire for achieving victory over others by means of violence is in the mode of ignorance.

TEXT 19.12

*sattvam rajas tama iti guna jivasya naiva me  
citta-ja yais tu bhutanam sajjamano nibadhyate || SB 11.25.12 ||*

TRANSLATION

**The three modes of material nature—goodness, passion, and ignorance—  
influence the conditioned souls but not Me. Manifesting within the mind,  
the modes of nature induce the living entity to become attached to their  
material bodies and the objects of the senses, causing him to be bound to  
material nature.**

**Srila Vishvanatha Cakravarti Thakura**

The three modes of material nature bind the living entities but not the Supreme Lord. The material modes act within the mind of the living entities, manifesting themselves as material designations. By the influence of the modes of nature, the living entities become conditioned, thinking the material body to be the self and material objects as meant for their enjoyment. However, the Supreme Lord is never conditioned by nature's modes because the material nature works under His direction. Although He is the origin of the cosmic manifestation, He eternally remains in His transcendental position.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The speaker of this chapter, as the supreme instructor, while describing the living entities' entanglement in material nature, revealed to Uddhava that He Himself is never overwhelmed by the combination of nature's three modes.

**TEXT 19.13**

*yadetarau jayet sattvam bhasvaram visadam sivam tada sukhena yujyeta  
dharma-jnanadibhih puman || SB 11.25.13 ||*

**TRANSLATION**

**When the pure, illuminating, and auspicious mode of goodness predominates over passion and ignorance, one become endowed with happiness, knowledge, piety, and other good qualities.**

**Srila Vishvanatha Cakravarti Thakura**

Conditioned souls and the three modes of material nature are forced and the imposers of force, respectively. How the living entities become conditioned is being explained in these three verses. When the mode of goodness conquers the modes of passion and ignorance, one becomes bright, pure, peaceful, auspicious, noble, pious, and wise. These qualities are the source of happiness for a person in the mode of goodness.

**Srila Bhaktisiddhanta Sarasvati Thakura**

In the material conception of life, male and female are considered the enjoyer and the enjoyed. When a person is able to minimize the influence of the modes of passion and ignorance by cultivation of the mode of goodness, qualities such as peacefulness, give him a sense of satisfaction.

TEXT 19.14

*yada jayet tamah sattvam rajah sangam bhida calam  
tada duhkkena yujyeta karmana yasasa sriya || SB 11.25.14 ||*

TRANSLATION

**When the mode of passion, which causes attachment, separatism, and activity, overwhelms the mode of ignorance and goodness, a man works hard to acquire wealth and fame. Thus, in the mode of passion, he struggles hard and experiences anxiety.**

**Srila Vishvanatha Cakravarti Thakura**

When, by acting in the mode of passion, the modes of ignorance and goodness are subdued, one suffers various forms of distress. It is stated in the Vedic literature that one experiences fear due to absorption in matter. Under the influence of the mode of passion, one performs fruitive activities to achieve wealth and fame.

**Srila Bhaktisiddhanta Sarasvati Thakura**

When the mode of passion becomes prominent, subduing the influence of the

modes of ignorance and goodness, one desires to become famous by lording it over material nature, but this ultimately brings him great unhappiness.

TEXT 19.15

*yada jayed rajah sattvam tamo mudham layam jadam  
yujyeta soka-mohabhyam nidraya himsayasaya || SB 11.25.15 ||*

TRANSLATION

**When the mode of ignorance defeats the modes of goodness and passion, it covers a person's consciousness so that he is deprived of all sense of discrimination. Falling into lamentation and illusion, a person in the mode of ignorance sleeps excessively, indulges in false hopes, and is violent toward others.**

**Srila Vishvanatha Cakravarti Thakura**

When the modes of goodness and passion are overtaken by the mode of ignorance, which destroys the power of discrimination and covers the spirit soul, one exhibits grief, illusion, envy, laziness, lack of enthusiasm, and impractical ambitions. However, when, by engagement in the devotional service of the Supreme Lord, one transcends the influence of the three material modes, one simply feels transcendental ecstasy. This will be described later on. When the mode of ignorance becomes firmly seated in one's heart, having subdued the modes of goodness and passion, one becomes a reservoir of lamentation, illusion, lethargy, envy, and aggression.

TEXT 19.16

*yada cittam prasideta indriyanam ca nirvrtih  
dehe 'bhayam mano-'sangam tat sattvam viddhi mat-padam || SB 11.25.16 ||*

## TRANSLATION

**When consciousness becomes clear and the senses are detached from their objects, one becomes fearless, even within the material body, and detached from the workings of the material mind. You should understand this situation to be the predominance of the mode of goodness, in which one has the opportunity to realize Me.**

**Srila Vishvanatha Cakravarti Thakura**

When the heart becomes pure, one's thirst for sense gratification diminishes almost to nil. As the mind becomes detached from the three modes of material nature it can find satisfaction, being fixed at the lotus feet of the Supreme Lord.

**Srila Bhaktisiddhanta Sarasvati Thakura**

When one is nurturing the mode of goodness, detachment from sense gratification relieves one of the hard labor required to maintain an opulent material position and enables one to devote himself to the service of the Supreme Lord.

TEXT 19.17

*vikurvan kriyaya ca-dhir anivrttis ca cetasam  
gatrastvastyam mano bhrantam raja etair nisamaya || SB 11.25.17 ||*

## TRANSLATION

**You should understand the influence of the mode of passion by its symptoms—the clouding of intelligence because of too much activity, the great attachment of the perceiving senses to their objects, an unhealthy condition of the working physical organs, and great disturbance within the mind.**

**Srila Vishvanatha Cakravarti Thakura**

When the heart is always disturbed by unlimited desires for acquiring that which attracts it, and when the senses constantly urge one for gratification, it is to be understood that the mode of passion is prominent.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Varieties of material attachment, as well as insatiable greed, and continuous thirst for material enjoyment are found in a person who is agitated by the mode of passion.

## TEXT 19.18

*sidac cittam viliyeta cetaso grahane 'ksamam  
mano nastam tamo glanis tamas tad upadharaya || SB 11.25.18 ||*

## TRANSLATION

**When one's higher awareness fails and one is unable to focus his attention, his mind becomes dull, manifesting ignorance and depression. You should understand this to be caused by a predominance of the mode of ignorance.**

**Srila Vishvanatha Cakravarti Thakura**

When the heart becomes practically inert and one is unable to concentrate his mind, it is to be understood that the mode of ignorance has become prominent. However, whatever one's situation may be under the influence of the modes of nature, if he begins to cultivate the devotional service of the Lord, beginning with hearing and chanting, the slackening of the modes will immediately begin to take place.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those who are deeply entrenched in the mode of ignorance find it very difficult to apply themselves to any sort of regulated existence. Being overwhelmed by inertia, foolishness, and even madness, such persons risk falling down into the lower species of life.

**TEXT 19.19**

***edhamane gune sattve devanam balam edhate asuranam ca rajasi tamasy  
uddhava raksasam || SB 11.25.19 ||***

## TRANSLATION



**O Uddhava, with the increase of the mode of goodness, the strength of the demigods also increases. When the mode of passion is enhanced, those who are demoniac become strong, and with the rise of the mode of ignorance, the strength of wicked persons increases.**

**Srila Vishvanatha Cakravarti Thakura**

By the increase of the modes of goodness, passion and ignorance, the influence of the demigods, *asuras*, and Raksasas also increases, respectfully. When the mode of pure goodness is enhanced due to the execution of devotional service, the prowess of the devotees flourishes.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The demigods have the tendency to enhance the mode of goodness, the *asuras* have the tendency to enhance the mode of passion, and the Raksasas have the tendency to enhance the mode of ignorance.

**TEXT 19.20**

*sattvaj jagaranam vidyad rajasa svapnam adiset prasvapam tamasa jantos  
turlyam trisu santatam || SB 11.25.20 ||*

**TRANSLATION**

**It should be understood that alertness is caused by the mode of goodness,**

**sleep with dreaming is caused by the mode of passion, and deep dreamless sleep is caused by the mode of ignorance. The fourth state of consciousness, which is transcendental, continually exists even as the other three are manifest.**

**Srila Vishvanatha Cakravarti Thakura**

The three states of material consciousness are herein described in relation to the three modes of material nature. The fourth or the transcendental state of consciousness is not affected by the three material modes.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those who are in the mode of goodness are awake to their real self-interest. Those who are predominantly in the mode of passion are sleeping on the lap of the material nature, dreaming of becoming happy by means of sense gratification. Those who are in the mode of ignorance are in the deep slumber of nescience, which is practically a state of unconsciousness. However, those who cultivate the mode of pure goodness are always under the shelter of the Supreme Personality of Godhead, where there is no influence of mundane goodness, passion, or ignorance.

**TEXT 19.21**

***upary upari gacchanti sattvena brahmana janah tamasadho 'dha a-mukhyad  
rajasantara-carinah || SB 11.25.21 ||***

**TRANSLATION**

**Those who are dedicated to Vedic culture go to the higher planets, such as Brahmaloḥa, being absorbed in the mode of goodness. Those who are in the mode of ignorance take birth in the lower species of life, and those who in the mode of passion continue to transmigrate from one human body to another.**

**Srila Viṣṇvanatha Cakravartī Thākura**

The mode of goodness carries one to the upper planetary systems, up to Brahmaloḥa. The mode of passion causes one to transmigrate in human society. The mode of pure goodness, which is cultivated by those engaged in devotional service, carries one to the lotus feet of the Supreme Lord.

**Srila Bhaktisiddhanta Sarasvatī Thākura**

By the influence of the mode of goodness, knowers of Brahman surpass the *sudra's* lamentation, the *vaiśya's* desire for wealth, and the *ksatriya's* thirst for power and influence. Those who are firmly situated in the mode of ignorance gradually go down to the status of non-moving entities, such as trees. When one is influenced by the mode of passion, he will sometimes advance to a higher status of human birth and sometimes degrade to an uncivilized one.

**TEXT 19.22**

***sattve pralinah svar yanti nara-lokam rajo-layah  
tamo-layas tu nirayam yanti mam eva nirgunah || SB 11.25.22 ||***

**TRANSLATION**

**Those who leave this world in the mode of goodness go to the heavenly planets, those who die in the mode of passion remain in the society of human beings, and those who pass away from the material body in the mode of ignorance go to hell. But those who are free from the influence of the three modes of material nature, attain My supreme abode.**

**Srila Vishvanatha Cakravarti Thakura**

What happens to those who die while absorbed in a particular mode of nature is explained in this verse. Whenever a particular mode is prominent, it determines his destination after death. If one dies in the mode of goodness, he ascends to the heavenly planets. If one dies in the mode of passion, he remains within human society on this earth. If one dies in the mode of ignorance, he traverses the path to hell. The Supreme Lord has not said “at the time of death” regarding those who are situated on the transcendental platform because they attain shelter at His lotus feet even before quitting their present body.

**Srila Bhaktisiddhanta Sarasvati Thakura**

One who is situated in the mode of goodness goes to the heavenly planets when he leaves his present body. One predominantly in the mode of passion, with a touch of goodness, remains on this earthly planet, and one in the mode of ignorance goes to the hellish planets. But persons situated beyond the influence of the three modes of material nature are transcendently situated and therefore traverse the path to Vaikuntha.

**TEXT 19.23**

***mad-arpanam nisphalam va sattvikam nija-karma tat  
rajasam phala-sankalpam himsa-prayadi tamasam || SB 11.25.23 ||***

## TRANSLATION

**Work done as an offering to Me, without attachment to the result, is in the mode of goodness. Work performed with the desire to enjoy the results is in the mode of passion, and violent work impelled by envy is in the mode of ignorance.**

**Srila Vishvanatha Cakravarti Thakura**

The fruits of one's actions should be offered to the Supreme Lord. Sri Narada Muni has said that if the fruits of one's activities are not offered to the Lord, then they bind one to the cycle of birth and death. The word *madarpana* can also be taken to mean that if activities performed in the modes of passion and ignorance are offered to the Supreme Lord, they transform into activities in the mode of goodness. If activities are performed with an intention to enjoy its fruits, they are considered to be in the mode of passion. Sinful activities performed with the intention of harming others are in the mode of ignorance. The word *adi*, indicating pride and violence, refers to activities in the mode of ignorance. Activities of devotion, such as chanting and hearing the glories of the Lord, are transcendental forms of work beyond the modes of nature.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those on the platform of goodness renounce material enjoyment that is contrary to religious principles and surrender to the Supreme Lord. Those in the mode of passion desire sense gratification and work very hard to achieve it. Those in the mode of ignorance manifest pride and envy.

**TEXT 19.24**

***kaivalyam sattvikam jnanam rajo vaikalpikam ca yat  
prakrtam tamasam jnanam man-nistham nirgunam smrtam || SB 11.25.24 ||***

## TRANSLATION

**Knowledge of the distinction between matter and spirit is in the mode of goodness, knowledge based on the dualities of material existence is in the mode of passion, and knowledge that simply results in foolishness is in the mode of ignorance. Knowledge of Me, however, is transcendental.**

**Srila Vishvanatha Cakravarti Thakura**

Here the Supreme Lord describes four types of knowledge. Three of these are within the jurisdiction of the modes of nature, and one is transcendental. The word *kaivalyam* means “that which has nothing to do with the material body,” and such knowledge is considered to be *sattvika*. Speculative knowledge about the nature of the self is considered to be in the mode of passion, and knowledge of eating, sleeping, mating, and defending is in the mode of ignorance.

**Srila Bhaktisiddhanta Sarasvati Thakura**

By rendering service to the Supreme Lord, who is one without a second, the knowledge of a person who is situated in the mode of goodness is gradually raised to the transcendental platform. A devotee is one who accepts Visnu as his only worshipable Lord and concludes that pleasing Lord Visnu is the ultimate goal of life. Being deprived of spiritual knowledge, those who are in the mode of passion desire varieties of material enjoyment and thus sometimes work feverishly for that end, and sometimes, becoming disgusted, strive for renunciation. People in the mode of ignorance become intoxicated while

performing all sorts of abominable activities, and they consider self-ruination to be the goal of life. The devotees of the Supreme Lord dedicate themselves to the favorable cultivation of Kṛṣṇa consciousness, knowing that love of Kṛṣṇa is the ultimate goal of life.

TEXT 19.25

*vanam tu sattviko vaso gramo rajasa ucyate  
tamasam dyuta-sadanam man-niketam tu nirgunam || SB 11.25.25 ||*

TRANSLATION

**Residence in the forest is in the mode of goodness, residence in a town is in the mode of passion, residence in a gambling house is in the mode of ignorance, and residence in My abode is transcendental.**

**Srila Vishvanatha Cakravarti Thakura**

“To live in a temple or in a holy place is transcendental because the Lord is present there.” These are the words of Sridhara Swami. “As a touchstone turns iron into gold, similarly the presence of the Supreme Lord turns any place into a transcendental abode.” These are the words of Jiva Gosvami.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Many people, desiring to cultivate the mode of goodness, go to reside in the forest after giving up a life of material enjoyment. On the path of gradual advancement, such persons, if they are fortunate, can ultimately realize the

transcendental beauty of Vrndavana. Those who are in the mode of passion are busy establishing their name and fame while either living a life of material pleasure, or attempting to detach themselves from such a life. Those who are in the mode of ignorance take pleasure in gambling, and other such abominable activities. In these verses the Lord clearly explains that all material phenomena may be divided into three divisions, according to the modes of nature, and that there also exists a fourth, or transcendental, division—Krsna consciousness—which elevates all aspects of human culture to the liberated platform.

**TEXT 19.26**

***sattvikah karako ‘sangi ragandho rajasah smrtah tamasah smrti-vibhrasto nirguno mad-apasrayah || SB 11.25.26 ||***

**TRANSLATION**

**A detached worker is in the mode of goodness, a worker blinded by attachment is in the mode of passion, and a worker with no conception of what is to be done and what is not to be done in the mode of ignorance. A worker who has taken shelter of Me is transcendental to the three material modes.**

**Srila Vishvanatha Cakravarti Thakura**

The performer of work who is unattached is *sattvika*. The performer of work who is blinded by material attachment is *rajasika*, and the performer of work who has no sense of discrimination is *tamasika*. However, the performer of work who is surrendered to the Supreme Lord is *nirguna*.



## **Srila Bhaktisiddhanta Sarasvati Thakura**

Those who are in the mode of goodness are inclined to solitary worship of the Lord, giving up all kinds of bad association. Those who are in the mode of passion are fully engrossed in sense gratification, and those who are in the mode of ignorance act whimsically, having no sense of discrimination. But pure devotees of the Lord are transcendental to the three modes of material nature, being under the shelter of the Supreme Personality of Godhead.

Those who live a life of seclusion, as well as those who mingle with sense enjoyers—if they associate with the devotees of the Supreme Lord while maintaining their separatist mentalities, remain far from the platform of pure devotional service.

**TEXT 19.27**

*sattviky adhyatmiki sraddha karma-sraddha tu rajasi  
tamasy adharme ya sraddha mat-sevayam tu nirguna || SB 11.25.27 ||*

**TRANSLATION**

**Faith in the existence of the eternal self is in the mode of goodness, faith that one's real self-interest lies in fruitive activities is in the mode of passion, and faith in sinful activities is in the mode of ignorance, whereas faith in My devotional service is transcendental.**

## **Srila Bhaktisiddhanta Sarasvati Thakura**

One who desires his eternal benefit possesses faith in the mode of goodness. One who is bewildered by false ego possesses faith in the mode of passion, and one

who takes pleasure in performing sinful acts possesses faith in the mode of ignorance. Those whose faith is transcendental to the three modes of material nature never forget their constitutional position. While remaining aloof from material enjoyment, they constantly engage themselves in the service of Lord Kṛṣṇa, and thus become decorated with transcendental qualities.

TEXT 19.28

*pathyam putam anayastam aharyam sattvikam smrtam  
rajasam cendriya-prestham tamasam carti-dasuci || SB 11.25.28 ||*

TRANSLATION

**Food that is nourishing, pure, and obtained without difficulty is in the mode of goodness. Food that gives immediate pleasure to the senses is in the mode of passion, and food that is unclean and causes distress is in the mode of ignorance. Food that has been offered to Me is transcendental.**

**Srila Vishvanatha Cakravarti Thakura**

The word *anayastam* means “that which is obtained without much endeavor.”  
The word *ca* indicates that food which is offered to the Lord is spiritual.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those who are in the mode of goodness only accept food that is wholesome and pure, and which is obtained without excessive endeavor. Food that titillates the senses is in the mode of passion, and food such as meat, fish, and eggs, which

ultimately causes distress, is in the mode of ignorance.

TEXT 19.29

*sattvikam sukham atmottham visayottham tu rajasam  
tamasam moha-dainyottham nirgunam mad-apasrayam || SB 11.25.29 ||*

TRANSLATION

**Happiness based on satisfaction is in the mode of goodness, happiness derived from sense gratification is in the mode of passion, and happiness derived from degraded activities is in the mode of ignorance. But that happiness which is in relationship to Me is transcendental.**

**Srila Vishvanatha Cakravarti Thakura**

Happiness derived from self-realization is in the mode of goodness, and which is relished by the devotees of the Lord by hearing and chanting His glories is transcendental.

**Srila Bhaktisiddhanta Sarasvati Thakura**

*Sattvika* happiness is that which is derived from the practices of self-realization. *Rajasika* happiness is derived from enjoying sense gratification, and *tamasika* happiness is of a perverse nature and is derived from foolishness. *Nirguna*, or transcendental happiness, is derived under the shelter of the Supreme Lord after surpassing the three modes of material nature.

TEXT 19.30

*dravyam desah phalam kalo jnanam karma ca karakah  
sraddhavasthakrtir nistha trai-gunyah sarva eva hi || SB 11.25.30 ||*

TRANSLATION

**Therefore, material substance, place, result of work, time, knowledge, activities, performers of activities, faith, state of consciousness, species of life, and destination are all based on the three material modes of nature.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord is herein concluding His instructions. It is the influence of the three modes of material nature that causes the living entities' bondage. Objects, such as pure food, and places, such as the forest, are *sattvika*. Knowledge about the self, action without attachment, and the state of awakening, are also in the mode of goodness. If one leaves his body at the time of death in the mode of goodness, he attains the heavenly planets. In this way, all activities and states of being are under the influence of the three modes of material nature.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Material substance, place, result, time, knowledge, activity, performer of work, faith, species, and destination are based on the three modes of material nature. If all these are utilized for the service of the Supreme Lord, they transform into spiritual existence.

TEXT 19.31

*sarve guna-maya bhavah purusavyakta-dhithitah  
drstam srutam anudhyatam buddhya va purusarsabha || SB 11.25.31||*

TRANSLATION

**O best of human beings, all states of being that are heard, seen, or thought of, are the results of the interaction of the soul with the three modes of material nature.**

**Srila Vishvanatha Cakravarti Thakura**

It is practically experienced that anyone who has not taken shelter of the Supreme Lord, no matter what his situation may be, is surely in the grips of the three modes of material nature.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those who have detached themselves from the objects of sense gratification, may imagine themselves to be liberated from material entanglement. However, the mind, intelligence, and false ego, including their functions of thinking, feeling, and willing, are also products of matter, and thus not free from the influence of the three modes of material nature.

TEXT 19.32

*etah samsrtayah pumso guna-karma-nibandhanah  
yeneme nirjitah saumya guna jivena citta-jah  
bhakti-yogena man-nistho mad-bhavaya prapadyate || SB 11.25.32 ||*

## TRANSLATION

**O gentle one, the living entities’ conditions of material existence are caused by their activities performed under the influence of the three modes of material nature. One who conquers these modes, born from the mind, can dedicate himself to Me by executing devotional service and thus attain pure love for Me.**

**Srila Vishvanatha Cakravarti Thakura**

The three modes of material existence as the cause of material existence is herein being described. One who has conquered these modes of nature by practice of devotional service is a transcendental devotee of the Supreme Lord. He is reinstated in one of the five relationships with the Supreme Lord—*Santa*, *dasya*, *sakhya*, *vatsalya* and *madhurya*. A devotee of the Lord is situated transcendently, like the Supreme Lord Himself. In this regard, one should consider the statement of Lord Kapiladeva, who said, “I have thus described the symptoms of devotional service.” Here it is also stated that the influence of the three modes of material nature is subdued by the process of devotional service. Therefore, it must be concluded that the practice of devotional service is fully transcendental. Material entities, such as incense, sandalwood paste, flowers, ghee lamps, an umbrella, or a *camara*, when used in the worship of the Supreme Lord, are also considered transcendental. The faith with which a devotee executes devotional service is also transcendental. The Supreme Lord has thus confirmed that all objects related to His service are to be considered transcendental, and not products of the three modes of material nature.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The activities of the conditioned souls and the creation that takes place by the interaction of the three modes of material nature are the sum and substance of conditional life. Those who are engaged in the eternal service of the Supreme Lord defeat the influence of the three modes of material nature by their execution of devotional service, and ultimately go to reside in the transcendental abode of the Lord as self-realized souls. There, they serve the Supreme Lord, according to their particular devotional sentiments.

**TEXT 19.33**

*tasmad deham imam labdhva jnana-vijnana-sambhavam  
guna-sangam vinirdhuya mam bhajantu vicaksanah || SB 11.25.33 ||*

**TRANSLATION**

**Therefore, intelligent persons, having received the human form of body, which enables one to cultivate spiritual knowledge and its practical application, should give up the association of the three material modes of nature and continuously engage in My service.**

## **Srila Vishvanatha Cakravarti Thakura**

The human form of life is the opportunity to cultivate spiritual knowledge and its practical application, engagement in the devotional service of the Supreme Personality of Godhead.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

As long as one considers devotional service to the Supreme Lord to be a product of matter, one will be forced to accept either the path of material enjoyment or dry renunciation. Only in the human form of life is the opportunity to worship the Supreme Lord attained, after surpassing the influence of the three modes of material nature. That is why the Supreme Lord instructs the conditioned souls to rise above the three modes of material nature.

TEXT 19.34

*nihsango mam bhajed vidvan apramatto jitendriyah  
rajas tamas cabhijayet sattva-samsevaya munih || SB 11.25.34 ||*

TRANSLATION

**One who is actually intelligent, who is free from all material association and not bewildered, should subdue his senses and worship Me. He should conquer the modes of passion and ignorance by engaging himself only in relation to the mode of goodness.**

## **Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord describes the process of *bhajan*. The word *nihsanga* means “without any tinge of *karma*, *jnana*, and so on.” One may question, “What should one do if he has faith in the Supreme Lord, but also possesses *sattvika*, *rajasika*, or *tamasika* faith? The answer is that if one is exclusively engaged in devotional service, by the strength of that transcendental activity, he will be able to conquer the three modes of material nature. The Supreme Lord Himself has



earlier confirmed this. If one's activities are all engaged for the satisfaction of the Lord, one can rise above the three modes of material nature. One should carefully cultivate the mode of goodness and thus subdue the modes of passion and ignorance.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

After abandoning all endeavors for material enjoyment and dry renunciation, he can certainly defeat the influence of the modes of passion and ignorance, with the help of the mode of goodness, by engaging himself in the devotional service of the Lord.

TEXT 19.35

*sattvam cabhijayed yukto nairapeksyena santa-dhiih  
sampadyate gunair mukto jivo jivam vihaya mam || SB 11.25.35 ||*

TRANSLATION

**Being fixed in devotional service, one should then conquer the mode of goodness by means of indifference. Being pacified within his mind, the spirit soul, freed from the modes of nature, thus gives up the very cause of his conditioned life and attains Me.**

### **Srila Vishvanatha Cakravarti Thakura**

The platform of pure goodness is transcendental to the three modes of material nature. By the execution of devotional service, one automatically develops

detachment from the three modes of material nature. When one attains this transcendental stage, he discards his subtle body and goes back to Godhead.

TEXT 19.36

*jivo jiva-vinirmukto gunais casaya-sambhavaih  
mayaiva brahmana purno na bahir nantaras caret || SB 11.25.36 ||*

TRANSLATION

**Being freed from the conditioning of the mind, as well as from the modes of nature born of material consciousness, the living entity becomes completely satisfied by experiencing My transcendental existence, so that he no longer searches for enjoyment in the external energy.**

**Srila Vishvanatha Cakravarti Thakura**

Internal enjoyment refers to that enjoyment which is experienced by the subtle body. Feelings of lust, anger, happiness, and illusion are in this category. External enjoyment refers to the activities of the gross senses.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Being situated on the platform of transcendental satisfaction, when a devotee transcends even the mode of goodness, he is situated on the platform of pure devotional service to the Supreme Lord. Simply by the influence of devotional service, the two propensities of material enjoyment and detachment which are exhibited on the platform of goodness are dispelled. When a liberated soul is

engaged in the transcendental service of the *sac-cid-ananda* Lord, the modes of material nature cannot touch him. In this chapter, Lord Krsna enumerated the characteristics of the three modes of material nature and described the devotional service of the Lord as being transcendental to these modes. Lord Caitanya has recommended that in this age, one should incessantly chant the holy names of the Lord as the best means of engaging in devotional service and thus transcending the modes of material nature.

*Thus end the translation of the nineteenth chapter of the Uddhava-gita entitled “The Three Modes of Nature and Beyond” with the commentaries of Srila Visvanatha Cakravarti Thakura and chapter summary and purports by Srila Bhaktisiddhanta Sarasvati Thakura.*

# Chapter 20

## The Aila-gita

### *CHAPTER SUMMARY*

This chapter explains how unfavorable association is a threat to one's position in devotional service, and how by associating with saintly persons one can easily advance in devotional service.

The *jiva* who has received a human body, which is a very favorable condition for achieving the Supreme Personality of Godhead, and who has situated himself in the devotional service to the Lord becomes capable of realizing His transcendental nature. Such a person, fully dedicated to the Supreme Personality, becomes liberated from the influence of Maya, even while continuing to reside in this world created by illusory energy of the Lord. Those souls, on the other hand, who are bound up by Maya, are devoted only to their bellies and genitals. They are impure, and by associating with them, one will fall down into the dark well of ignorance.

The emperor, Pururava, who was bewildered by the association of the heavenly damsel, Urvashi, later became renounced after being separated from her. He thus sang a song expressing his contempt for intimate association with a woman. He said that men who are attached to the body of a woman, which is simply a combination of skin, flesh, blood, sinew, brain tissue, marrow, and bones, are not much different from worms. What is the value of one's education, austerity, renunciation, study of the Vedas, solitude and silence, if one's mind becomes stolen away by the body of a woman? Learned men should distrust their six enemies, headed by lust, and thus avoid associating with women, or with men who are controlled by women. After declaring these facts, King Pururava, now freed from the illusion of material existence, attained realization of the Supreme Lord as the Supersoul.

In conclusion, one who is intelligent should give up bad association and instead

take to the company of saintly persons. By their transcendental instructions, the saintly devotees of the Lord can break the false attachments that dwell within one's mind. Real saints are liberated and devoted to the Supreme Personality of Godhead. In their association, there are constant discussions of the Supreme Lord, who by serving, the spirit soul can eradicate his material sins and obtain pure devotional service. When one is engaged in the devotional service of the Supreme Personality of Godhead, who is the original ocean of unlimited qualities, what else remains to be gained?

#### TEXT 20.1

*sri-bhagavan uvaca  
mal-laksanam imam kayam labdhva mad-dharma asthitah  
anandam paramatmanam atma-stham samupaiti mam || SB 11.26.1 ||*

#### TRANSLATION

**The Supreme Personality of Godhead said: Having attained the human form of life, which enables one to realize Me, and being engaged in My devotional service, one can achieve Me, the reservoir of all pleasure and the Supreme Soul of all existence who resides within the heart of every living entity.**

**Srila Vishvanatha Cakravarti Thakura**

In this chapter, the Lord explains to Uddhava how attachment to a woman can bewilder even an exalted soul, and association of advanced devotees awakens one's Krsna consciousness.

Lord Krsna had previously advised that a learned person should worship Him while avoiding the association of non-devotees, and in this chapter, the danger of

bad association is illustrated by a practical example. One who is intelligent should carefully avoid bad association, because it can be a great impediment to the execution of devotional service. The association of women is especially dangerous. Therefore, even those in this world who are liberated should be afraid of intimately associating with a woman. In this verse, the Lord says that after obtaining the human form of life, which gives one the opportunity to realize Him, one should remain on the path of devotional service to achieve the association of the Lord, who is the Supersoul dwelling within the hearts of all living entities.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The human form of life is a golden opportunity to become established in the devotional service of the Supreme Lord. When one renounces the bodily concept of life and all attempts at mental speculation, and wholeheartedly engages in the devotional service of the Supersoul, he revives his original love of God. The conception of impersonalism, as well as desires to enjoy the fruits of one's *karma*, in this life and the next, simply create disturbances within the mind.

#### **TEXT 20.2**

*guna-mayya jiva-yonya vimukto jnana-nisthaya  
gunesu maya-matresu drsyamanesv avastutah  
vartamano 'pi na puman yujyate 'vastubhir gunaih || SB 11.26.2 ||*

#### **TRANSLATION**

**One who is fixed in transcendental knowledge becomes freed from conditioned life by giving up his false identification with the products of the three modes of material nature. Seeing these products as illusion, he avoids entanglement in the modes of nature, although constantly surrounded by**

**them. Because the modes of nature and their products are not eternal facts, he does not accept them as ultimate reality.**

### **Srila Vishvanatha Cakravarti Thakura**

The material designations of the living entities are born from the three modes of material nature. One who has become detached from all material forms, qualities, and objects has attained the perfection of life. Even though a self-realized soul remains within the material world, which is manifested by the modes of nature, he, unlike the conditioned soul, does not become attached to any object, knowing everything to be the property of the Supreme Lord.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Those having knowledge of the Supreme Lord, and who are engaged in His devotional service, do not consider the objects of the material world to be meant for their personal sense gratification. Those who are fond of voracious eating and sense gratification consider all the objects of this world as being meant for their enjoyment. It is essential for one who desires to advance in spiritual life to give up the association of such people. As a result of associating with people whose aim in life is to satisfy the urges of the belly and genitals, one becomes either a sense enjoyer or a dry renunciate, both of which cause one to continue in material bondage. The devotees of the Lord are indifferent to such material enjoyment and pseudo renunciation. They renounce their personal sense gratification to assist the Supreme Lord in His eternal pastimes. Those who accept as a spiritual master a person who is blinded by material enjoyment, certainly enters the darkest regions of ignorance. The Mayavadis are in this category. One should therefore carefully avoid the association of sense enjoyers and pseudo renunciates.

***sangam na kuryad asatam sisriodara-trpam kvacit  
tasyanugas tamasy andhe pataty andhanugandha-vat || SB 11.26.13 ||***

TRANSLATION

**One should never associate with non-devotees, who are only interested in satisfying their bellies and genitals. By following them, one will fall into the densest regions of darkness, just as a blind man falls into a ditch when led by another blind man.**

**Srila Vishvanatha Cakravarti Thakura**

One should not indulge in bad association at any stage of life. There is nothing more detrimental to spiritual life than the association of non-devotees. Who are nondevotees? Whose association is undesirable? Those whose aim in life is simply to gratify their bellies and genitals. What to speak of associating with many such people, even by the association of one sense enjoyer, one can become degraded.

TEXT 20.4

***ailah samrad imam gatham agayata brhac-chravah  
urvasl-virahan muhyan nirvinnah soka-samyame || SB 11.26.14 ||***

TRANSLATION



**The glorious King Pururava became bewildered due to separation from the Apsara, Urvasi . Later on, however, he regained her association at Kuruksetra. Thereafter, he performed a sacrifice with the help of the Gandharvas and thus pleased the demigods. Finally, when he attained the planet of Urvasi , so that the cause of his lamentation was vanquished, he sang the following song.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Personality of Godhead, Lord Krsna, narrates the history of Aila, or King Pururava, in this chapter. Pururava had become overwhelmed with grief due to separation from Urvasi but later, at Kuruksetra, he regained her association. He then performed a sacrifice with fire given to him by the Gandharvas and thus attained the planet of Urvasi . When he became free from lamentation, and his desire for sense gratification was vanquished, he revived his forgotten attraction for devotional service, spiritual knowledge, and renunciation, which had been impeded due to strong attachment. He then sang the following song. This history is also related in the Ninth Canto of the *Srimad-Bhagavatam*.

**TEXT 20.5**

***tyaktvatmanam vrayantim tam nagna unmatta-van nrpah  
vilapann anvagaj jaye ghore tistheti viklavah || SB 11.26.5 ||***

**TRANSLATION**

**When Urvasi was leaving the king for her own abode, even though he was naked, he ran after her like a madman with great affliction, crying out, “O dear one, please wait!”**

## **Srila Vishvanatha Cakravarti Thakura**

As Urvasi was leaving the king, he lamented, “O dear one, why are you going? You are killing me. Please wait!”

**TEXT 20.6**

*kaman atrpto ‘nujusan ksullakan varsa-yaminih  
na veda yantir nayantir urvasy-akrsta-cetanah || SB 11.26.6 ||*

**TRANSLATION**

**Although for many years Pururava had enjoyed sex with Urvasi , he was still not satisfied by such insignificant enjoyment. Indeed, he was so captivated by Urvasi that he did not notice how the days and nights were passing.**

## **Srila Vishvanatha Cakravarti Thakura**

The king was overwhelmed by material desires.

**TEXT 20.7**

*aila uvaca  
aho me moha-vistarah kama-kasmala-cetasah  
devya grhita-kanthasya nayuh-khanda ime smrtah || SB 11.26.7 ||*

## TRANSLATION

**King Aila said: Alas! Just see how I have become illusioned! The goddess captured me by her embraces, so that, being enamored, I could not even tell how time was passing.**

**Srila Vishvanatha Cakravarti Thakura**

The king lamented, “I spent so many years of my life simply gratifying my senses.”

**TEXT 20.8**

***naham vedabhinirmuktah suryo vabhyudito ‘muya  
musito varsa-puganam batahani gatany uta || SB 11.26.8 ||***

## TRANSLATION

**I was cheated by that lady so that I did not even notice the rising or setting of the sun. So many years of my life have thus been wasted!**

**Srila Vishvanatha Cakravarti Thakura**

The king’s bewilderment is herein explained. He lamented, “I was so engrossed in sense gratification that I did not even notice how the sun was rising and

setting.” Although the word *surya* is used in the second dative case, it indicates the meaning of the first dative case. The word *veda*, although used in the past tense, is supposed to be in the present tense—the first dative case. When one is fast asleep, he is in darkness, whether it be day or night. The king thought, “Why did I not know this? Because my power of discrimination was stolen by Urvasi , I was not aware of how many days and nights were passing.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Due to absorption in sense gratification, King Pururava forgot about the service of the Supreme Lord. He abandoned the worship of the Supreme Lord, which was his practice, so that he could enjoy the intimate association of Urvasi . Realizing that he has wasted his valuable time, the king became repentant. The *sadhana-siddha* devotees, who are on the platform of love of God, cannot bear to waste even a second.

#### **TEXT 20.9**

*aho me atma-sammoho yena tma yositam krtah  
krida-mrgas cakravarti naradeva-sikhamanah || SB 11.26.9 ||*

#### **TRANSLATION**

**Alas! Although I was the mighty emperor, the crown jewel of all the kings of the earth, due to bewilderment I became just like a pet animal in the hands of a woman!**

### **Srila Vishvanatha Cakravarti Thakura**

The mighty king lamented how he had become no better than a pet animal engaged in satisfying the whims of a woman.

TEXT 20.10

*sa-paricchadam atmanam hitva trnam ivesvaram  
yantim striyam canvagamam nagna unmatta-vad rudan || SB 11.26.10 ||*

TRANSLATION

**Although I am a mighty emperor with great opulence, that woman left me as if I were no better than a blade of grass. Without shame and naked, I cried out like a madman while following her.**

**Srila Vishvanatha Cakravarti Thakura**

The king lamented that although he was the undisputed emperor of the world, she had abandoned him as if he were an insignificant straw, even though he followed her while crying out piteously.

**Srila Bhaktisiddhanta Sarasvati Thakura**

By giving up the service of the Supreme Lord, the conditioned souls become intoxicated by the spirit of enjoyment and forget their own self-interest. When one realizes his constitutional position, he immediately understands that his enthusiasm for material activities is actually of no consequence.

TEXT 20.11

*kutas tasyanubhavaḥ syat teja isatvam eva va  
yo 'nvagaccham striyam yantim khara-vat pada-taditah || SB 11.26.11||*

TRANSLATION

**Where were my great influence, prowess, and sovereignty? Just like an ass being kicked in the face by a she-ass, I ran after that woman, although she had already given me up.**

**Srila Vishvanatha Cakravarti Thakura**

One might question the king: “Being the undisputed ruler of the entire earth, how could you fall into such a pathetic condition?” The answer is: “What was the use of my opulence, prowess, and influence? Even after being rejected by Urvashi , I ran after her, just like an ass being kicked in the face by a she-ass.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

For the pleasure of the association of a female ass, a male ass may receive only kicks in his face. Similarly, because the spirit of enjoyment is very strong in conditioned souls, who sometimes must face unbearable insults and inconveniences, he remains attached to the objects of the senses, especially the form of a beautiful woman.

TEXT 20.12

*him vidyaya him tapasa him tyagena srutena va  
kim vivihtena maunena strlbhir yasya mano hrtam || SB 11.26.12 ||*

## TRANSLATION

**What is the use of a comprehensive education, the practice of austerities and renunciation, a lengthy study of the religious scriptures, or living in solitude if, after all that, one’s mind is stolen by a woman?**

**Srila Vishvanatha Cakravarti Thakura**

King Aila thought, “All kinds of endeavors are useless for a person like me.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

One’s power of discrimination, performance of austerities, receiving instructions for spiritual advancement, residing in a solitary place, and detachment from sense gratification can be destroyed in a moment by the association of a beautiful woman.

If one follows the example of the *gopis* of Vrndavana, who accepted Lord Sri Krsna as their paramour, one can free one’s mind from the contamination of lust.

TEXT 20.13

*svarthasyakovidam dhin mam murkham pandita-maninam  
yo ‘ham isvaratam prapya strlbhir go-khara-vaj jitah || SB 11.26.13 ||*

## TRANSLATION

**Shame on Me! I was ignorant of my real self-interest, although I considered myself to be highly learned. Although I achieved the exalted position of being the lord of the earth, I was controlled by a woman, just like a bullock or an ass.**

**Srila Vishvanatha Cakravarti Thakura**

Being maddened by desires for sense enjoyment, foolish people, although they consider themselves to be very intelligent and learned, actually suffer while serving their animalistic propensities while enjoying the company of women. Only by the mercy of the spiritual master and saintly persons can one gradually understand that such an engagement is actually abominable. The condition of those who are intoxicated by material enjoyment so that they have become menial servants of lust is undoubtedly pathetic.

TEXT 20.14

*sevato varsa-pugan me urvasya adharasavam  
Na trpyaty atma-bhuh kamo vahnir ahutibhir yatha || SB 11.26.14 ||*

## TRANSLATION

**Even after I had tasted the nectar of Urvasi 's lips for many years, my lusty desires kept rising within my heart because they were never satisfied, just like a fire, which is never extinguished by the oblations of ghee poured into its flames.**



## **Srila Vishvanatha Cakravarti Thakura**

King Aila lamented, “The lusty desires within my heart never became satiated, even after enjoying the association of Urvashi for many years.”

**TEXT 20.15**

*pumscalyapahrtaṁ cittam ko nv anyo mocitum prabhuh  
atmaramesvaram rte bhagavantam adhoksajam || SB 11.26.15 ||*

**TRANSLATION**

**Who but the Supreme Lord of all self-satisfied transcendentalists, who exists beyond the purview of the material senses, could redeem my fallen soul that was captured by a prostitute? Therefore, I shall become serious about worshiping the Supreme Personality of Godhead.**

## **Srila Vishvanatha Cakravarti Thakura**

How did this change of heart take place? How did King Aila become detached from the desire to drink the nectar of Urvashi’s lips? The answer is given herein. He thought, “Who other than the Supreme Lord would be able to deliver me? Even self-satisfied sages cannot change the heart of a person like me, who is extremely fond of sensual pleasures. But, the master of all self-realized souls, the Supreme Personality of Godhead, certainly can accomplish this.”

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Those who depend upon their knowledge gained by sense perception are always disturbed in mind. As long as one does not experience satisfaction in the self in his relationship with the Supreme Lord, one's attraction for the objects of the senses will continue. However, such an ignorant condition of life is immediately dissipated when one acts under the guidance of a bona fide spiritual master. However, those who are sense enjoyers have a weakness of heart that causes them to take shelter of women, posing themselves as enjoyers. By being tempted by material enjoyment and thus avoiding the service of the Supreme Lord, one will never achieve freedom from the bondage of material existence.

**TEXT 20.16**

***bodhitasyapi devya me sukta-vakyena durmateh  
mano-gato maha-moho napayaty ajitatmanah || SB 11.26.16 ||***

**TRANSLATION**

**Because I allowed my intelligence to become stunted, and because I failed to control my senses, my mind remained bewildered, even though Urvashi personally warned me with her intelligent instructions.**

## **Srila Vishvanatha Cakravarti Thakura**

In the Ninth Canto of the *Srimad-Bhagavatam*, it is seen that Urvashi frankly instructed Pururava that he should never place his faith in a woman. Still, he became attached to her and as a result, he suffered.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The uncontrolled sense enjoyer, Pururava, could not seriously take the good advice of Urvashi . Until one realizes that the Supreme Personality of Godhead is the only enjoyer and that all women should be regarded as spiritual masters, one's mentality will not be purified of the contamination of lust.

**TEXT 20.17**

*kim etaya no 'pakrtam rajjva va sarpa-cetasah  
drastuh svarupaviduso yo 'ham yad ajitendriyah || SB 11.26.17 ||*

**TRANSLATION**

**How can I blame her for my difficulties when it is I who acted out of ignorance? I did not control my senses, and so I am like a person who mistakes a rope for a snake.**

## **Srila Vishvanatha Cakravarti Thakura**

It was said that Pururava's heart had been captured by the prostitute. Now, the king says, "Whatever happened was my fault and not hers. One who mistakes a rope for a snake suffers fear and anxiety due to being deluded. Because I considered her to be enjoyable by me, it was my ignorance that was the cause of my suffering, and not her personally."

## **Srila Bhaktisiddhanta Sarasvati Thakura**

To consider the objects of material nature to be meant for one's enjoyment instead of being employed in the service of the master of nature, the Supreme Lord, is an example of illusion. Such an illusion is like accepting a rope as a snake. Although a rope cannot bite and thus is not an actual cause of fear, one who mistakes a rope for a snake becomes frightened. Similarly, the misconception of considering one's self to be the lord of all he surveys creates bewilderment in the mind of the conditioned soul. The Supreme Lord and His energies are worshipable for the living entities but the conditioned souls invite inauspiciousness by seeing everything as enjoyable for themselves. The constitutional position of the living entity is to serve the senses of the master of the senses with one's purified senses. One should be cognizant of his fallen position and thus remain humbler than a blade of grass so that the allurements of temporary enjoyment will no longer hamper his advancement in Kṛṣṇa consciousness.

TEXT 20.18

*kvayam malimasah kayo daurgandhyady-atmako 'sucih  
kva gunah saumanasyadya hy adhyaso 'vidyaya krtah || SB 11.26.18||*

TRANSLATION

**What is this material body, which is so contaminated and full of bad odors? I was attracted by a woman's beauty and fragrance, without considering that these are simply coverings of an obnoxious body. Thus I was under the spell of illusion.**

**Srila Vishvanatha Cakravarti Thakura**

King Aila thought, “The so-called beauty, sweetness, and other attractive qualities possessed by Urvasi were not the cause of my illusion. Such qualities were imagined by me because of ignorance. This material body, which is subject to transformation, cannot be ultimate reality. The sweet aroma, fresh youth, and other attractive qualities are simply illusions created by material nature, and yet I foolishly attributed such characteristics to Urvasi herself.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The material body is awarded to one who desires to enjoy independently from the Supreme Lord, and it is stated herein that it is impure and essentially disgusting. When the living entity, by misuse of his minute independence, deviates from his constitutional duty, he is placed in ignorance and becomes afflicted with material miseries. Thus the mind, which is either engaged in sense gratification, distressed due to a lack of it, or in a mood of renunciation as a result of frustration, is certainly overcome by delusion. When one withdraws his senses from their objects, knowing that everything in existence is owned and controlled by the Lord, who is the supreme enjoyer, one comes to the platform of auspiciousness.

**TEXT 20.19-20**

*pitroh kim svam nu bharyayah svamino ‘gneh sva-grdhrayoh  
kim atmanah kim suhrdam iti yo navaslyate*

*tasmin kalevare ‘medhye tuccha-nisthe visajjate  
aho su-bhadram su-nasam su-smitam ca mukham striyah || SB 11.26.19-20 ||*

**TRANSLATION**

**It can never be understood whose property the body is. Does the body**

**belong to the parents, who enabled one to take birth? Does the body belong to one's wife, who gives it pleasure, or to one's master? Does it belong to the funeral pyre, or to the dogs that may one day devour it? Does it belong to the spirit soul who experiences its pleasures and pains, or does it belong to one's friends, who provide comfort? Although one can never understand who is the proprietor of the body, one certainly becomes very attached to it. Although the material body is destined to become ashes, worms, or stool, a man gazed at the face of a beautiful woman and thinks, "Oh! She is very attractive! What a charming nose she has, and just see her beautiful smile!"**

### **Srila Vishvanatha Cakravarti Thakura**

Attachment for material body is simply due to ignorance. This is being stressed in these verses. Does the body belong to the parents, who gave birth to it? Does it belong to one's wife, who supplies it sense gratification? Does it belong to the husband who enjoys it? After death, the body is burnt—does that mean that it belongs to the fire? If the body is not burnt, it may be thrown to the jackals and vultures. Does the body belong to them? Or, does it belong to the soul who is responsible for its pleasant and unpleasant conditions? Does this body belong to one's well-wishers because they encourage it? This material body is temporary, insignificant, and abominable, and ultimately abandoned. Therefore, glorification of the material body is certainly an act of foolishness.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The relationships established between one person and another in this material world are based upon the material body. All such relationships, such as those of parents and children, wife and husband, fire and the burning body, dogs and jackals and their food—the dead body, as well as one's relationship with well-wishers and enemies, are temporarily manifested.

***tvan-mamsa-rudhira-sriayu-medo-majjasthi-samhatau  
vin-mutra-puye ramatam krminam kiyad antaram || SB 11.26.21 ||***

## TRANSLATION

What difference is there between worms and those who take pleasure in the material body, which is composed of skin, flesh, blood, nerves, pus, bone, marrow, stool and urine?

**Srila Vishvanatha Cakravarti Thakura**

King Aila thought, “What is the difference between me and the worm that enjoys the material body, which is composed of obnoxious substances, such as stool, urine, and pus?”

**Srila Bhaktisiddhanta Sarasvati Thakura**

What is the distinction between worms and human beings who consider the material body, which is a bag of stool, urine, blood, bones, pus, and so forth, as the self and are attached to sense gratification?

## TEXT 20.22

***athapi nopasaijeta strisu strainesu cartha-vit  
visayendriya-samyogan manah ksubhyati nanyatha || SB 11.26.22 ||***

## TRANSLATION

**After carefully considering the nature of the material body, one who is wise should neither associate with women, nor those who are addicted to women. After all, as soon as there is proximity between the senses and their objects, the mind is sure to become agitated.**

**Srila Vishvanatha Cakravarti Thakura**

Although the body of a woman is composed of abominable substances, a man becomes attached to it. Therefore, the Supreme Lord is herein recommending that one should not intimately associate with members of the opposite sex. One who is wise, being aware of his real self-interest, should not allow himself to become attached to the body of a woman. Even if one must see women in the course of one's daily activities, he should stay aloof from their intimate association. As soon as the senses come in contact with their objects, the mind becomes agitated.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Sense enjoyers are always busy directing their minds to the objects of gratification. When one renders practical devotional service to the Supreme Lord, objects related to the Lord's service will become the subject of one's attention rather than objects meant for one's personal gratification. In this way, by diverting the mind to the service of the Lord, the inclination for material enjoyment or false renunciation will be subdued.

**TEXT 20.23**



*adrstad asrutad bhavan na bhava upajayate  
asamprayunjatah pranan samyati stimitam manah || SB 11.26.23 ||*

## TRANSLATION

**The mind does not become agitated by things that are unknown or unheard of, and so the minds of those who control their senses become steady and peaceful.**

**Srila Vishvanatha Cakravarti Thakura**

One may question, “Doesn’t the mind of a sage who lives in a solitary forest sometimes become agitated while contemplating sense gratification?” This is true but such an experience is due to previous sense gratification that one repeatedly experienced, saw, or heard about. If a person withdraws his senses from their objects, especially from intimate association with women, the mind will gradually become steady as material desires become extinguished, like a fire without fuel.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The mind always engages its servant, the eyes, in seeing beautiful forms, and engages the ears in hearing pleasant sounds, and so forth. If one refrains from hearing the glories of the master of the senses, Lord Krsna, being induced by the material conception of life, one will be forced to act as the servant of his senses, which act under the dictation of the restless mind.

**TEXT 20.24**

*tasmat sango na kartavyah strisu strainesu cendriyaih vidusam capy  
avisrabdhah sad-vargah kim u madrsam || SB 11.26.24 ||*

## TRANSLATION

**Therefore, one should not let his senses freely associate with women, or those who are attached to women. Even learned persons cannot trust the six enemies of the mind, headed by lust, anger, and greed, and so what to speak of a foolish person like me.**

**Srila Vishvanatha Cakravarti Thakura**

The six enemies of the mind are lust, anger, greed, pride, illusion, and envy, and they are never to be trusted.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Materialistic people are attached to the objects of sense gratification, headed by women. The knowledge that is acquired by sense perception and mental speculation is unsteady. If this is the case of even learned persons, then what can be said of unabashed sense enjoyers? Therefore, it is herein advised that one completely give up the association of women, and those who are attached to women. The thinking, feeling, and willing of the mind must be employed in enhancing one's devotional service to Lord Krsna.

TEXT 20.25

*sri-bhagavan uvaca*

*evam pragayan nrpa-deva-devah sa urvasi-lokam atho vihaya  
atmanam atmany avagamyam mam vai uparamaj jnaana-vidhuta-mohah || SB  
11.26.25 ||*

## TRANSLATION

**The Supreme Personality of Godhead said: After chanting this song, Maharaja Pururava, foremost among the demigods and human beings, gave up his position in the planet of Urvashi . His illusion dispelled by transcendental knowledge, he understood Me to be the Supreme Soul within his heart, and so finally achieved peace.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord said: King Pururava, the best of kings and demigods, realized Me to be the object of love and thereafter left his body.

**Srila Bhaktisiddhanta Sarasvati Thakura**

While singing the Aila-gita, Pururava made up his mind to leave the abode of Urvashi. Realizing the Supreme Personality of Godhead to be the shelter of all rasa, and understanding that attachment to imperfect mundane *rasa* is an act of ignorance, King Pururava gave up all aspirations for material enjoyment.

TEXT 20.26

*tato duhsangam utsrjya satsu sajjeta buddhiman  
santa evasya chindanti mano-vyasangam uktibhih || SB 11.26.26 ||*

## TRANSLATION

**An intelligent person should therefore should give up all bad association and instead associate with saintly devotees, whose instructions destroy the material attachment within the mind.**

**Srila Vishvanatha Cakravarti Thakura**

Material attachment must be renounced and the association of devotees must be pursued. It is the instructions of the devotees of the Lord that are able to vanquish one's strong attachment to sense gratification. Pious acts, visits to holy places, the demigods, and knowledge of the scriptures do not have such power.

**Srila Bhaktisiddhanta Sarasvati Thakura**

For the benefit of those who would follow in the footsteps of Uddhava in the future, the Supreme Lord narrated the history of how Pururava became a servant of Urvasi , desiring to enjoy her attractive feminine features, and yet this put him into great danger. Here, we see how the king obtained auspiciousness by renouncing the mentality of being an enjoyer. The conclusion is that an intelligent person should free himself from the thirst for material enjoyment by receiving the pure and powerful instructions of saintly persons. Such instructions help one to become strongly situated in Krsna consciousness and thus automatically rise above the platform of duality, which is based on ignorance.

TEXT 20.27

*santo 'napeksa mac-cittah prasantah sama-darsinah*

***nirmama nirahankara nirdvandva nisparigraha || SB 11.26.27 ||***

## TRANSLATION

**My devotees fix their minds on Me and do not depend upon any material conditions. They are always peaceful, free from possessiveness, false ego, duality and greed, and they view others with equal vision.**

**Srila Vishvanatha Cakravarti Thakura**

Devotees do not depend upon *karma*, *jnana*, or other human beings and demigods, who are, after all, concerned with their own self-interest. One may question, “Do not the devotees depend upon someone?” Here, the Lord gives the reply by saying, “Saintly persons are those whose hearts are fixed on Me.” Someone may say, “Kamsa’s mind was also fixed upon Krsna but he is not considered a devotee.” Therefore, the Lord clarifies: “The devotees are peaceful. They have conquered anger. They do not retaliate, even if they are attacked. This is because they treat all living entities equally, whether they be so-called friends, enemies, or neutral parties. This is because they have conquered the false ego. They are thus free from envy, false proprietorship, and false pride. They are equal both in honor and in dishonor because they have transcended the dualities of this material world.” Someone may then question, “Is it possible for householders to become devotees?” The answer is, “Yes. Devotees are those who have renounced material attachment and it does not matter whether they are in household life or reside in the forest.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

Many people think that simply by artificially renouncing coveted things they can become peaceful, transcendently situated above duality, and free from false ego, material ambition, and proprietorship. However, such an artificial mental

adjustment does not remain fixed. It is only on the strength of one's favorable cultivation of Kṛṣṇa consciousness that qualities such as freedom from envy and possessiveness manifest within the purified heart. When one gives up the service of his material senses and engages in the cultivation of God consciousness, he gradually becomes free from dualities, false proprietorship, and false ego, and becomes endowed with equal vision.

TEXT 20.28

*tesu nityam maha-bhaga maha-bhagesu mat-kathah  
sambhavanti hi ta nṛnam jusatam prapunanty agham || SB 11.26.28 ||*

TRANSLATION

**O greatly fortunate Uddhava, in the association of saintly devotees there is constant discussion of Me. Those who engage in hearing and chanting My glories are certainly purified of all sins.**

**Srila Vishvanatha Cakravarti Thakura**

The instructions of the saintly persons contain nothing but the instructions of the Supreme Personality of Godhead.

TEXT 20.29

*ta ye sṛnvanti gayanti hy anumodanti cadrtah  
mat-parah śraddadhanas ca bhaktim vindanti te mayi || SB 11.26.29 ||*

## TRANSLATION

**Whoever hears, chants, and respectfully takes to heart the discussions of Me becomes dedicated to Me and thus achieves My devotional service.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

Generally, material knowledge is gained by hearing. Because the transcendental names, forms, qualities, and pastimes of the Supreme Lord, Sri Kṛṣṇa, are always discussed by saintly persons, the conditioned souls get an opportunity to hear about them. As a result of this, their propensity for sinful activities can slacken. Simply by hearing the talks of an exalted personality, one can acquire transcendental knowledge and thereby free himself from the thirst for sense gratification. One who diligently follows the instructions of the devotees becomes situated in his constitutional duty of serving Lord Hari. When a living entity is thus engaged in the devotional service of the Lord, he naturally develops attachment for glorifying the Lord and residing in the abode of the Lord. As a result, he soon manifests divine qualities, such as tolerance, detachment, and freedom from envy and false ego. The polluted workings of the mind are checked, one sees things in a new light, and there blossoms the propensity for selfless loving service to the Lord, which ultimately awards one the fruit of love of Godhead.

**TEXT 20.30**

***bhaktim labdhavataḥ sadhoh kim anyad avasisyate mayy ananta-guṇe  
brahmany anandanubhavatmani || SB 11.26.30 ||***

## TRANSLATION

**I am the Supreme Brahman, the reservoir of unlimited transcendental qualities, and the embodiment of spiritual bliss. After attaining My devotional service, there is nothing more to be achieved.**

**Srila Vishvanatha Cakravarti Thakura**

One may question, “After attaining devotional service to the Supreme Lord, is there anything remaining to be achieved?” In this verse, the Lord clearly replies, “No, there is nothing more to be attained because devotional service awards one the perfection of everything.” The impersonalists’ conception of liberation entails giving up their individual identity, and thus does not award complete satisfaction of the self.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The sects that the self-worshiping Mayavadis create, by accepting four

Vedic statements as conclusive evidence, without understanding the actual intention of the Vedas, are mundane and unauthorized.

One should reject such deviant *sampradayas* and hear and chant the glories of Lord Hari. One should understand that engagement in such hearing and chanting is the ultimate conclusion of the Vedas. By hearing and chanting the glories of the Lord, one becomes firmly situated in devotional service so that one renounces whatever is not in relation to Krsna, knowing that he has already attained that which leaves nothing further to be gained. Rather than becoming a servant of the objects of sense gratification that are produced by the interactions of the three modes of material nature, by acceptance of subordination to the Supreme Personality of Godhead, who is the embodiment of unlimited transcendental qualities, one certainly attains all good fortune. By faithfully hearing and chanting the glories of the Lord, which is the best form of worship, one is freed from the results of fruitive activities, and the ultimate goal of life is



achieved.

Religious rituals prescribed in the *karma kanda* sections of the Vedas are distinct from the favorable cultivation of Kṛṣṇa consciousness. Being deceived by the flowery words of the *karma kanda*, foolish people uselessly spend their lives trying to enjoy the fruits of their activities. However, when such unfortunate persons associate with devotees and hear their divine instructions, their desire for enjoying the fruits of their actions can become purified if they offer the results of their work in the service of the eternally blissful Personality of Godhead.

TEXT 20.31

*yathopasrayamanasya bhagavantam vibhavasum  
sitam bhayam tamo 'pyeti sadhun samsevatas tatha || SB 11.26.31 ||*

TRANSLATION

**Just as cold, fear, and darkness are eradicated as soon as one approaches the sacrificial fire, so fear and ignorance are dispelled when one is engaged in serving the devotees of the Lord.**

**Srila Vishvanatha Cakravarti Thakura**

Those who approach a blazing fire are surely relieved of cold, fear of the unknown, and darkness. Similarly, attachment to fruitive activities, fear of material existence, and obstacles on the path of spiritual life are destroyed when one engages in the service of saintly devotees, who aspire to attain the perfection of spiritual life.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Just as by approaching a fire, one is relieved of cold, darkness is dissipated, and fear of wild animals lurking in the dark is removed, simply by taking shelter of the lotus feet of those who are engaged in the favorable cultivation of Kṛṣṇa consciousness, one becomes relieved of his engagement in fruitive activities and mental speculation. The association of devotees is very powerful, like a blazing fire, and it frees one from all undesirable qualities, which are based on enviousness.

TEXT 20.32

*nimajjyonmajjatam ghore bhavabdhau paramayanam santo brahma-vidah  
Santa naur drdhevapsu majjatam || SB 11.26.32 ||*

TRANSLATION

**The devotees of the Lord, who are fixed in absolute knowledge, are the only real shelter for those who are repeatedly rising and falling within the fearful ocean of material existence. Such devotees are just like a strong boat that comes to rescue persons who are floundering within the sea.**

**Srila Vishvanatha Cakravarti Thakura**

The devotees are the safest shelter for those who are traversing the path of material existence, accepting lower and higher forms of bodies, one after another.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The association of devotees, wherein one hears about one's relationship with the Supreme Personality of Godhead, and then renders service to the Supreme Lord, gives shelter to the fallen conditioned souls, who are drowning in the ocean of material existence, just as a boat rescues persons who are drowning in the sea. The bodily conception of life submerges the conditioned souls deep into the ocean of material existence. Sometimes, by performing pious activities, one is brought to the surface so that he gains momentary relief, but once again, when the fruits of such actions are exhausted, he is pushed down within the water once again. Only if the conditioned souls are placed within the boat of the association of devotees can their threefold material miseries become mitigated.

TEXT 20.33

*annam hi praninam prana artanam saranam tv aham  
dharmo vittam nrnam pretya santo 'rvag bibhyato 'ranam || SB 11.26.33 ||*

TRANSLATION

**Just as food grains are the life of all living entities, just as I am the shelter of those who are distressed, and just as religion is the wealth of those who are on the verge of death, My devotees are the only shelter for those who are fearful of falling into a miserable condition of life.**

**Srila Vishvanatha Cakravarti Thakura**

All living entities subsist on food grains. Without grains, one could not maintain his body in a healthy condition. In the same way, for those who desire to advance in the devotional service of the Lord, saintly devotees are their only support because without the association of advanced devotees, one cannot attain

perfection in devotional service. Just as the Supreme Lord is the ultimate shelter of all kinds of distressed people, pure devotees are the only shelter for those who desire to advance in devotional service. Just as religion is the only savior from the punishment of Yamaraja, the devotees are the only shelter for those who are trying to traverse the path of spiritual life, and are afraid of falling down into an abominable condition of life due to uncontrolled lust, anger, and greed.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Just as food grains are the shelter for the hungry, and a policeman is the refuge for one who is being attacked, saintly devotees who are devoid of envy protect those living entities who are frightened of the fearful conditions of material existence.

**TEXT 20.34**

*santo disanti caksumsi bahir arkah samutthitah  
devata bandhavah santah santa atmaham eva ca || SB 11.26.34 ||*

**TRANSLATION**

**My devotees can award one transcendental vision, whereas the sun only enables the gross eyes to function, and only after rising in the morning. My devotees are one's real worshipable lords and well-wishers. They are as good as one's self, being non-different from Me.**

**Srila Vishvanatha Cakravarti Thakura**

Pure devotees are just like eyes by which one can see God, because they impart to one the nine processes of devotional service. The physical eyes have no power to see without the presence of the sun. Similarly, pure devotees are like the rising sun in that they enable one to perceive the light of transcendental knowledge. Pure devotees are the actual demigods for those who are traveling the path of devotional service, and not Indra and his followers. Devotees are therefore one's real relatives and well-wishers, and not one's father, mother, and paternal or maternal uncles. Devotees are one's real life and soul, and not one's material body. Saintly devotees are one's real worshipable Lord. Without them, the Supreme Personality of Godhead will not appear in His form as the Deity.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Sinful persons take great pleasure in nonsensical activities, being satisfied to remain in the darkness of ignorance, just like animals. The devotees of the Lord are like the sun because their enlightening instructions awaken the transcendental senses of the people in general, so that the darkness of ignorance is dissipated. Thus it is concluded that the Lord's devotees are one's real well-wishing friends, and so they are the proper recipients of one's service, and not the material senses, which are never satisfied. Saintly devotees are those who have firmly accepted the path of devotional service. Non-devotees cannot rightfully be termed friends or saintly.

**TEXT 20.35**

*vaitasenas tato 'py evam urvasya loka-nisprahā mukta-sango mahīm etam  
atmaramas cacara ha || SB 11.26.35 ||*

**TRANSLATION**

**Thus losing all desire to live on the same planet as Urvashi, King Pururava**

**began to travel over the earth, free from material desires and thus satisfied in the self.**

### **Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord thus concludes this chapter by saying that King Pururava, the son of Sudyumna, as mentioned in the Ninth Canto of the *Srimad-Bhagavatam*, left the planet of Urvashi and began to travel over the earth, being free from all material connection.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Even if one possesses a material body, if he is in the association of liberated devotees in this world, he will not be disturbed by desires for material enjoyment or dry renunciation if he strictly follows their instructions. Until the entire world is understood as a manifestation of the energy of Vasudeva, and until all activities are performed for the satisfaction of Vasudeva, understanding that the Lord is one without a second, the perfection of devotional service cannot be obtained. The vision of the devotees and that of the *karmis*, *jnanis*, and *anyabhilasis* are not the same. An exalted devotee does not see this world as a place for his personal enjoyment, nor does he consider the objects of this world as meant for his sense gratification. He knows that everyone is a member of Krsna's family and thus sees everyone to be always situated in the service of the Supreme Lord. His eyes, ears, nose, tongue, sense of touch, and mind, do not deviate from the service of the master of the senses. In this way, there is a great difference between the conditioned souls and the liberated or self-realized souls. The former are servants of their restless mind and beggars of material happiness and wealth, whereas the latter are those who have attained perfection of life.

*Thus end the translation of the twentieth chapter of the Uddhava-gita entitled "The Aila-gita" with the commentaries of Srila Visvanatha Cakravarti Thakura and chapter summary and purports by Srila Bhaktisiddhanta Sarasvati Thakura.*

## Chapter 21

### Lord Krsna's Instructions on the Process of Deity Worship

#### CHAPTER SUMMARY

In this chapter, the Supreme Personality of Godhead explains the process of Deity worship.

Worshiping the Deity form of the Supreme Lord purifies the mind and awards one satisfaction. Indeed, it is the source of all desirable gains. One who does not engage himself in worshiping the Deity will certainly remain attracted to material sense gratification, and he will have no scope for giving up bad association. In the Satvata scriptures, the Supreme Lord has given instructions on the process of worshiping Him as the Deity. Brahma, Siva, Narada, Vyasa, and all other sages have recommended this process as being most beneficial for the members of all *varnas* and *asramas*, including women and *sudras*.

There are three varieties of *arcana*, or Deity worship, based on either the original Vedas, the secondary *tantras*, or a combination of these. The Deity form, the ground, fire, the sun, water, and the heart of the worshiper are all places where the Deity can be present. The Deity that is to be worshiped may be made of any one of eight substances— stone, wood, metal, clay, paint, sand (drawn upon the ground), the mind, or jewels. These categories are further subdivided into two: temporary and permanent.

The details of the worshiping process are as follows: The devotee should bathe, both physically and by chanting *mantras*, and then utter the Gayatri *mantra* at the prescribed junctures of the day. He should arrange a seat, facing either east or north, or else directly facing the Deity, and should bathe the Deity. He should then decorate the Deity with clothing and ornaments, sprinkle water on the vessels and other paraphernalia to be used for the worship, and offer water for bathing the Deity's lotus feet, *arghya*, water for washing His mouth, fragrant

oils, incense, lamps, flowers, and food preparations. After this, one should worship the Lord's personal servants and bodyguards, His consort, His energies, and the spiritual masters, by chanting their respective *mula-mantras*. The worshiper should recite prayers from the *Puranas* and other scriptures, offer obeisance's by falling flat onto the ground, beg for the Lord's benediction, and accept the remnants of the Lord's flower garlands.

Included in this method of Deity worship are the proper installation of the Deity and the construction of a temple, and also the conducting of processions and other festivals. By worshiping Lord Sri Hari with unconditional devotion in this manner, one is sure to advance toward pure loving service to His lotus feet. But if one steals things that had been given for the service of the Deity, or the *brahmanas*, whether given by himself or by others, he will have to take his next birth as a stool-eating worm.

#### TEXT 21.1

*sri-uddhava uvaca*  
*kriya-yogam samacaksva bhavad-aradhanam prabho yasmat tvam ye*  
*yatharcanti satvatah satvatarsabha || SB 11.27.1 ||*

#### TRANSLATION

**Sri Uddhava said: O Lord, please describe the procedures for worshiping You in Your form as the Deity in the temple. What qualifications must a devotee possess to worship You in this way, and what are the rules and regulations to be observed?**

**Srila Vishvanatha Cakravarti Thakura**

In this chapter, Lord Sri Krsna gives instructions to Uddhava about the principles



of Deity worship, its ingredients, the various Deity forms, and the rules and regulations that are to be observed by the worshipers. The Lord had previously said: “It is very rare to find one who is attached to his wife and children that is trying to cultivate devotional service in the association of saintly persons.” With this in mind, Uddhava inquired about Deity worship, as prescribed in the Vedic literature.

TEXT 21.2

*etad vadanti munayo muhur nihsreyasam nrnam  
narado bhagavan vyasa acaryo ‘ngirasah sutah || SB 11.27.2 ||*

TRANSLATION

**All the great sages, such as Narada Muni, Vyasadeva, and Brhaspati, the spiritual master of the demigods, have declared that such worship is supremely beneficial for all members of human society.**

TEXT 21.3-4

*nihsrtam te mukhambhojad yad aha bhagavan ajah  
putrebhyo bhrigu-mukhyebhyo devyai ca bhagavan bhavah  
etad vai sarva-varnanam asramanam ca sammatam  
sreyasam uttamam manye stri-sudranam ca mana-da || SB 11.27.3-4||*

TRANSLATION

**O most magnanimous Lord, You first gave instructions on the process of Deity worship to Lord Brahma. Then, they were passed on by him to his sons, headed by Bhrgu, and Lord Siva instructed his wife, Parvati. Therefore, I consider that worship of You in Your form as the Deity is the best spiritual practice for the members of all the *varnas* and *airamas*, even for women and *iudras*.**

**Srila Vishvanatha Cakravarti Thakura**

The glories of worshipping the Deity form of the Supreme Lord is herein being described.

TEXT 21.5

*etat kamala-patraksa karma-bandha-vimocanam  
bhaktaya canuraktaya bruhi visvesvaresvara || SB 11.27.5 ||*

TRANSLATION

**O lotus-eyed one, O Lord of the demigods, please explain to me, Your surrendered servant, this process by which one can be delivered from the bondage of material existence.**

**Srila Vishvanatha Cakravarti Thakura**

The Lord might question Uddhava: “You are My surrendered devotee and are attached to Me in love and so, what is the need for your knowing about Deity worship?” Uddhava might answer: “I am concerned for the welfare of all living

entities. Therefore, kindly reveal the glories of this process to Your surrendered servant.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

When one engages in the service of the Lord, renouncing all sense of false proprietorship, if one acts without desiring to enjoy the fruits of his work, he is to be considered a pure devotee. However, as long as one remains within this world, embodied by gross and subtle coverings, one’s nature born of the interactions of the three modes of material nature remains prominent. In the material condition of life, which is temporary, full of ignorance, and thoroughly miserable, one considers himself to be the doer of all activities, being bound by his false ego. Only by receiving instructions from a pure devotee of the Lord can one give up the materialistic conception of life. When, under the instruction of the spiritual master, one dovetails his designated existence in the service of the Supreme Personality of Godhead, who is one without a second, the false conception of being the enjoyer of nature gradually diminishes.

In order to gain relief from the materialistic conception of life, which consists of the knower of matter, material knowledge, and the object of material knowledge, one must engage in the service of the Supreme Lord. When non-devotees, who are fully absorbed in the mundane conception of life, become inclined toward the service of the Supreme Lord and His devotees then, as they surrender unto the Supreme Lord and His dear devotees, they can realize the transcendental nature of devotional service.

#### **TEXT 21.6**

*sri-bhagavan uvaca*  
*na hy anto ‘nanta-parasya karma-kandasya coddhava*  
*sanksiptam varnayisyami yathavad anupurvasah || SB 11.27.6 ||*

## TRANSLATION

**The Supreme Lord said: My dear Uddhava, the procedures prescribe in the *karma- kanda* sections of the Vedic literature are innumerable, and so I shall explain this subject to you briefly, from the beginning.**

**Srila Vishvanatha Cakravarti Thakura**

There are innumerable Vedic methods of worship, or *arcane*, prescribed in the *karma kanda* sections of the Vedas.

**Srila Bhaktisiddhanta Sarasvati Thakura**

All religious ritualistic activities and worldly activities that are performed with the aim of attaining material enjoyment or dry renunciation must be considered as perishable activities. In this material world, there are countless methods employed for sense gratification and renunciation. Similarly, in the spiritual world of Vaikuntha, there are an unlimited variety of pastimes of the Supreme Personality of Godhead. There are innumerable prescriptions given in the *karma-kanda* sections of the *Vedas*, dealing with material enjoyment and renunciation.

**TEXT 21.7**

***vaidikas tantriko misra iti me tri-vidho makhah  
trayanam ipsitenaiva vidhina mam samarcaret || SB 11.27.7 ||***

## TRANSLATION

**There are three methods for worshiping Me—Vedic, Tantrika, and mixed. One should select the method that is suited for him and then worship Me according to the prescribed rules and regulations.**

**Srila Vishvanatha Cakravarti Thakura**

The Vedic method of worshiping the Supreme Lord is by chanting the prescribed *mantras*. The *tantrika* method of worshiping the Supreme Lord is by reciting the *mantras*, such as the eighteen-syllable *mantra*, that are given in literature such as the *Gautamiya-tantra*. Utilization of both literatures is the mixed way of worshiping the Supreme Lord. One should choose the method that is suitable for one's condition of life.

**Srila Bhaktisiddhanta Sarasvati Thakura**

There are three methods of performing sacrifice. Materialistic people are generally unwilling to perform sacrifice because of their duplicitous nature and their strong desire to enjoy material happiness. Sacrifice for the satisfaction of the Supreme Lord is performed according to the Vedic injunctions, or those prescribed in the *Pancaratra*. The Vedic, *Pancaratrika*, and a combination of both, are the three methods to properly worship the Supreme Lord.

**TEXT 21.8**

***yada sva-nigamenoktam dvijatvam prapya purusah  
yatha yajeta mam bhaktya sraddhaya tan nibodha me || SB 11.27.8 ||***

**TRANSLATION**

**Now please listen faithfully as I explain to you how one who has become twice-born by observing the relevant Vedic prescriptions should worship Me with devotion.**

### **Srila Vishvanatha Cakravarti Thakura**

There are particular Vedic injunctions relevant to one's social and occupational status. Members of the *brahmana*, *ksatriya* and *vaisya* communities achieve the status of twice-born by initiation into the Gayatri *mantra*. In this chapter, the Supreme Lord explains how such a person should worship Him with faith and devotion.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Vedic scriptures are divided into two categories—*ekayana* and *bahvayana*. One must receive initiation into the practices of one of these two categories and then faithfully worship the Supreme Lord, which culminates in achievement of life's ultimate goal, the attainment of love for God.

The process of worship that is performed when one is still in the bodily conception of life, considering himself to be the enjoyer of this material world, is called *arcana*. Without being twice-born by undergoing the purificatory rituals, it is not possible to worship the Supreme Lord properly. When one makes such an attempt, the result is that he either remains a sense enjoyer or becomes a dry renunciate after giving up such worship. Those who observe the Vedic purificatory processes, or the *Pancaratrika* purificatory processes, undergo second birth in the *ekayana* category. One cannot become twice-born if he is blinded by intense desires for material enjoyment. Therefore, it is essential for one to undergo second birth by following the prescribed rules and regulations of the Vedic literature.

There are three types of birth—*saukra*, or seminal; *savitrya*, or becoming twice-

born; and *daikṣa*, or spiritual initiation. The material body, which is produced by the combined effort of the father and mother can be sanctified by undergoing the appropriate purificatory rituals. In this way, one becomes eligible to rise to the platform of transcendental bliss. False ego, which checks the flow of transcendental happiness, and which is born of ignorance, is indicative of a seminal birth. Devotional service is awakened within the heart only after one takes initiation from a bona fide spiritual master.

The object of worship, pure devotional service, and unalloyed devotees—these three exist eternally in a state of full knowledge and bliss, and such a condition becomes manifest when one develops firm faith in the instructions of the spiritual master. It is at this point that one can begin the process of worship as described in this chapter. The Vedic *samskaras* are considered complete when one undergoes the *Pancaratrika samskaras*. Otherwise, simply by performing the rituals of the *karma-kanda* sections of the Vedas, one cannot rise above the influence of the three modes of material nature.

#### TEXT 21.9

*arcayam sthandile 'gnau va surye vapsu hr̥di dvijah  
dravyena bhakti-yukto 'rcet sva-gurum mam amayaya || SB 11.27.9 ||*

#### TRANSLATION

**A twice-born person should sincerely worship Me, his worshipable Lord, by offering appropriate paraphernalia in loving devotion to My Deity form, or to My form appearing upon the ground, in fire, in the sun, in water, or within his heart.**

**Srila Vishvanatha Cakravarti Thakura**

The word *arca* refers to the Deity of the Supreme Lord.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

When the eternal soul misuses his minute independence, he is placed within the material nature and accepts temporary material bodies, one after another. The Absolute Truth possesses two principles—*apara prakrti* and *para prakrti*. The *apara prakrti* manifests the visible universe with five gross material elements. The three modes of material nature engage the living entities in activities of the gross and subtle bodies and by covering their knowledge, keep them far from the *para prakrti*. Without understanding of the characteristics of the Lord's superior nature, the conditioned souls reside in the material world as sense enjoyers or false renunciates. It is only by the mercy of the Supreme Lord or His pure devotee that a conditioned soul can understand how he is being manipulated by the three material modes, and that only the Supreme Lord has the ability to liberate him from the clutches of the material nature. With such an understanding, one realizes the complete futility of trying to become liberated from the insurmountable material energy by relying upon one's limited senses and polluted mind.

The spiritual master also belongs to the marginal potency of the Supreme Lord, but he is empowered to deliver the conditioned souls by engaging them in devotional service. The spiritual master is the incarnation of the Lord's mercy and as such, he is considered to be the external manifestation of the Supersoul. By his instructions and personal examples, he inspires the conditioned souls to renounce their foolish endeavors of lording it over the material energy of the Supreme Lord, which only awards them varieties of miserable conditions. The spiritual master engages his disciple in the worship of the Deity of the Lord because it is the practical way to employ their mind and senses in devotional service.

The word *area* refers to the incarnation of the Supreme Lord's mercy. It is one of the five eternal manifestations of the Lord that is comprehensible for the conditioned souls. Those who are neophytes in devotional service, who still cling to the bodily concept of life, can easily be purified when they are engaged in the worship of the Deity in the temple.



A particular place that has been purified by the chanting of *mantras* is called *sthandila*. Fire, the sun, water, and the heart of the living entity are also places for worshiping the Supreme Lord. Although Lord Visnu is one, He is present in different forms. He appears as the Deity and becomes worshipable Lord for neophyte devotees. Neophyte devotees are recommended to become attached to Deity worship. By serving the Supreme Lord in this manner, they utilize all kinds of paraphernalia for His service, rather than considering such things to be material, and thus meant for their enjoyment. Gradually, while engaging in the worship of the Deity under the direction of the spiritual master, a neophyte devotee will be elevated to the platform of *madhyama adhikari*. At this time, the devotee becomes more concerned with reviving his transcendental *rasa* instead of cultivating the five kinds of mundane *rasa*, knowing the Supreme Lord to be the reservoir of all *rasa*. At this level of advancement, one is fit to understand the purport of this verse from the *Padma Parana*:

*yena janma-sataih purvam vasudevah samarcitah  
tan-mukhe hari-namani sada tisthanti bharata*

O descendant of Bharata, the holy names of Lord Visnu are always vibrating on the tongue of one who had previously worshiped Lord Vasudeva with faith and devotion for hundreds of lifetimes.

One who is advanced in devotional service does not consider the Lord to be an order supplier. Such a second-class devotee offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent, and disregards those who are envious of the Supreme Personality of Godhead.

As the devotee makes advancement in devotional service, he can come to realize that the *mantras* he is chanting are not like the mundane vibrations of this material world. When his absorption in devotional service becomes complete, so that there no longer remains any scope for his engagement in sense gratification, the devotee comes to the platform of first-class devotional service as a *maha-bhagavata*. Becoming thus liberated from the clutches of the Lord's external energy, the devotee realizes his original constitutional relationship with the Supreme Personality of Godhead, which is paramount to seeing the Lord face-to-face.

The spiritual master is on the same platform as the Supreme Lord, who is the maintainer of the universe and the destroyer of the conditioned soul's false spirit

of enjoyment. Being one in interest with the Lord, the spiritual master is known as the dearest servant of the Lord. Enviousness will surely arise within the heart of a person who considers the spiritual master to be a mortal human being. If such a misconception is not indulged in, however, by the mercy of the Lord, one will perceive how the spiritual master is non-different from the Supreme Personality of Godhead.

TEXT 21.10

*purvam srianam prakurvltā dhautā-danto ‘nga-suddhaye  
ubhayair api ca srianam mantrair mrd-grahanadina || SB 11.27.10 ||*

TRANSLATION

**First, one should clean his teeth and bathe. Then a second cleansing of the body should be performed by smearing it with earth and chanting *mantras* from both the Vedas and *tantras*.**

**Srila Vishvanatha Cakravarti Thakura**

One can also bathe by chanting Vedic and *tantrika mantras*.

**Srila Bhaktisiddhanta Sarasvati Thakura**

By the recitation of prescribed *mantras*, the contamination of considering oneself to be the enjoyer of nature can be purified.

TEXT 21.11

*sandhyopastyadi-karmani vedenacoditani me  
pujam taih kalpayet samyak-sankalpah karma-pavanim || SB 11.27.11 ||*

TRANSLATION

**Concentrating the mind on Me, one should worship Me by the performance of his prescribed duties, such as chanting the *Gayatri mantra* three times a day. Such performances are enjoined by the Vedas and they purify the worshiper of all reactions of *karma*.**

**Srila Vishvanatha Cakravarti Thakura**

One should engage in the worship of the Supreme Lord by following the rules and regulations enjoined by the scriptures. This will purify one's existence and free one from the bondage of fruitive activities.

**Srila Bhaktisiddhanta Sarasvati Thakura**

After completing one's prescribed duties, such as the chanting of *mantras*, which are enjoined by the Vedas, one should engage in the worship of the Supreme Lord. As soon as one abandons the materialistic propensity for sense enjoyment by strengthening his resolve to worship Lord Hari, one becomes freed from the bondage of *karma*.

TEXT 21.12

*saili daru-mayi lauhi lepya lekhyā ca saikati mano-mayi mani-mayi  
pratimasta-vidha smṛta || SB 11.27.12 ||*

## TRANSLATION

**The Deity form of the Lord appears in eight varieties—stone, wood, metal, earth, paint, sand, the mind, and jewels. This is the verdict of the scriptures.**

**Srila Vishvanatha Cakravarti Thakura**

The different kinds of Deities are being described in this verse. The word *saili* means “a Deity made of stone,” the word *lauhi* indicates “a Deity made of metal,” such as gold.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Actual worship of the Supreme Lord begins when one gives up all attempts at mental speculation, on the strength of the transcendental instructions received from the spiritual master, and thus renounces the materialistic conception that the Supreme Lord is the object of one’s enjoyment. For the benefit of such a devotee, the Lord appears in eight varieties of forms. The Supreme Lord is always prepared to fulfill the desires of His devotees, as long as they will not cause him to fall into a miserable condition of life. It is only for the benefit of neophyte devotees that the Lord appears in these eight forms. However, one should never make the mistake of considering the Deity of the Lord to be made of material elements, such as marble or brass. Such a mentality is certainly suitable for placing one on the path to hell. Unless one receives initiation from a spiritual master coming in disciplic succession, it is not possible to understand the transcendental nature of Lord Vasudeva and for that reason, the eight kinds

of Deities may appear mundane to the imperfect senses of the conditioned soul. Such a misunderstanding is indicative of the ignorance that is caused by the controlling power of Maya.

TEXT 21.13

*calacaleti dvi-vidha pratistha jlva-mandiram udvasavahane na stah sthirayam  
uddhavarane || SB 11.27.13 ||*

TRANSLATION

**My dear Uddhava, The Deity form of the Lord, who is the shelter of all living entities, can be established in two ways: movable or immovable. A permanent Deity, having been installed, can never be sent away or immersed in a body of water.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord is directly present as the Deity. He is also present within the temple of the living entities' heart. Indeed, He is the shelter of all living entities. An example of His stationary form is Lord Jagannatha in Puri and an example of His moving form is child Krsna. Materialistic persons of whatever stripe consider the Lord to be their order supplier, and so they make temporary arrangements for religious ceremonies to achieve temporary material sense gratification. This temporary mode of worship is favored by those desiring to exploit the Personality of Godhead for their personal ends, whereas the loving devotees in Krsna consciousness eternally engage in worship of the Personality of Godhead. They install permanent Deities meant to be worshiped perpetually.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The devotees of the Lord install the Deity form of their worshipable Lord in two different ways—temporary and permanent. However, there is no procedure for inviting and then immersing the permanent form of the Supreme Lord. These Deities are permanently installed and their worship goes on perpetually. Invoking and then immersing the Deity is the practice of materialists who want to exploit the Supreme Lord for the fulfillment of their personal ambitions. The impersonalists regard the eternal form of the Lord as a temporary manifestation created by the illusory energy, Maya. In fact, they regard the Deity as a mere stepping-stone in their ambitious endeavor to become God.

**TEXT 21.14**

*asthirayam vikalpah syat sthandile tu bhaved dvayam  
sriapanam tv avilepyayam anyatra parimarjanam || SB 11.27.14 ||*

**TRANSLATION**

**The Deity that is temporarily established can be invited and sent away, but these two rituals should always be performed when the Deity is traced upon the ground. The Deity should be bathed with water except if the Deity is made of clay, paint, or wood, in which cases a thorough cleansing without water is enjoined.**

## **Srila Vishvanatha Cakravarti Thakura**

One may invoke and then immerse a Deity made of sand from a riverbank, or painted, as desired. However, the *salagrama-sila* should never be immersed.

Invocation and immersion is recommended for Deities made of earth or clay, as well as sand. Except for paintings of the Lord, and Deities made of clay or sandalwood, all the other Deities should be bathed with water. The Deities of clay or wood should be carefully cleansed without the use of water.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

There is no need for one to waste so many ingredients for worship if he considers the Deity of Lord Visnu to be made of stone. The Deities that are painted or made from clay should not be bathed with water. Wiping with a dry cloth to remove the dust is sufficient.

TEXT 21.15

*dravyaih prasiddhair mad-yagah pratimadisy amayinah  
bhaktasya ca yatha-labdhair hr̥di bhavena caiva hi || SB 11.27.15 ||*

TRANSLATION

**One should worship Me in My Deity form by offering the most excellent paraphernalia. But, an unalloyed devotee, who is free from material desires, can worship Me with whatever is easily obtainable, or even within the mind.**

### **Srila Vishvanatha Cakravarti Thakura**

If one has an abundance of wealth, he should worship the Deity with offerings of the most excellent ingredients, such as sugar candy, ghee, sandalwood paste, *kunkuma*, and so forth. However, an impoverished devotee can worship the

Deity with whatever he may have in his possession, offering it with love and devotion. He may even offer sweet rice or fried rice within his mind, if he has nothing suitable to offer to the Lord.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

A neophyte, or materialistic devotee who is filled with material desires, simply dreams of gaining the opportunity of gratifying his senses. Such a devotee may simply think of the Lord as His benefactor, without understanding his actual position as eternal servitor of the Lord. On the other hand, an advanced devotee knows that the Deity is identical to the Supreme Personality of Godhead and so all the ingredients for worship that he offers are actually properly utilized. The internal mood of a devotee is the principal ingredient of his worship.

TEXT 21.16-17

*snanalankaranam prestham arcayam eva tuddhava  
sthandile tattva-vinyaso vahnava ajya-plutam havih*

*surye cabhyarhanam prestham salile saliladibhih  
sraddhayopahrtam prestham bhaktena mama vary api || SB 11.27.16-17 ||*

TRANSLATION

**My dear Uddhava, while worshiping the Deity, bathing and decorating with beautiful clothes, ornaments, and flowers are the most pleasing offerings. When the Deity is drawn on a sanctified surface, the offering of *tattva-vinyasa* is most important. Oblations of sesame seeds and barley soaked in ghee are the best oblations poured into the sacrificial fire. Worship consisting of *upasthana* and *arghya* is the best worship of the sun. One should worship Me in the form of water by offerings of water. Whatever My**



**devotee offers to Me, even if it is just a little water, is most dear to Me.**

### **Srila Vishvanatha Cakravarti Thakura**

The Lord should be invoked and established on sanctified ground by the chanting of *mantras*. One should worship the Lord in fire by offerings of sesame seeds and barley mixed in ghee poured into the sacrificial fire. One should worship the Lord in the sun by offering *arghya*. To worship the form of the Lord in water, one should simply offer water.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

A neophyte devotee should offer opulent paraphernalia to the Deity so that he may constantly remember that the Supreme Lord is the supreme enjoyer and that he, the neophyte, is meant for the Deity's pleasure. An advanced devotee can worship the Lord with whatever he has in his possession, offered with love and devotion. One who makes a show of great pomp while performing ritualistic worship but displays miserliness while collecting the ingredients of worship diminishes his propensity for service to the Lord. Bathing the Deity on a mirror, decorating the Deity with ornaments, performing appropriate rituals on the ground, offering oblations into the sacrificial fire, offering *arghya* to the sun, and worshipping the *purusa* incarnation who lies in the water, are herein recommended. Whatever a devotee offers to the Deity with faith and devotion satisfies the Supreme Lord, whereas even abundance of wealth offered without faith by non-devotees fails to attract the attention of the Lord.

**TEXT 21.18**

***bhury apy abhaktopahrtam na me tosaya kalpate  
gandho dhupah sumanaso dipo 'nnadyam ca kim punah || SB 11.27.18 ||***

## TRANSLATION

**I do not accept even the most opulent offerings if they are given by non-devotees, but I am very pleased to accept even the most insignificant thing offered with love by the hand of My devotee. I am certainly most pleased when nice fragrant oil, incense, flowers, and palatable foods are offered to Me with love.**

**Srila Vishvanatha Cakravarti Thakura**

The word *sumanaso* refers to the flower known as *sumanasa*.

**TEXT 21.19**

***sucih sambhrta-sambharah prag-darbhaih kalpitasanah  
asinah prag udag varced arcayam tv atha sammukhah || SB 11.27.19||***

## TRANSLATION

**After purifying himself and collecting all the paraphernalia for worship, one should sit down on a mat of *kusa* grass, facing either east or north. If the Deity is permanently installed, the worshiper should sit facing the Deity.**

**Srila Vishvanatha Cakravarti Thakura**

Now, the beginning of the process of Deity worship is being described. One should first purify himself and then sit down facing either east or north, or one who worships an immovable Deity, he should sit directly in front of the Deity.

TEXT 21.20

*krta-nyasah krta-nyasam mad-arcam paninamrjet  
kalasam proksaniyam ca yathavad upasadhayet || SB 11.27.20 ||*

TRANSLATION

Thereafter, the devotee should perform the ritual known as *nyasa* (the process of purifying oneself by touching the various parts of the body while chanting *mantras*) on his own body, and on that of the Deity. He should then take from the Deity the remnants of previous offerings, such as flowers and flower garlands. He should then prepare a pitcher of water for cleansing the Deity.

**Srila Vishvanatha Cakravarti Thakura**

Before beginning one's worship of the Deity, one should take permission from the spiritual master by offering him obeisance's . Then, according to his instructions, one should perform *anga-nyasa* on his own body, perform *nyasa* on the body of the Deity while chanting the *mula mantras*, and cleanse the altar and the Deity by removing the previously-offered flowers and so on. One should keep a pot of water for sprinkling, and one should then decorate the Deity with flowers, and so forth.

TEXT 21.21

***tad-adbhira deva-yajñam dravyaṇi atmanam eva ca  
prokṣya patrāṇi trīṇi adbhiraś tair dravyaiḥ ca sadhayet || SB 11.27.21 ||***

## TRANSLATION

**He should then sprinkle the water of that vessel on the place of worship, the paraphernalia for worship, and his own body. Next, he should decorate three pitchers of water with sandalwood paste and flowers, which will be used for offering *padya* to the Deity.**

## Srila Vishvanatha Cakravarti Thakura

Next, one should sprinkle the purified water on the place of worship and the ingredients for worship. In the container of *padya*, one should place water, black *durva* grass, lotus petals, and an *aparajita* flower. In the container of *arghya*, there should be eight items—sandalwood paste, flowers, *atapa*, rice, barley, tips of *kusa* grass, sesame seeds, mustard seeds, and *durva* grass. In the container of *acamaniya*, there should be three items—nutmeg, clove, and *kakkola*.

## TEXT 21.22

***padyaṛghyaacamanīyartham trīṇi patrāṇi deśikāḥ  
hrdaś śirsśrīṭhā śikhayā gāyatrī cābhimantrayet || SB 11.27.22 ||***

## TRANSLATION

Next, the worshiper should purify the three vessels. He should sanctify the vessel holding water for *padya*, (washing the Lord’s lotus feet) by chanting *hrdayaya namah*, the vessel containing water for *arghya* by chanting *sirase svaha*, and the vessel containing water for *acamaniya* (washing the Lord’s mouth) by chanting *sikhayai vasat*. The *Gayatri mantra* should also be chanted for all three vessels.

### **Srila Vishvanatha Cakravarti Thakura**

The worshiper should purify the three containers by chanting the *hrdaya mantra*, and so on, as well as the *Gayatri mantra*.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

After chanting the *Gayatri mantra*, the worshiper should purify the container of *padya* by chanting *hrdayaya namah*, the container of *arghya* by chanting *sirase svaha*, and the container of *acamaniya* by chanting *sikhayai vasat*. One should purify the ingredients for *padya*, *arghya*, and *acamanlya* by sprinkling water on them while remembering the Supreme Lord. The ingredients of *arghya* are water, milk, tips of *kusa* grass, yogurt, ghee, *atapa* rice, and barley, or simply barley water and yogurt, as prescribed by the followers of the *Sama Veda*. *Brahmanas* who follow the *Sama Veda* use the word *arghyam* with a “y” in the neuter gender, but the followers of the other Vedas use the word *arghyah* without the “y” and in the masculine gender.

TEXT 21.23

*pinde vayv-agni-samsuddhe hrt-padma-stham param mama  
anvln jiva-kalam dhyayen nadante siddha-bhavitam || SB 11.27.23 ||*

## TRANSLATION

**Thereafter the worshiper should dry his body with the air from his stomach, burn his body with fire, and then revive it by showering nectar from the moon, which is situated on his forehead. He should then meditate on My subtle transcendental form of Sri Narayana, which is situated on the lotus of the heart, by the vibration of the sacred syllable *om*. This form is meditated upon by perfected sages.**

**Srila Vishvanatha Cakravarti Thakura**

Thereafter, one should dry his body with the air from the stomach, burn it with fire, and then revive it by showering nectar from the moon, which is situated on his forehead. In this way, one should meditate on My form as Narayana, which is situated on the lotus of the heart. The *pranava*, or om, has five parts— A, U, M, the nasal *bindu*, and the reverberation (*nada*). After chanting om, one should meditate on the transcendental form of Lord Narayana. It is stated in the Vedas that the Supreme Lord Himself is the transcendental sound vibration of the Vedas, and the ultimate goal of Vedanta.

**Srila Bhaktisiddhanta Sarasvati Thakura**

This ritual is called *bhutasuddhi*, or purifying oneself. Before worshiping the Lord, one must perform *bhutasudhhi*.

**TEXT 21.24**

*tayatma-bhutaya pinde vyapte sampujya tan-mayah avahyarcadisu sthapyā  
nyastangam mam prapujayet || SB 11.27.24 ||*

## TRANSLATION

**When My transcendental form, which pervades his body, is perceived by the worshiper, he should worship Me within his mind, and then externally invoke Me in the Deity with full concentration. He should then perform *nyasa* on My transcendental body before beginning his worship.**

**Srila Vishvanatha Cakravarti Thakura**

The Supersoul illuminates the entire body of the devotee, just as the light of a lamp illuminates a room. One should first worship the Lord mentally and then, with full concentration, invoke the Supreme Lord within the Deity. In this way, one installs the Deity and then performs *nyasa* on his own body, as well as that of the Deity.

TEXT 21.25-26

*padyopasparsarhanadin upakaran prakalpayet  
dharmadibhis ca navabhih kalpayitvasanam mama*

*padmam asta-dalam tatra karnika-kesarajjvalam  
ubhabhyam veda-tantrabhyam mahyam tubhaya-siddhaye || SB 11.27.25-26 ||*

## TRANSLATION

The worshiper should mentally place an *asana* that is decorated with the personified deities of religion, knowledge, renunciation, opulence, and My nine spiritual energies. He should think of My sitting place as an effulgent lotus flower with eight petals with saffron filaments within the whorl. Then, following the regulations of the Vedas and *tantras*, he should offer Me *padya*, *arghya*, *acamaniya*, and other items of worship. By following this procedure, one is awarded material enjoyment in this life, and attains liberation after death.

**Srila Vishvanatha Cakravarti Thakura**

What should one do before offering *arghya* and *acamaniya* to the Deity? One should imagine a *yogapitha asana* for the Lord, consisting of religion, knowledge, renunciation, and opulence, and he should mentally place it on an eight-petal lotus flower. He should then worship the Lord by offering various paraphernalia while following the rules and regulations laid down in the Vedas and *tantras*. As a result of this worship, one obtains material enjoyment and liberation.

TEXT 21.27

*sudarsanam pancajanyam gadasisu-dhanur-halan  
musalam kaustubham malam srivatsam canupujayet || SB 11.27.27 ||*

TRANSLATION

One should then worship, in order, the Lord's Sudarsana *cakra*, Pancajanya conch shell, flower garland, sword, arrows, bow, plow, *musala* weapon, Kaustubha gem, and Srivatsa.



## **Srila Vishvanatha Cakravarti Thakura**

One should worship the Sudarsana *cakra* and plow that are in the Lord's hands, the eight weapons on the eight sides of the Lord, the Kaustubha gem around the Lord's neck, and the curl of hair, Srivatsa, on His chest.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The name of the four-armed Lord Narayana's *cakra* is Sudarsana, His conch shell is named Pancajanya, His club is named Kaumudakl, His lotus is named Srivasa, His bow is named Saranga, His sword is named Nandaka, His gem around His neck is named Kaustubha, and the curl of hair on His chest is named Srivatsa.

TEXT 21.28

*nandam sunandam garudam pracandam candam eva ca  
mahabalam balam caiva kumudam kamudeksanam || SB 11.27.28 ||*

TRANSLATION

**Thereafter, one should worship the eight associates of the Lord—Nanda, Sunanda, Pracanda, Canda, Mahabala, Bala, Kumuda, and Kumudeksana—in the eight directions, and worship Garuda in front.**

TEXT 21.29

***durgam vinayakam vyasam visvaksenam gurun suran  
sve sve sthane tv abhimukhan pujayet proksanadibhih || SB 11.27.29||***

#### TRANSLATION

**Thereafter, with offerings such as *arghya*, one should worship Durga, Vinayaka, Vyasa, Visvaksena, the spiritual masters, and the demigods, headed by Indra. All these personalities should be in their proper places, facing the Deity.**

**Srila Bhaktisiddhanta Sarasvati Thakura**

All of these personalities are the associates of Lord Narayana in Vaikuntha. One must worship them while performing worship of Lord Narayana. This Durga and Vinayaka (Ganesa) are not the Durga and Ganesa of the *devi-dhama* (material world) who award material enjoyment.

TEXT 21.30-31

***candanosira-karpura-kunkumaguru-vasitaih  
salilaih sriapayen mantrair nityada vibhave sati  
svarna-gharmanuvakena mahapurusa-vidyaya  
paurusenapi suktena samabhi rajanadibhih || SB 11.27.30-31 ||***

#### TRANSLATION

**As opulently as his wealth permits, a worshiper should bathe the Deity daily**

with water mixed with sandalwood paste, camphor, *usira* root, *kunkuma*, and *aguru*. While bathing the Deity, he should recite Vedic hymns, such as the *Svarna-gharma*, *Mahapurusa-vidya*, *Purusa-sukta*, and *Rajana*.

### **Srila Vishvanatha Cakravarti Thakura**

One should worship the associates of the Lord in their respective places, facing the altar from the eight directions. Garuda should be worship in front of the altar, Durga and others in their specified places, the spiritual masters to the left, and the demigods, headed by Indra, toward the east. One should worship all these personalities by sprinkling purified water and then offering *arghya*. One should recite the *Svarna-gharma mantra* beginning with *svarnam gharmā parivedanam*, the *Mahapurusa-vidya mantra* beginning with *jitante pundarikaksa namaste visvabhavana*, the *Purusa-sukta mantra* beginning with *sahasra sirsa*, and the *Rajana mantra* from the *Sama Veda*. Devotional songs should also be sung. The word *adi* also means *mantras*, such as the *Rohini mantras*, and these should also be chanted.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The *Purusa-sukta mantras* from the *Rg Veda* begin with *om sahasra sirsa purusah sahasraksa sahasrapat*.

TEXT 21.32

*vastropavitabharana-patra-srag-gandha-lepanaih  
alankurvita sa-premamad-bhakto mam yathocitam || SB 11.27.32 ||*

TRANSLATION

**My devotees should then lovingly decorate Me with fine clothing, ornaments, a sacred thread, marks of *tilaka*, a flower garland, a garland of *tulasi* leaves, sandalwood paste, and other scented substances.**

**Srila Vishvanatha Cakravarti Thakura**

The word *patra-srag* refers to a garland of *tulasi* leaves.

**TEXT 21.33**

***padyam acamaniyam ca gandham sumanaso 'ksatan  
dhupa-dipopaharyani dadyan me sraddhayarcakah || SB 11.27.33 ||***

**TRANSLATION**

**The worshiper should faithfully offer Me *padya*, *arghya*, *acamaniya*, sandalwood pulp, incense, a ghee lamp, *atapa* rice, and flowers.**

**TEXT 21.34**

***guda-payasa-sarpimsi saskuly-apupa-modakan  
samyava-dadhi-supams ca naivedyam sati kalpayet || SB 11.27.34 ||***

**TRANSLATION**

**Within his means, the devotee should offer Me sugar candy, sweet rice, ghee, *saskuli* (rice-flour cakes), *apupa* (various sweet cakes), *modaka* (steamed rice-flour dumplings filled with sweet coconut and sugar), *samyava* (wheat cakes made with ghee and milk and covered with sugar and spices), yogurt, vegetable soups, and other palatable food.**

**Srila Vishvanatha Cakravarti Thakura**

Preparations made with *gur* and sugar candy, as well as sweet rice, fried rice made with ghee, milk cakes, sweets made with wheat flour, pancakes, and other palatable food should be offered to the Lord if one has the capacity.

TEXT 21.35

*abhyangonmardanadarsa-danta-dhavabhisecanam*  
*annadya-gita-nrtyani parvani syur utanv-aham || SB 11.27.35 ||*

TRANSLATION

**On special days, such as Ekadasi, and every day, if possible, the Deity should be massaged with scented oil, shown a mirror, offered a eucalyptus stick for brushing His teeth, bathed with the five kinds of nectar, offered varieties of opulent foods, and entertained with singing and dancing.**

**Srila Vishvanatha Cakravarti Thakura**

In the early morning, one should wake up the Deity and offer Him a small twig for brushing His teeth. One should then massage the Deity's body with scented oil, remove the oil from His body by applying *kunkuma* and camphor, bathe the Deity with milk, yogurt, ghee, honey, and scented water. Thereafter, one should decorate the Deity with fine silk clothing and valuable ornaments, apply sandalwood paste, offer a flower garland, display a mirror, and offer incense, flowers, a ghee lamp, and *acamaniya*. Next, one should offer four kinds of food—those that are chewed, licked, sucked, and drunk. One should then offer scented water, betel nuts, a flower garland, and finally *arati*. Thereafter, one should arrange a bed that is decorated with flowers, place the Deity upon it, and fan Him with a *camara* and a peacock feather fan. One should then sing, play musical instruments, and dance before the Deity. All of these aspects of Deity worship should be performed on special days, such as Ekadasi, or if one has the means, on a daily basis.

TEXT 21.36

*vidhina vihite kunde mekhala-garta-vedibhih  
agnim adhaya paritah samuhet paninoditam || SB 11.27.36 ||*

TRANSLATION

**After constructing an arena as enjoined by the scriptures, utilizing a sanctified belt, a sacrificial pit, and a raised altar, the devotee should perform a fire sacrifice. He should ingnite the sacrificial fire with wood that he has personally collected.**

**Srila Vishvanatha Cakravarti Thakura**

Here, the procedure for worshiping the Lord in fire is being described. Three

*mekhala*, each about four inches long, should be used. The depth of the pit should be about one foot. An altar mound should be prepared around the pit. In this way, one should make preparations for performing a fire sacrifice.

TEXT 21.37

*paristiryatha paryuksed anvadhaya yatha-vidhi  
proksanyasadya dravyani proksyagnau bhavayeta mam || SB 11.27.37||*

TRANSLATION

**First, one should spread kusa grass on the ground and sprinkle water over it. Then, one should perform the ritual of placing wood into the sacrificial fire while chanting the prescribed *mantras*. Thereafter, one should purify all of the items to be offered as oblations by sprinkling water upon them. After doing this, one should meditate upon Me as being situated within the sacrificial fire.**

**Srila Vishvanatha Cakravarti Thakura**

Thereafter, the sacrificial pit should be filled and covered with dry *kusa* grass, and water should be sprinkled in the four directions, beginning from the north. One should then sit down and meditate on the Lord as the Supersoul, situated within the fire.

TEXT 21.38-41

*tapta-jambunada-prakhyam sankha-cakra-gadambujaih*

*lasac-catur-bhujam santam padma-kinjalka-vasasam*

*sphurat-kirita-kataka kati-sutra-varangadam*

*srivatsa-vaksasam bhrajat-kaustubham vana-malinam*

*dhyayann abhyarcya daruni havisabhighrtani ca*

*prasyajya-bhagav agharau dattva cajya-plutam havih*

*juhuyan mula-mantrena sodasarcavadanatah*

*dharmadibhyo yatha-nyayam mantraih svisti-krtam budhah || SB 11.27.38-41*

||

## TRANSLATION

The intelligent devotee should thereafter meditate on the form of the Lord, whose complexion is the color of molten gold, whose four arms are decorated with the conch shell, disc, club, and lotus flower, and whose appearance is peaceful, and who is dressed in garments the color of the filaments within a lotus flower. His helmet, bracelets, belt, and ornaments decorating His arms shine brilliantly. The symbol of Srivatsa is on His chest, along with the Kaustubha gem, and a garland of forest flowers. Thereafter, the devotee should worship Me by taking firewood soaked in ghee and placing it in the sacrificial fire. He should then offer as oblations into the sacrificial fire various items soaked in ghee. He should then offer oblations to sixteen demigods, beginning with Yamaraja, while reciting the *mantras* of each deity and the sixteen-line *Purusa-sukta* hymn, ending each line with *svaha*. While pouring one oblation after each line of the *Purusa-sukta*, he should utter the particular *mantra* naming each deity.

## Srila Vishvanatha Cakravarti Thakura

After igniting the sacrificial fire, one should place wood soaked in ghee into the fire. One should also offer ghee and other articles, such as sesame seeds, into the sacrificial fire while chanting the sixteen lines of the *Purusa-sukta* hymn. While



chanting the *Purusa-sukta*, one should pour ghee into the sacrificial fire and chant *svaha* at the end of each line.

TEXT 21.42

*abhyarcyatha namaskrtya parsadebhyo balim haret  
mula-mantram japed brahma smaran narayanatmakam || SB 11.27.42 ||*

TRANSLATION

Having thus worshiped the Lord within the sacrificial fire, the devotee should offer his obeisance's and then worship the Lord's personal associates, headed by Nanda. He should then chant the *mula-mantra* of the Deity and meditate on the Supreme Lord, Narayana.

TEXT 21.43

*dattvacamanam ucchesam visvakšenaya kalpayet  
mukha-vasam surabhimat tambuladyam atharhayet || SB 11.27.43 ||*

TRANSLATION

Next, one should offer *acamaniya* to the Deity and then offer the remnants of His food to Visvakṣena. Thereafter, he should offer perfumed betel nuts to the Lord.

## **Srila Vishvanatha Cakravarti Thakura**

One should meditate on Lord Narayana, the Supreme Brahman. One should then chant the *mula-mantra* and offer the remnants of the Lord's food to Visvaksena. Finally, after taking permission from the Lord and Visvaksena, one should honor the *prasada*. This is the opinion of Sridhara Svami.

TEXT 21.44

*upagayan grnan nrtyan karmany abhinayan mama  
mat-kathah sravayan srnvan muhurtam ksaniko bhavet || SB 11.27.44 ||*

TRANSLATION

**Thereafter, one should hear and chant narrations about Me, perform dramas depicting My pastimes, and sing and dance in ecstasy. In this way, the devotee should absorb himself in the festivities.**

## **Srila Vishvanatha Cakravarti Thakura**

From time to time, one should ecstatically engage in hearing about the Lord and glorifying Him, as well as chanting and dancing with great enthusiasm.

TEXT 21.45

*stavair uccavacaih stotraih pauranaih prakrtair api*

*stutva prasida bhagavann iti vandeta danda-vat || SB 11.27.45 ||*

## TRANSLATION

**A devotee should offer prayers from the *Puranas* and other scriptures, as well prayers composed by himself, and traditional prayers. He should pray: “O my Lord, please be merciful to me!” and offer his obeisance’s by falling flat onto the ground like a rod.**

**Srila Vishvanatha Cakravarti Thakura**

One should offer the prayers to the Lord that are found in the *Puranas*, which were spoken long ago by great sages and elevated devotees. One should appeal to the Lord by praying, “My dear Lord, kindly be pleased with me.” After praying in this way, one should bow down before the Lord with great respect.

TEXT 21.46

*siro mat-padayoh krtva bahubhyam ca parasparam  
prapannam pahi mam isa bhitam mrtyu-graharnavat || SB 11.27.46 ||*

## TRANSLATION

**One should place his head at the lotus feet of the Deity, catching hold of the Lord’s lotus feet with both hands while praying, “O my Lord, I am most fearful of material existence, where birth and death take place. Please protect me, who am surrendered unto You.” After praying in this way, one should offer his obeisance’s by falling flat before the Lord.**

## **Srila Vishvanatha Cakravarti Thakura**

The procedure for offering obeisance's is herein being described. One should place his head at the lotus feet of the Deity and then catch hold of the lotus feet of the Lord.

While doing so, he should pray, "O supreme controller, please protect me, because I am greatly frightened by this vast ocean of material existence." One should not chant *mantras*, perform fire sacrifice, or offer obeisance's just in front of the Deity, to His left, or within the Deity room. It is prohibited to offer obeisance's while facing the Deity, or in back of the Deity, and so one should offer obeisance's by falling flat onto the ground, keeping the Deity to one's left. One should then join his palms while offering his prayers of submission.

TEXT 21.47

*iti sesam maya dattam sirasy adhaya sadaram udvasayec ced udvasyam jyotir  
jyotisi tat punah || SB 11.27.47 ||*

TRANSLATION

**After praying in this way, the devotee should place the remnants of My flower garland, and so on, upon his head. If the Deity is meant to be sent away at the end of the worship, the effulgence of the Deity's presence should be withdrawn and placed within the lotus of one's heart.**

**Srila Vishvanatha Cakravarti Thakura**

After offering prayers, one should gratefully consider how the Lord has mercifully given him the remnants of His flower garland, and so on. If the Deity is made of sand, or other such material, and must be immersed, one should withdraw the effulgence of the Deity's presence and merge it within the effulgence of the lotus within one's heart.

TEXT 21.48

*arcadisu yada yatra sraddha mam tatra carcayet sarva-bhutesv atmani ca sarvatmaham avasthitah || SB 11.27.48 ||*

TRANSLATION

**Among My various manifestations, such as the Deity, one should worship Me in the particular form that he has developed faith in. As the Supreme Soul of all, I exist within all created beings, as well as separately in My original form.**

**Srila Vishvanatha Cakravarti Thakura**

The main criteria for Deity worship is faith. It is due to the faith of the worshiper that the Supreme Lord appears within the Deity. The Lord's appearance as the Deity is His mercy upon the conditioned souls, who cannot perceive Him with their blunt material senses. Those who are very materialistic are advised to meditate upon the Lord as the universal form. The Deity form, area, is specifically mentioned in this verse because Deity worship is essential for making further spiritual progress. With strong faith, when one becomes further advanced, he can realize the presence of the Lord everywhere.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Personality of Godhead is the worshipable Lord of all living entities. As the Supersoul, He is situated within the heart of all living entities. One should faithfully worship the Lord in those forms in which he can feel the Lord's presence. The Deity form of the Lord is considered one of His incarnations. The Deity attracts the faith of His worshiper and awards him auspiciousness. Inexperienced persons may think that the Deity is meant for the sense gratification of the worshiper, because superficially, the Deity is made of external substances, such as marble or brass. If one makes a show of worshiping the Supreme Lord while considering Him an order supplier of one's sense enjoyment, it is to be understood that he is devoid of faith. It is one's duty to faithfully serve the Deity by offering various items, to the best of one's capacity. One's faith will never develop if he thinks that the Deity is different from the Lord Himself. The Supreme Lord is present within all living entities, and so the conception that other living entities and objects are meant for our personal enjoyment will distract one from the path of spiritual advancement. Indeed, such a materialistic conception is an indication of one's lack of faith in the Supreme Lord. By faithfully worshiping the Deity, one can gradually become freed from such materialistic conceptions. Because neophyte devotees, or *kanistha adhikaris*, have such a materialistic conception of life, they cannot understand the position of an advanced devotee and thus their faith is limited to the Deity. While faithfully worshiping the Deity, when one realizes that the Deity is directly the Supreme Personality of Godhead, he can understand the distinction between the three classes of devotees—*uttama*, *madhyama*, and *kanistha*. The Supreme Lord continuously resides within the body of a devotee who is merged in ecstatic love and never considers a Vaisnava according to his bodily designations.

**TEXT 21.49**

*evam kriya-yoga-pathaih puman vaidika-tantrikaih  
arcann ubhayatah siddhim matto vindaty abhlpsitam || SB 11.27.49 ||*

## TRANSLATION

**By worshiping Me according to the various methods prescribed in the Vedas and *tantras*, one achieves his desired perfection from Me, both in this life and the next.**

**Srila Vishvanatha Cakravarti Thakura**

The word *ubhayathah* means “both in this life and the next.”

**Srila Bhaktisiddhanta Sarasvati Thakura**

If one worships the Supreme Lord according to the rules and regulations prescribed in the Vedas and *Pancarattras*, the Lord fulfills all of his desires. Simply by the practice of chanting Vedic and *Pancaratrika mantras*, one attains the mercy of the Supreme Lord.

**TEXT 21.50**

***mad-arcam sampratisthapyā mandiram karayed drdham  
puspodyanani ramyaṇi puja-yatrotsavasritan || SB 11.27.50 ||***

## TRANSLATION

**The devotee should more firmly establish My Deity worship by constructing a beautiful temple, along with flower gardens. These gardens should be set aside to provide flowers for the daily worship of the Deity, as well as for**

**festival occasions.**

### **Srila Vishvanatha Cakravarti Thakura**

There are many festivals to be observed for the satisfaction of the Lord, such as Janmastami and Vasanta Pancami. On these days, one should worship the Supreme Lord with special offerings and great pomp. Wealthy, pious persons should be engaged in constructing temples and gardens for the pleasure of the Deity.

**TEXT 21.51**

*pujadinam pravahartham maha-parvasv athanv-aham  
ksetrapana-pura-graman dattva mat-sarstitam iyat || SB 11.27.51 ||*

**TRANSLATION**

**One who offers the Deity gifts of land, shops, towns, and villages, so that the regular worship and special festivals may continue in a grand manner, will achieve opulence equal to My own.**

### **Srila Vishvanatha Cakravarti Thakura**

Those who are rich and pious will attain incomparable merit if they donate land, marketplaces, villages, or towns for the service of the Lord, so that His service can go on very nicely. Indeed, such persons will attain opulence like that of the Lord Himself.



## **Srila Bhaktisiddhanta Sarasvati Thakura**

After installing the Deity of the Lord, one should construct a majestic temple and arrange for flower gardens, so that opulent worship, regular processions, and festivals can be properly maintained. It is essential to hold festivals on the days of the Lord's appearance, and so on. If one donates land, marketplace, or other assets, and constructs residences for pilgrims so that with the income the worship of the Deity can be maintained with great pomp, he will achieve opulence that is as good as that of the Supreme Lord.

TEXT 21.52

*pratisthaya sarvabhaumam sadmana bhuvana-trayam  
pujadina brahma-lokam tribhir mat-samyatam iyat || SB 11.27.52 ||*

TRANSLATION

**By installing the Deity of the Lord, one becomes the ruler of the entire earth. By constructing a temple for the Lord, one becomes the ruler of the three worlds. By worshiping and serving the Deity, one attains residence in Brahmaloaka, and by performing all three, one achieves a transcendental form like My own.**

**Srila Vishvanatha Cakravarti Thakura**

The result of building a temple, either by one's own endeavor or with the help of others, is herein described. Those who arrange for the installation of the Deity of the Lord, the construction of a temple, and engage in the Deity's worship, attain

a transcendental form like that of the Lord.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

By installing a Deity of the Lord one becomes the ruler of the earth, by constructing a temple one conquers the three worlds, by worshiping the Deity one achieves Brahmaloaka, and by performing all three activities one attains a transcendental form similar to that of the Supreme Lord. Mixed devotional service has been recommended for those who desire such exalted positions. By careful consideration of the following verse, one can understand that it is also possible to construct a temple and worship the Deity of the Lord without expecting anything in return.

*salokya-sarsti-samlpya-sarupyaikatvam apy uta  
diyamanam na grhnanti vina mat-sevanam janah*

A pure devotee does not accept any kind of liberation—*salokya*, *sarsti*, *samlpya*, *sarupya* or *ekatva*—even though they are offered by the Supreme Personality of Godhead. (*Srimad-Bhagavatam* 3.29.3)

By worshiping Lord Hari without any material desire, even while engaging in worldly activities while living within the material world, one is sure to attain the highest destination.

**TEXT 21.53**

*mam eva nairapeksyena bhakti-yogena vindati  
bhakti-yogam sa labhata evam yah pujayeta mam || SB 11.27.53 ||*

**TRANSLATION**

**But one who simply engages in devotional service without consideration of**

receiving anything in return, attains Me. Thus, whoever worships Me according to the process I have described will ultimately attain pure devotional service unto Me.

### **Srila Vishvanatha Cakravarti Thakura**

One who worships the Supreme Lord without any ambition, renouncing all desires for *karma* and *jnana*, certainly attains the platform of loving devotional service. One who gives wealth, land, marketplaces, and so on, for the service of the Lord, without any expectation of reward, will surely achieve all-auspiciousness .

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The previous two verses were spoken by the Lord to attract those who are interested in fruitive results. In this verse, the ultimate purpose of worshiping the Supreme Lord is described. The ultimate goal is Lord Krsna Himself. Love for the Lord is the highest attainment, although materialistic people cannot understand this. When one engages in the congregational chanting of the holy names of the Lord, it should be considered that worship of the Lord is perfectly accomplished, even without engaging so much paraphernalia. The platform of unalloyed devotional service cannot be attained by those who have a desire to accumulate wealth, enjoy beautiful women, and gain name and fame. Pleasing the Supreme Lord, Krsna, is the actual purpose of devotional service.

TEXT 21.54

*yah sva-dattam parair dattam hareta sura-viprayoh  
vrttim sa jayate vid-bhug varsanam ayutayutam || SB 11.27.54 ||*

## TRANSLATION

**One who steals the property of the demigods or *brahmanas*, whether donated by him or someone else, will have to suffer as a worm in stool for one hundred million years.**

**Srila Vishvanatha Cakravarti Thakura**

After describing the glorious position of those who help in the worship of the Supreme Lord, the Lord now describes the fate of a person who steals the property of the Lord, or the *brahmanas*.

**Srila Bhaktisiddhanta Sarasvati Thakura**

When one employs the things that were given for the Lord's service for one's personal sense gratification, he paves his way to hell and thereafter, birth as a worm in stool.

**TEXT 21.55**

***kartus ca sarather hetor anumoditur eva ca  
karmanam bhaginah pretya bhuyo bhuyasi tat-phalam || SB 11.27.55||***

## TRANSLATION

**Not only the performer of such a theft, but also anyone who assists, intrigues, or simply approves of such an act must share the sinful reaction.**

**According to the degree of their participation, they must suffer proportionate consequences.**

### **Srila Vishvanatha Cakravarti Thakura**

Those who help a person usurp the property of the Lord and the *brahmanas* must share the sinful reactions after death because they are directly or indirectly responsible. Those who provide direct assistance suffer the worst consequences.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Those who utilize money given to the Lord for His worship for their personal enjoyment, or who approve of such an act, are liable to be punished by Yamaraja after death.

*Thus end the translation of the twenty-first chapter of the Uddhava-gita entitled “Lord Krsna’s Instructions on the Process of Deity Worship” with the commentaries of Srila Visvanatha Cakravarti Thakura and chapter summary and purports by Srila Bhaktisiddhanta Sarasvati Thakura.*

# Chapter 22

## Jnana-yoga

### *CHAPTER SUMMARY*

This chapter give a summary of *jnana-yoga*, which had been elaborately described in previous chapters.

Everything within the cosmic manifestation is a product of the three modes of material nature. Although such products are perceived by the material senses, they are illusory by nature. Similarly, the conditioned souls' conceptions of "good" and "bad" that are given to such products and activities within the universe are illusory. It is better to avoid condemning or praising anyone, because this confines one to the bodily concept of life and thus negates superior spiritual understanding. The spirit souls pervade the entire universe and their nature is transcendental to mundane duality. By cultivating such an understanding, one can remain detached even while in material existence.

As long as the conditioned soul desires the gratification of his material senses, the bodily conception of life will continue. Although material existence is illusory, like a dream, those attached to fruitive action remain entangled in the cycle of repeated birth and death. All conditions of material existence, such as birth, death, happiness, and distress are experienced by the false ego, and not the eternal soul. By distinguishing between matter and spirit, one can gradually renounce the false sense of bodily identification.

While the material manifestation goes through stages of creation, maintenance, and annihilation, the changeless Absolute Truth remains undisturbed. While manifested, the universe rests in the Absolute Truth, which is all-pervading in time and space. The Absolute Truth is not transformed, but this cosmic manifestation is made possible by a transformation of the mode of passion.

By the mercy of a bona fide spiritual master, one can understand illusory nature of the material body, and thus distinguish the Absolute Truth from such

temporary existence. When a person renounces all desires for sense enjoyment, he can become satisfied in the self alone. Just as the sun is undisturbed by the movement of clouds in the atmosphere, the liberated soul is unaffected by the activities of the material body. Still, when one is a neophyte in the practice of the devotional service of the Lord, one should carefully restrict his contact with the objects of the senses. Until one's determination becomes fixed, one may fall down as a result of obstacles placed before him on the path of spiritual advancement. Still, there is no loss for one who is engaged in devotional service, because in his next life, he will be given a chance to continue his spiritual practice from where he left off. When one is actually liberated from material existence, he will never desire to indulge in insignificant material sense pleasures, knowing that his eternal self is distinct from the illusory material body.

While one is on the path of spiritual realization, if one suffers from disease or other disturbance, he should not neglect to take proper remedial measures. The best means for lust and the other enemies of the mind is meditation on the Supreme Personality of Godhead, especially by the perforce of congregational chanting of the Lord's holy names. The false ego can best be conquered by rendering selfless service to the pure devotees of the Lord.

By the practice of yoga, materialistic men hope to keep their body fit for sense gratification, up to the limit of the attainment of mystic powers and an extended duration of life. These achievements have no lasting value, however, because they are in relation to the material body, which is temporary. The devotees of the Lord are therefore uninterested in attaining the mystic perfections of yoga. Instead, they are keen to take shelter at the lotus feet of the Supreme Personality of Godhead, knowing this to be the cause of the eternal cessation of material miseries and engagement in every-blissful engagement in devotional service.

TEXT 22.1

*sri-bhagavan uvaca*

*para-svabhava-karmani na prasamsen na garhayet*

*visvam ekamakam pasyan prakrtya purusena ca || SB 11.28.1 ||*

## TRANSLATION

**The Supreme Lord said: One should neither praise nor criticize the nature and activities of others. Rather, one should understand the material world to be working as a combination of material nature and the conditioned souls, and resting in the Absolute Truth.**

**Srila Vishvanatha Cakravarti Thakura**

After describing different philosophical systems, Lord Sri Krsna now discusses the philosophy of impersonalism, which preaches that the material creation is false.

What is this material creation? Is it factual or is it false? Does it exist or is it merely an illusion? The answer to all these questions will be given in this chapter. Impersonal philosophers are divided into two categories—*vivartavada* and *parinamavada*. The Supreme Lord is both the cause and effect of this universe. If the theory that the Absolute Truth transforms to become the material universe (*parinamavada*) is accepted, then it would appear that the Supreme Lord is changeable. On the other hand, those who propagate the philosophy of *vivartavada* say that the Absolute Truth is unchangeable, and that this material world is false. According to another opinion, since the material nature is the energy of the Absolute Truth, even if it is accepted that the material energy is subject to transformation, the Absolute Truth, being transcendental to material nature, remains unchanged. There is no objection if the followers of *parinamavada* accept this opinion. Indeed, this is what has been described by the Supreme Lord, who says that He is the ingredient cause of this universe, the Supersoul, and time.

Although there is certainly a distinction between the energetic and the energy, the Supreme Lord, despite manifesting innumerable forms, remains one without a second. Of the two categories of impersonalists, the Supreme Lord approves the second category. In this chapter, the Lord describes this understanding of *vivartavada* and *parinamavada*.



The word *asat* is used by the followers of *vivartavada* to mean “illusion,” but it is used by the followers of *parinamavada* to mean “temporary existence.” The *vivartavadis* say that all activities are false whereas the *parinamavadls* say that they are temporary. This is the subtle difference between the two groups of impersonalists.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

In material existence, we create distinctions between one another due to bodily designations, sometimes praising and sometimes showing disdain. Those who are trying to situate themselves on the transcendental platform, however, should not indulge in such praises and criticisms, knowing that the distinctions between the conditioned souls are simply a creation of the interaction of the three modes of material nature. Those who are impersonalists try to nullify the distinction between the seer, the seen, and the act of seeing, considering the Absolute Truth to be without variegatedness. In this material world, all varieties are manifestations of the interaction of the three modes of material nature but in the transcendental abode of the Lord, Vaikuntha, there is no existence of the modes of nature. There, the Lord’s spiritual energies have manifested a world of spiritual variegatedness. Because of the competition of the three modes of material nature the polluted distinctions between superiority and inferiority predominate. Therefore, the material atmosphere is permeated with praise and condemnation but in the transcendental abode of Vaikuntha, where there is no influence of the material energy, there are no such distinctions.

**TEXT 22.2**

***para-svabhava-karmani yah prasamsati nindati sa asu bhrasyate svarthad  
asaty abhinivesatah || SB 11.28.2 ||***

**TRANSLATION**

**One who indulges in praising or criticizing others' natures and activities will deviate from his own best interest because of his absorption on the platform of duality.**

**Srila Vishvanatha Cakravarti Thakura**

One who glorifies or criticizes others' natures and activities remains absorbed on the temporary, material platform and thus becomes forgetful of the eternal, spiritual reality.

**Srila Bhaktisiddhanta Sarasvati Thakura**

One who becomes habituated to finding fault with others instead of chanting the glories of Lord Hari in the association of devotees will surely exhibit great pride in himself while belittling others. The act of praising and criticizing others falls within the jurisdiction of the interaction of the three modes of material nature. The conditioned souls, being absorbed in duality, have brought about their condition of inauspiciousness . When one pursues his actual self-interest, which is to elevate one to the spiritual platform, he avoids thinking of others in terms of material designations and thus refrains from criticizing or praising others. The activities of this material world are temporary, full of ignorance, and produce misery, and can never be considered constitutional in nature. As long as one maintains the habit of criticizing or praising others in the bodily conception of life, he will never be elevated to the spiritual platform, having deviated from his real self-interest.

**TEXT 22.3**

***taijase nidrayapanne pinda-stho nasta-cetanah***

*mayam prapnoti mrtyum va tadvan nanartha-drk puman || SB 11.28.3 ||*

## TRANSLATION

**Just as one loses external consciousness when his senses, which are born of the *rajasika ahankara*, are overcome by the illusion of dreaming, or deathlike state of deep sleep, so a person absorbed in material duality must experience illusion and death.**

### **Srila Vishvanatha Cakravarti Thakura**

He who thinks in terms of material duality, and thus glorifies or condemns others' natures and activities is deviated from his real self-interest. This verse provides an example to illustrate this point. The senses are produced from false ego in the mode of passion. When the senses are dormant as the living entity sleeps, his mind is plunged into the illusion of dreaming. And when the mind becomes inactive, the living entity loses all external consciousness and remains in a deathlike state of deep sleep. Similarly, one who discriminates according to material designations covers his original consciousness, becoming almost like inert matter.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Being enthusiastically engaged on the bodily platform, the conditioned souls remain indifferent to the service of the Lord as they continue dreaming of themselves as lords of the material nature. Such material absorption is the result of forgetting one's constitutional position as the eternal part and parcel of the Supreme Lord. Although materialistic sense enjoyers endeavor for achieving high positions within this world, they ultimately meet with destruction, under the control of the laws of nature. Being bewildered by false ego, although the conditioned souls are struggling hard for existence while failing to worship the

Supreme Personality of Godhead, they become very proud of their temporary designations, thinking themselves to be the lords of all they survey.

TEXT 22.4

*kim bhadram kim abhadram va dvaitasyavastunah kiyat  
vacoditam tad anrtam manasa dhyatam eva ca || SB 11.28.4 ||*

TRANSLATION

**That which the conditioned souls express by their words or meditate upon by their mind is not ultimate truth. Considering this, what is actually good or bad within this illusory world of duality?**

**Srila Vishvanatha Cakravarti Thakura**

In these verses, the Lord elaborately describes how it is foolish to glorify or criticize material conditions, because anything seen as not related to the Supreme Lord is an illusion. The holy names, forms, abode, and devotees of the Supreme Lord are all transcendental, and thus as good as Him. All dualities of this world—whether spoken by material words or meditated upon by the material mind—are illusory.

The word *asat* means “that which has no factual existence.” So, praise and criticism of objects that are seen to be separate from the Supreme Lord is itself an activity of illusion. On the other hand, anything seen in relation to the Supreme Lord is to be considered transcendental. The Supreme Lord is eternal, full of knowledge, unlimited, and full of bliss. He is the reservoir of all transcendental pleasure. He has many transcendental names, such as Gopala, and these names are fully spiritual. Those who glorify the Supreme Lord are on the path to liberation. Even before the devotee relinquishes his material body, he is

awarded a spiritual body by the mercy of the Lord. The abode of the Lord is transcendental, and His associates are also transcendental. Anything that is not in relation to the Lord is mundane, illusory, and fit to be rejected.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The Absolute Truth is reflected in the objects manifested by material nature. However, one should know that a mere shadow or reflection of the Absolute Truth, as found in material objects, cannot bring about genuine auspiciousness. Sometimes the mind accepts something as favorable and sometimes it accepts the same thing as unfavorable. Perverted existence cannot be accepted as ultimate reality, although it may appear similar. All actions performed in the perverted reflection of material existence, such as speaking and meditating, are self-centered in nature, being nourished by the false ego. Those who are absorbed in thought of temporary material objects, and those who take pleasure in discussing the temporary manifestations of matter, are averse to the service of the Absolute Personality of Godhead, although they pose as being very expert in discriminating between that which is seemingly good and that which is apparently bad. When the eternal constitutional activities of the spirit soul are thus dormant, the mind assumes the role as the master. The mind's false ego considers itself as the enjoyer and thus becomes subjected to happiness and distress while interacting with the sense objects of form, taste, smell, touch, and sound, with the help of the senses. When such sense enjoyers experience frustration, they imagine themselves as renouncing sense gratification while remaining engaged in propagating the philosophy of impersonalism. While such people remain deviated from the path of devotional service because of their materialistic mentality, they attribute mundane abomination to the Supreme Absolute Truth, having no understanding of the spiritual energies—*hladini*, *sandhini*, and *samvit*. Being impersonalists, they consider the temporary material manifestation as false, and the eternal kingdom of God as a similar mundane existence. Those who are conversant with the truth know that it is unreasonable to equate this temporary cosmic manifestation with the eternal abode of the Lord.

*chaya-pratyahvayabhasa hy asanto 'py artha-karinah evam dehadayo bhava  
yacchanty a-mrtyuto bhayam || SB 11.28.5 ||*

## TRANSLATION

**Although shadows, echoes, and the acceptance of a seashell as silver are only illusory reflections of real things, such reflections do cause meaningful perception. In the same way, although the identification of the conditioned soul with his material body and mind is illusory, this identification creates fear within him, right up to the time of death.**

**Srila Vishvanatha Cakravarti Thakura**

If temporary material objects are not reality, then how can pots and pitchers be of use? The answer is that, just as a shadow, echo, reflection, or the acceptance of a seashell as silver produces an emotional response, although illusory, so material objects, although temporary and illusory, are still considered as useful by the conditioned soul. Although the material body is temporary and illusory, it creates fear of material existence for the living entities, up until the time of death.

**Srila Bhaktisiddhanta Sarasvati Thakura**

A reflection, shadow, and echo, and the mistake of accepting a seashell as silver are illusory existences. Although they resemble the objects they imitate, they are distinct from them. The living entities' conditional state is temporary and illusory manifestation of reality. Non-devotees, being bereft of the service of the Lord's lotus feet, which award fearlessness, experience fear, illusion, lamentation, and so forth, in relation to illusory material manifestations. Forgetfulness of one's constitutional position makes one identify with his gross

and subtle bodies, which are temporary and thus subject to annihilation, causing great fear and anxiety.

TEXT 22.6-7

*atmaiva tad idam visvam srjate srjati prabhuh  
trayate trati visvatma hriyate haratisvarah*

*tasman na hy atmano 'nyasmad anyo bhavo nirupitah  
nirupite 'yam tri-vidha nirmula bhatir atmani  
idam guna-mayam viddhi tri-vidham mayaya krtam || SB 11.28.6-7 ||*

TRANSLATION

**The Supersoul is the supreme controller and creator of this world, and thus He is also that which is created. Thus, the Soul of all existence maintains and is also maintained, withdraws and is also withdrawn. No entity should be ascertained as being separate from Him, the Supreme Soul, who nonetheless remains distinct from everything. When the truth has been ascertained in this manner, it should be understood that the three conditions of material existence, *adhyatmika*, *adhidaivika*, and *adhibautika*, are illusory, being manifestations of Maya.**

**Srila Vishvanatha Cakravarti Thakura**

The Vedas have ascertained that the material creation is a manifestation of the separated energy of the Supreme Lord. How then can it be considered false? The answer is given here: “The Supreme Lord is both the cause and effect. Therefore, the material manifestation is not separate from Him. He maintains the entire universe in His form as *Paramatma*. Nothing seen as without relationship with the Supersoul can be accepted as reality. The three features of material existence

—*adhyatmika*, *adhidaivika*, and *adhibautika*— are thus manifestations of illusion.” If the Supersoul is the actual form of the universe, then from where did these three features come? The answer is herein given: “If there is no original, then how can there be an imitation? The cosmic manifestation is a creation of the inconceivable energy of the Lord. This is the doctrine of the followers of *parinamavada*. The followers of *vivartavada* say that these three features are illusions born of ignorance.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The material world has emanated from the energy of the Supreme Lord, it is maintained by Him for some time, and then it again merges within Him. The temporary cosmic manifestation is meant for the inhabitation of those who are averse to the service of the Supreme Lord. The Lord divides the time factor and empowers the material energy, which possesses the power to cover the consciousness of the living entities, and to throw them into the darkest regions of nescience. The external energy, which manifests the material world, has no existence separate from the Supreme Lord, whose nature is eternal, full of knowledge, and full of bliss. He is very dear to His devotees. The objects of the senses have been created for the enjoyment of those who have turned their backs on the Supreme Lord. The great variety of conditions that have manifested within material existence are designed to capture the conditioned souls, whose only engagement is the gratification of their senses. The abominable conditions of birth, death, old age, and disease are absent in the eternal abode of the Lord, Vaikuntha, or Goloka. Thus, there is a gulf of difference between the manifestations of the internal and external potencies. All the objects of the material world are products of the three modes of material nature, which are manifested from the external energy of the Lord. Just as an echo is similar to the original sound it mirrors, the activities of the material world bear some resemblance to those enacted in the eternal abode of the Lord. Materialistic people generally consider the form of the Lord to be a manifestation of the modes of material nature, and such a conception is a product of the darkness of nescience. The Supreme Personality of Godhead is pure, transcendental existence, devoid of all kinds of abomination that is experienced in this world. The Lord is unlimited and absolute.



TEXT 22.8

*etad vidvan mad-uditam jnana-vijnana-naipunam  
na nindati na ca stauti loke carati surya-vat || SB 11.28.8 ||*

TRANSLATION

**One who has become firmly fixed in the understanding that I have imparted, and its practical application, will not be concerned with honor or dishonor. Like the sun, he wanders unimpeded throughout the world.**

**Srila Vishvanatha Cakravarti Thakura**

After realizing this knowledge and its application, as instructed by the Supreme Lord, learned devotees treat everyone equally, like the sun, which distributes its heat and light to all without discrimination.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The living entities are eternally parts and parcels of the Supreme Lord, and thus they are by nature full of knowledge. However, involvement in mundane activities, which naturally involves praising and criticizing others, covers one's pure and original consciousness. Just as a devotee should not be attached to anything material, so he should also not be hateful of anything. He should simply accept everything favorable for the service of the Lord and reject everything that is unfavorable, as directed by the spiritual master.

TEXT 22.9

*pratyaksenanumanena nigamenatma-samvida  
ady-antavad asaj jnatva nihsango vicared iha || SB 11.28.9 ||*

TRANSLATION

**By means of sensual perception, reason and logic, the evidence of the scriptures, and one's own understanding, one should know that this world has a beginning and an end and thus has no ultimate reality. Keeping this always in mind, one should live in this world without attachment.**

**Srila Vishvanatha Cakravarti Thakura**

Anything that has a beginning also has an end. Through direct perception, one can see the beginning and end of material objects, such as clay cooking pots. Through deduction, one can conclude that there is a beginning and an end to this visible world.

From the Vedic statements, one can hear about the beginning and end of the material elements, such as the sky, and by means of one's personal realization, one can understand that the cosmic manifestation is temporarily manifested by the Lord as a concession for the conditioned souls, who desire material enjoyment.

**Srila Bhaktisiddhanta Sarasvati Thakura**

A self-realized soul can understand through direct perception, deduction, and the evidence of the transcendental sound vibration, that this material world is always changing, and has a beginning and an end. A realized soul could never accept

this world as eternally existent and unchanging, knowing it to be a transformation of the absolute truth. Transformable nature is distinct from eternal nature. The Vedas inform us that the cosmic manifestation is a transformation of the Lord's illusory energy, and therefore temporary. Only those who have cultivated spiritual knowledge, which is the fruit of their practice of yoga and meditation, can live in this world without attachment, having realized its temporary nature by means of direct perception, deduction, and scriptural evidence. The word *nihsanga*, however, does not indicate that such a person gives up the association of devotees and the worship of the Supreme Personality of Godhead.

TEXT 22.10

*sri-uddhava uvaca*  
*naivatmano na dehasya samsrtir drastr-drsyayoh*  
*anatma-sva-drsor Isa kasya syad upalabhyate || SB 11.28.10 ||*

TRANSLATION

**Sri Uddhava said: My dear Lord, it cannot be that this material existence is the experience of either the soul, who is the seer, or the body, which is seen. On the one hand, the spirit soul is innately endowed with perfect knowledge, and on the other hand, the material body is not a conscious entity. To whom, then, does this experience of material existence pertain?**

**Srila Vishvanatha Cakravarti Thakura**

Sri Uddhava said: “The living entity is a pure spirit soul, full of knowledge and bliss, whereas the material body is a machine without consciousness. Who or what is actually experiencing the ignorance of material existence?” The conscious experience of material life cannot be denied, and thus Uddhava asks

Lord Krsna this question to elicit a more precise understanding of the process by which illusion occurs. Although this material creation is temporary, as long as it exists, who is it that experiences happiness and distress? The material body is a product of matter and therefore inert by nature, so that it cannot feel material happiness and distress. The spirit soul is by nature full of knowledge. Therefore, how could he lose such constitutional knowledge? How has the spirit soul been placed into illusion?

**Srila Bhaktisiddhanta Sarasvati Thakura**

Inert matter cannot see, and the soul, being fully spiritual, has nothing to do with matter. How then can these two have a relationship as the seer and the seen?

**TEXT 22.11**

*atmavyayo 'gunah suddhah svayam-jyotir anavrtah  
Agni-vad daru-vad acid dehah kasyeha samsrtih || SB 11.28.11 ||*

**TRANSLATION**

**The spirit soul is transcendental, eternal, pure, self-illuminating, and unaffected by material conditions. It is like fire, whereas the material body is dead matter, like firewood. So, in this world, who is it that actually experiences material existence?**

**Srila Vishvanatha Cakravarti Thakura**

The spirit soul is imperishable, transcendental, pure, self-illuminating, full of

knowledge, and unaffected by material conditions, being the superior energy of the Supreme Lord. In this verse, the example of wood and fire is given. Fire is self illuminating and wood is illuminating only when it is associated with fire. The material body is dead matter, like wood, and the spirit soul is self-illuminating, like fire. Fire exists independently of wood and wood cannot itself illuminate. The soul exists beyond matter and matter itself is devoid of consciousness. So, who or what actually experiences the happiness and distress of material existence?

TEXT 22.12

*sri-bhagavan uvaca*  
*yavad dehendriya-pranair atmanah sannikarsanam*  
*samsarah phalavams tavad apartha 'py avivekinah || SB 11.28.12 ||*

TRANSLATION

**The Supreme Personality of Godhead said: As long as the ignorant spirit soul maintains his relationship with the material body, senses, and life air, his illusory material existence will continue to flourish, although it is actually meaningless.**

**Srila Vishvanatha Cakravarti Thakura**

Ignorance is the cause of the living entities' bondage to material existence. This is being explained in this and the following verses. One's material existence continues to flourish as long as the soul maintains his relationship with its temporary material products. How does a living entity establish a relationship with a temporary material body? It is simply due to ignorance.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

As long as the spirit soul remains attracted to his material body, senses, and life air, the material world appears to be a very fruitful place, even though it is actually insignificant. The cultivation of knowledge that is based upon ignorance is not factual. Because such knowledge is based on the bodily concept of life, it is faulty and therefore useless.

TEXT 22.13

*arthe hy avidyamane 'pi samsrtir na nivartate  
dhyayato visayan asya svapne 'narthagamo yatha || SB 11.28.13 ||*

TRANSLATION

**The living entity is transcendental to material existence, but because of his mentality of lording it over material nature, his material existence continues, so that, just as in a dream, he is affected by all sorts of inconveniences.**

## **Srila Vishvanatha Cakravarti Thakura**

If the material body is an illusory manifestation of the external energy of the Lord, then how did the pure spirit soul become attached to it? Even though the objects of this material world are not factual, they continue to affect the conditioned souls. Such a condition is just like a dream, wherein the dreaming person sees many things that actually have no real existence and yet, because of them, he suffers. When one becomes frightened by seeing a snake or tiger in a dream, such a feeling is certainly based on illusion.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

As a sleeping person accepts the objects seen in dreams as reality, so until one attains the stage of self-realization, his propensity for material enjoyment will continue.

**TEXT 22.14**

*yatha hy apratibuddhasya prasnavao bahv-anartha-bhrt  
sa eva pratibuddhasya na vai mohaya kalpate || SB 11.28.14 ||*

**TRANSLATION**

**While dreaming, a person may experience many undesirable things, but upon awakening, he is no longer troubled by such dreams, even though he may remember them.**

## **Srila Vishvanatha Cakravarti Thakura**

A dream produces varieties of undesirable circumstances, but after awakening, one ceases to be troubled by them because of understanding the dream's illusory nature.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

A dreaming person takes his experiences to be factual, although they are illusory. After waking up, however, one is no longer affected by whatever he might have experienced in his dreams. In the same way, a self-realized soul can understand that this visible world is illusory, and therefore insignificant. When one understands the nature of reality, the temporary and illusory experiences of material existence seem insubstantial.

TEXT 22.15

*soka-harsa-bhaya-krodha-lobha-moha-sprhadayah  
ahankarasya drsyante janma-mrtyus ca natmanah || SB 11.28.15 ||*

TRANSLATION

**Lamentation, jubilation, fear, anger, greed, delusion, and hankering, and so on, are experiences of the false ego and not of the pure soul.**

**Srila Vishvanatha Cakravarti Thakura**

Feelings, such as lamentation and fear, are not experiences of the soul. Such feelings are due to the false ego, which is the pure soul's illusory identification with the subtle material mind and the gross material body. A self-realized person knows that whatever emotions are experienced on the material platform have no relation to the pure soul, whose eternal mood is engagement in the devotional service of the Supreme Lord.

**Srila Bhaktisiddhanta Sarasvati Thakura**



As a result of his illusory identification with the gross body and subtle mind, the conditioned soul feels lamentation for things lost, jubilation over things gained, fear of impending danger, anger at the frustration of his desires, and greed for sense gratification. Being bewildered by such false attractions and aversions, the conditioned soul must accept further material bodies, thus forcing him to undergo repeated births and deaths. However, a self-realized soul considers all such experiences as illusory.

TEXT 22.16

*dehendriya-pmna-mano-'bhimano jivo 'ntar-atma guna-karma-murtih  
sutram mahan ity urudheva gitah samsara adhavati kala-tantrah || SB  
11.28.16 ||*

TRANSLATION

**The conditioned soul is awarded a form according to his situation under the modes of nature and his work, and due to ignorance, he identifies with his body and mind. In this way, he receives material designations under the strict control of supreme time, and is thus forced to travel within this material world.**

**Srila Vishvanatha Cakravarti Thakura**

One might question: “If lamentation, hankering, happiness and distress, and so on are the nature of the false ego and not of the spirit soul, why does the spirit soul accept such a nature and suffer? Why would anyone accept another’s nature and bring about his own suffering?” In this verse, the answer is given: The living entity never acts independently. The conditioned souls have been enticed by the false ego to become enjoyers of this material world. After accepting the false ego, the living entity runs after material sense gratification, being influenced by

the three modes of material nature, under the control of time, which represents the Supreme Lord. It is for this reason that the living entity suffers by false identification, and thus accepts material bodies repeatedly in the cycle of birth and death.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

There are two classes of living entities—those that are eternally conditioned and those that are eternally liberated. The eternally liberated associates of the Lord reside in His supreme abode, Vaikuntha, which is a manifestation of the spiritual potency. There, the liberated souls are eternally engaged in the blissful service of the Supreme Lord, being situated in their original, transcendental forms. Being part and parcel of Kṛṣṇa, they naturally remain as if members of His family. The eternally conditioned souls wander about within this material world, which is under the control of time. Posing themselves as sense enjoyers, they accept the material body and mind, so that they can interact with the objects of the senses, and all these are transformations of the *mahat-tattva*.

TEXT 22.17

*amulam etad bahu-rupa-rupitam mano-vacah-prana-sarira-karma  
jnanasinopasanaya sitena cchittva munir gam vicaraty atrsnah || SB 11.28.17 ||*

TRANSLATION

**Although the false ego has no factual basis in reality, it is perceived by the conditioned soul in many forms—as the functions of the mind, speech, life air, and bodily faculties. With the sharpened sword of transcendental knowledge, received from the bona fide spiritual master, one who is sober should cut off this false identification and live within this world free from material attachment.**

## **Srila Vishvanatha Cakravarti Thakura**

How is it possible to give up the false egoistic conception of life, which is actually illusory? The false ego manifests in many forms, such as the activities of the mind, speech, life air, and senses. One must cut off one's attachment to the false ego with the sharpened weapon of knowledge, which is received from the spiritual master, by engagement in the devotional service of the Supreme Lord. In this way, one can live within this world without attachment.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Sober devotees, who are not intoxicated by desires for material enjoyment, live within this world as mendicants by cutting off the illusory false ego and its products—the body, mind, speech, and life air. The conditioned souls, who are averse to the service of Lord Hari, misuse their valuable human form of life to become either whimsical sense enjoyers or dry renouncers. The heart of the conditioned soul thus becomes covered by the dust of sense gratification, or filled with the broom of renunciation. On the strength of the association of saintly persons, and by their transcendental instructions, one can gradually be relieved of both kinds of mundane abomination, thus losing all interest in mundane sense gratification and impersonal liberation.

**TEXT 22.18**

*jnanam viveko nigamas tapas ca pratyaksam aitihiyam athanumanam ady-  
antayor asya yad eva kevalam kalas ca hetus ca tad eva madhye || SB 11.28.18*  
||

**TRANSLATION**

**Real spiritual knowledge is based on the discrimination between spirit and matter, and it is cultivated by scriptural evidence, austerity, direct perception, and logical inference. The Supreme Lord exists alone before the material creation and after its annihilation. He is the cause of all causes and it is He who assumes the form of time. Even in the middle period of universal maintenance, the Supreme Lord alone is the only reality.**

**Srila Vishvanatha Cakravarti Thakura**

Actual knowledge refers to that which is gained by the power of discrimination between matter and spirit. The means for cultivating this knowledge are hearing from the Vedas, one's own realizations, the instructions of the great sages of the past, and logical inference. Such knowledge culminates in the realization of the Supreme Brahman, who alone existed before the creation of the universe, who will alone exist after the destruction of the universe, and who is the actual reality during the interim period of universal maintenance.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Direct perception, logical deduction, historical evidence, austerity, speech, wisdom, and time, are all situated in the Absolute Truth, who alone exists before the creation, after the annihilation, and during the interim period of maintenance. Knowledge of the Supreme Lord includes knowledge of Brahman and Paramatma and thus it is perfect. Paramatma is the plenary portion of the Supreme Lord and Brahman is His bodily effulgence.

**TEXT 22.19**

*yatha hiranyam sv-akrtam purastat pascac ca sarvasya hiran-mayasya tad eva*

*madhye vyavaharyamanam nanapadesair aham asya tadvat || SB 11.28.19 ||*

## TRANSLATION

**Gold is present before the manufacture of gold bangles, earrings, and so on; and gold remains after the destruction of these products. Thus, gold alone is the essential reality while it is being utilized under various designations. Similarly, I alone exist before the creation of this universe, after its destruction, and during its period of maintenance.**

**Srila Vishvanatha Cakravarti Thakura**

Golden bangles and earrings are nothing but gold. Before and after their manufacture, they existed as gold, and for as long as they remain, they are simply gold. Similarly, the Supreme Lord alone exists before the creation, He alone exists after its destruction, and in the interim, whatever is manifested, is actually Him alone.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Just as the influence of time transforms manufactured objects such as earrings, back to their original state as the ingredient, gold, similarly, the Supreme Lord directs His energy to create a seeming distinction between the created universe and Himself, although after annihilation, only He remains. The forms of the created objects are eternal and factual but because the material manifestations are mere reflections of these eternal objects, they are illusory.

**TEXT 22.20**

***vijnanam etat triy-avastham angaguna-trayam karana-karya-kartr  
samanvayena vyatirekatas ca yenaiva turyena tad eva satyam|| SB 11.28.20 ||***

## TRANSLATION

**O Uddhava, the mind manifests in three phases of consciousness—wakefulness, sleep and deep sleep—which are products of the three modes of material nature. The mind further appears in three different roles—*adhyatmika*, *adhibhautika*, and *adhidaivika*—which are the perceiver, the perceived, and the regulator of perception. However, it is the fourth factor, existing separately from all this, that alone constitutes the Absolute Truth.**

**Srila Vishvanatha Cakravarti Thakura**

The word *vijnana* in this verse indicates the three states of existence—wakefulness, dreaming, and deep sleep, which are products of the three modes of material nature. The threefold manifestation of *adhibhautika*, *adhidaivika*, and *adhyatmika*, are also the result of the interactions of the three material modes, as are the three planetary systems. However, the Absolute Truth is fully transcendental to the modes of material nature, and it is under His subordination that everything becomes manifest. Vedic evidence is found in this regard:

*tam eva bhantam anu bhati sarvam  
tasya bhasa sarvam idam vibhati*

It is by the reflection of the spiritual sky's effulgence that everything else gives light, and thus through its radiance, this entire universe becomes luminous.

(*Svetasvatara Upanisads* 6.14)

*caksusas caksur uta srotrasya srotram  
annasyannam manaso ye mano viduh*

The Supreme Truth is understood to be the life air sustaining everyone’s life air, the vision of everyone’s eyes, the hearing power of the ear, and the sustenance of food itself. (*Brhad-aranyaka Upanisad* 4.4.18)

### **Srila Bhaktisiddhanta Sarasvati Thakura**

There are two causes—the immediate cause and the ingredient cause. All actions take place by the combination of these two. When the living entities become conditioned by matter, they directly and indirectly take shelter of the three material modes of goodness, passion and ignorance, which are the cause of three states of existence— wakefulness, dreaming, and deep sleep. The words “reality” and “illusion” have been used to indicate the eternal abode of the Lord, Vaikuntha, and the temporary material world, respectively.

TEXT 22.21

*na yat purastad uta yan na pascan madhye ca tan na vyapadesa-matram  
bhutam prasiddham ca parena yad yat tad eva tat syad iti me manisa || SB  
11.28.21 ||*

TRANSLATION

**That which did not exist before creation and will not exist after annihilation has no real existence during the period of its manifestation, but is only a superficial designation. In My opinion, whatever is produced from something else is nothing more than that thing.**

**Srila Vishvanatha Cakravarti Thakura**

Although the temporary forms manifested by the material nature are illusory, the material nature itself is not false, being a manifestation of the Lord's potency. The material nature is thus non-different from the Lord, although the temporary designations of the conditioned souls are illusion. Everything should be properly understood in terms of the Personality of Godhead, who is the essential reality of the cosmic manifestation.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The objects of material enjoyment did not exist in the beginning, will not exist at the end, and remain manifest only for a brief period during the interim. This material world is a creation of cause and effect and the original cause is the Supreme Personality of Godhead. Thus, it can only be concluded that everything in existence is nothing but the Supreme Lord, at any phase of its manifestation. The energy of the Lord is simultaneously one with and different from the Lord, just as the heat and light emanating from the sun are simultaneously one with and distinct from the sun. In the ultimate issue, however, it must be concluded that everything is actually the Supreme Lord, who is one without a second.

There is a tendency for the conditioned soul to consider the temporary objects of this world as ultimate reality. However, when one who is in ignorance gradually realizes that such temporary manifestations are actually unwanted impositions upon the pure soul, he can renounce his false position as an enjoyer of the material nature and become inclined toward the service of the Supreme Personality of Godhead. When one comes to the platform of devotional service, there is no longer a need to declare that the material world is false, or separate from the Supreme Lord.

TEXT 22.22

*avidyamano 'py avabhasate yo vaikariko rajasa-sarga esah  
brahma svayam jyotir ato vibhati brahmendriyarthatma-vikara-citram || SB  
11.28.22 ||*



## TRANSLATION

**Although thus not existing as an eternal reality, this cosmic manifestation, which is a transformation of the mode of passion, appears to be real because it is the self-manifested, self-luminous Absolute Truth that has exhibited Himself in the form of the material senses, sense objects, mind, and elements.**

**Srila Vishvanatha Cakravarti Thakura**

That this material world is non-different from the Supreme Lord is being explained in this verse. All visible objects, and their transformations, are born from the *mahat- tattva*, or the total material nature. By agitating the dormant material nature, the Lord creates through the agency of the mode of passion. The Supreme Personality of Godhead is thus the cause of all causes. Indeed, it is because the senses, sense objects, mind, five material elements, and all other manifestations in this world are expansions of the energy of the Absolute Truth that they appear to be real.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Brahman is unchanging and thus the material nature is not a transformation of His primordial personality, but rather, a transformation of His energy. Simply because the external energy of the Lord manifests material variegatedness, one should not hastily conclude that the spiritual realm is without variety. Spiritual variegatedness is a fact and the material varieties that we experience are simply reflections of the original objects. The material variegatedness is temporarily manifest by the action of the mode of passion and later on, is dissolved by the mode of ignorance. While such creation and annihilation repeatedly takes place within the material nature, the supreme abode

of the Lord, Vaikuntha, remains unaffected.

TEXT 22.23

*evam sphutam brahma-viveka-hetubhih parapavadena visaradena  
chittvatma-sandeham uparameta svananda-tusto ‘khila-kamukebhyah|| SB  
11.28.23 ||*

TRANSLATION

**Thus clearly understanding, by means of discrimination, the position of the Absolute Truth, one should give up his false identification with matter and thus remove all doubts regarding his identity. One should remain satisfied with the soul’s inherent ecstasy on the spiritual platform and carefully avoid engaging in useless acts of mundane sense enjoyment.**

**Srila Vishvanatha Cakravarti Thakura**

To consider the body as the self is an illusion. One should remove this illusion by understanding the unique and transcendental position of the Absolute Truth. There are various methods for acquiring knowledge of the Absolute Truth. A person of discrimination should remove all misgivings regarding the self and remain satisfied in his natural ecstasy, while keeping sense gratification at a distance.

**Srila Bhaktisiddhanta Sarasvati Thakura**

It is imperative for one who desires to realize his eternal self to detach himself

from the activities of sense gratification beyond the bare necessities of the body. One who understands that the Supreme Lord is the cause of all causes can accept that the objects of the senses are not actually meant for his personal enjoyment. Taking the opposite stance, when one tries to engage everything at his disposal in the service of the master of the senses, his doubts are destroyed as he rises to the platform of satisfaction in the self. This material world is not a fit place for a liberated soul. The only duty of the liberated soul is service to the transcendental Cupid, the Supreme Personality of Godhead.

TEXT 22.24

*natma vapuh parthivam indriyani deva hy asur vayur jalam hutasah  
mano 'nna-matram dhisana ca sattvam ahankrtih kham ksitir artha-samyam ||  
SB 11.28.24 ||*

TRANSLATION

**The material body, which is predominantly made of earth, is not the true self—nor are the senses, their presiding demigods, the air of life, the external air, water, fire, or one’s mind. All these are simply matter. Similarly, neither one’s intelligence, material consciousness, ego, ether, the objects of sense perception, nor even the primeval state of material equilibrium can be considered the actual identity of the soul.**

**Srila Vishvanatha Cakravarti Thakura**

This material body is not the self. Indeed, it is simply a product of matter, just like a pot. Similarly, the senses, their controlling deities, the mind, life air, intelligence, heart, and false ego are not the identity of the soul, because they depend on food grains. The five gross material elements—earth, water, fire, air, and ether—the five sense objects— sound, form, taste, smell, and touch—do not

pertain to the soul because they are all products of matter.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The material body, senses, demigods, life air, mind, intelligence, and false ego are all gross and subtle products of matter and thus are distinct from the conscious self. It is only due to ignorance that one identifies the eternal spirit soul with any of these temporary manifestations of matter.

TEXT 22.25

*samahitaih kah karanair gunatmabhir guno bhaven mat-suvivikta-dhamnah  
viksipyamanair uta kim nu dusanam ghanair upetair vigatai raveh kim || SB  
11.28.25 ||*

TRANSLATION

**For one who has properly realized My personal identity as the Supreme Personality of Godhead, what credit is there if his senses, which are products of the modes of nature, are perfectly concentrated in meditation, and what blame is incurred if his senses happen to become agitated? What does it mean to the sun when the clouds come and go in the sky?**

### **Srila Vishvanatha Cakravarti Thakura**

The pure devotees of the Lord are not to be criticized or praised simply on the basis of a materialist's perception of the activities of their senses. The senses of pure devotees are fully engaged in the service of the Lord and their minds are

absorbed in meditation upon Him. Such exalted devotees never deviate from their Kṛṣṇa consciousness, even if their senses are sometimes agitated.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

When it is cloudy so that we cannot see the sun, it is not that the sun is covered—it is our imperfect eyes that are covered. Similarly, it may appear to the vision of a materialistic person that the activities of a liberated devotee of the Lord are performed under the influence of the three modes of material nature, and thus faulty. However, the fact is that the Supreme Lord, His dedicated servants, and the process of devotional service cannot be hampered by material conditions because they are under the jurisdiction of the Lord’s internal potency.

**TEXT 22.26**

*yatha nabho vayv-analambu-bhu-gunair gatagatair vartu-gunair na sajjate  
tathaksaram sattva-rajas-tamo-malair aham-mateh samsrti-hetubhih param ||  
SB 11.28.26 ||*

**TRANSLATION**

**The sky is never affected by the various qualities of the air, fire, water, and earth that pass through it, as well as such qualities as heat and cold, which continually come and go with the seasons. Similarly, the Supreme Absolute Truth is never tinged by the contaminations of the modes of goodness, passion, and ignorance, which cause the transformations of false ego.**

**Srila Vishvanatha Cakravarti Thakura**

A liberated soul is not to be judged in terms of so-called material good qualities or faults. The example of the sky is given in this regard. The sky never mixes with anything. It is not dried by the air, burnt by fire, covered by dust, or influenced by the seasons, such as the heat of the summer or the cold of winter. Similarly, the Supreme Lord is never contaminated by the three material modes of nature.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The Absolute Truth is unchanging and unaffected by material conditions, as is the liberated soul. Although the air blows everywhere and the elements of fire, earth, and water contact the sky, it never mixes with any of them. The unlimited Supreme Lord is the master of material nature, whereas the infinitesimal living entities are covered by Maya.

TEXT 22.27

*tathapi sangah parivarjaniyo gunesu maya-racitesu tavat  
mad-bhakti-yogena drdhena yavad rajo nirasyeta manah-kasayah || SB  
11.28.27 ||*

TRANSLATION

**Still, until one has completely eliminated from his mind all material contamination, by undivided engagement in My devotional service, one must very carefully avoid associating with the modes of material nature, which are products of My illusory energy.**

**Srila Vishvanatha Cakravarti Thakura**

A neophyte *jnani* should not whimsically try to imitate the behavior of a liberated soul. This warning is given in this and the next verses. The word *rajo* means “attachment.” The word *gunesu* means “in material objects.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Although the material nature is non-different from the Supreme Lord, one who has yet to conquer material desire should not unrestrictedly associate with the objects of the senses, declaring them to be non-different from the Lord. One who is aspiring to be Kṛṣṇa conscious should not loosely associate with women, claiming them to be nondifferent from the Personality of Godhead, for by such imitation of the most advanced devotees, one will simply remain on the platform of material sense gratification. A neophyte devotee who presumes himself to be liberated is impelled by the mode of passion to become falsely proud of his position. As a result, he neglects the actual process of devotional service to the Lord. The conclusion is that devotees should always carefully avoid bad association. If one who is not firmly fixed in devotional service claims to be a liberated soul, he should be considered a pseudo devotee who is driven by the mode of passion. Pseudo devotees gradually become self-worshippers. This is the meaning of *sahajiya*, or one who takes things very cheaply.

**TEXT 22.28**

*yathamayo ‘sadhu cikitsito nṛnam punah punah santudati prarohan  
evam mano ‘pakva-karnya-karma kuyoginam vidhyati sarva-sangam || SB  
11.28.28 ||*

**TRANSLATION**

**Just as a disease that is not treated repeatedly recurs, causing one great distress, if the mind is not purified of all material contamination, then it will remain attached to material things and repeatedly torment the imperfect *yogi*.**

### **Srila Vishvanatha Cakravarti Thakura**

The conditional state of material existence is considered to be diseased condition of life which requires treatment by the expert physician, the bona fide spiritual master. The disease of the heart is material attachment and as long as this condition remains, one will continue to suffer the pangs of material existence. Even those who are supposedly engaged in the service of the Supreme Lord, if they stubbornly remain attached to wife, children, and so on, their material condition of life will continue.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Under the shelter of a pseudo spiritual master, non-devotees embrace mental speculation and gross sense gratification under the influence of bad association. If one is treated by a physician who is not experienced, although the symptom of the disease may temporarily disappear, there is every possibility of a relapse. The conclusion is that it is essential to completely give up the association of sense enjoyers and those making a show of false renunciation. When one's offense against the holy name of the Lord in the form of maintaining the false egoistic conception of "I" and "mine" is very prominent, the result is that one remains attached to his sons, wife, relatives, father, mother, wealth, and country. The practice of pseudo devotional service cannot cure one's material disease. Even while serving Lord Hari, such a pseudo devotee will find that his attachment for wife, children, and so on simply increases.



***kuyogino ye vihitantarayair manusya-bhutais tridasopasrstaih  
te praktanabhyasa-balena bhuyo yunjanti yogam na tu karma-tantram || SB  
11.28.29 ||***

## TRANSLATION

**Sometimes the progress of a neophyte transcendentalist is impeded due to excessive attachment to family members or others, who are sent by envious demigods. However, on the strength of their spiritual advancement, such imperfect transcendentalists will resume their practice of yoga in the next life. They will never again be bound, like ordinary materialists, in the network of *karma*.**

## **Srila Vishvanatha Cakravarti Thakura**

Sometimes *sannyasis* and others become bewildered by friends, well-wishers, or flattering disciples that are sent by the demigods to embarrass them. Therefore, in the *Srimad-Bhagavatam* (10.87.39) it has been stated:

*yadi na samuddharanti yatayo hrdis kama-jata*

Members of the renounced order who fail to uproot the last traces of material desire in their hearts remain impure.

It is to be understood that a *sannyasi's* position is completely distinct from that of others who are engaged in devotional service. This is confirmed in the Vedas: *yasmat tadesam na priyam yadetan manusya viduh*: No human being is dear to a *sannyasi*.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The conditioned souls, who work hard for the satisfaction of their senses, are tightly bound by the network of fruitive activities. When such conditioned souls take to the practice of yoga, the envious demigods may place obstacles on their path by sending flattering disciples or bodily relations. Although an imperfect transcendentalist may thus fall down from yoga practice, he will resume it in his next life, on the strength of his accumulated merit.

TEXT 22.30

*karoti karma kriyate ca jantuh kenapy asau codita a-nipatat  
na tatra vidvan praktau sthito 'pi nivṛtta-trsriah sva-sukhanubhūtya || SB  
11.28.30 ||*

TRANSLATION

**The conditioned living entity performs fruitive work and suffers and enjoys the reactions to his *karma*. Thus, he continues to work fruitively right up to the very moment of his death. One who is wise, however, after experiencing transcendental ecstasy, gives up all material desires and refrains from engaging in fruitive work.**

**Srila Vishvanatha Cakravarti Thakura**

Unlike *karmis*, *jnanis* do not allow themselves to become entangled in the bondage of fruitive work. This is being explained in this verse. All conditioned souls are working hard in this world, under the direction of the three modes of material nature. By their activities, they determine their future body, whether that of a demigod, human being, dog, or hog. Although there is great risk of becoming degraded, fruitive workers go on with their self-centered activities up until the point of death. However, those who are actually wise renounce fruitive activities, even while living in the material world, and thus they free themselves

from the bondage of *karma*.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Materialistic persons engage in fruitive activities so that they can enjoy sense gratification. On the other hand, one who is on the platform of self-realization does not regard himself as an enjoyer of the material world. Rather, he regards the entire creation as an expansion of the Lord's potency, and he sees himself as the Lord's humble servant.

TEXT 22.31

*tisthantam asinam uta vrajantam sayanam uksantam adantam annam  
svabhavam anyat kim apihamanam atmanam atma-stha-matir na veda || SB  
11.28.31 ||*

TRANSLATION

**One whose consciousness is absorbed in thought of the Lord does not even understand how his body is acting. While walking, sitting, standing, lying down, passing urine, eating, or doing anything else, he simply thinks that the body is acting according to its acquired nature.**

### **Srila Vishvanatha Cakravarti Thakura**

One who is wise remains aloof from the functions of the material body. This is what is being explained in this verse. One who is fully absorbed in Kṛṣṇa consciousness would hardly notice even if someone passed urine on his body.

One whose intelligence is fixed on the Supreme Lord hardly remembers that he has a material body.

**Srila Bhaktisiddhanta Sarasvati Thakura**

A self-realized soul does not take part in the activities of material enjoyment or artificial renunciation because all of his activities are dovetailed in the service of Lord Krsna. Although he is detached from the functions of the material body, he enthusiastically engages his material body in the service of the Lord.

TEXT 22.32

*yadi sma pasyaty asad-indriyartham nananumanena viruddham anyat  
na manyate vastutaya manisi svapnam yathotthaya tirodadhanam || SB  
11.28.32 ||*

TRANSLATION

**Although a self-realized soul encounters material objects and activities, which are temporary, he does not accept them as reality, just as a man awakening from sleep views his fading dream as an illusory manifestation of the mind.**

**Srila Vishvanatha Cakravarti Thakura**

Although a self-realized soul is absorbed in Krsna consciousness, he must perform routine duties in relation to the material body but he does not consider such activities as factual, just as one has awakened from sleep does not consider

his dreams to be reality.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

While dreaming, one experiences various emotions but when one awakens, he can understand that such feelings have no basis in reality. Similarly, one who is actually wise understands that the objects he experiences while awake, and the activities he performs for the maintenance of his material body, have no basis in ultimate reality, which exists apart from this temporary material manifestation. Indeed, the pleasures and pains of material existence are simply the result of being in the bodily concept of life, forgetting one's identity as pure spirit soul. For a self-realized soul, reality is his engagement in the devotional service of the Supreme Lord, which is distinct from the day dreams and night dreams of the conditioned souls.

**TEXT 22.33**

*purvam grhitam guna-karma-citram ajnanam atmany aviviktam anga  
nivartate tat punar iksayaiva na grhyate napi visryya atma || SB 11.28.33 ||*

**TRANSLATION**

**My dear Uddhava, material nescience, which expands into many varieties by the activities, is wrongly accepted by the conditioned soul to be the actual condition of the self. But, through the cultivation of spiritual knowledge, this nescience fades away as one proceeds towards liberation. The eternal self is never wrongly accepted nor rejected at any stage, however.**

**Srila Vishvanatha Cakravarti Thakura**

Knowledge is the destroyer of ignorance. All activities performed under the influence of the three modes of material nature during the conditional state of existence are born of ignorance. Although illusory, such activities appear to be real to the conditioned soul. One should try to vanquish his ignorance by the cultivation of spiritual knowledge. Ignorance is only accepted due to lack of proper understanding, and so it is rejected when one becomes enlightened with the knowledge of the self, which is changeless and eternal.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The visible objects of this world are always subject to transformation. The knowledge that is cultivated by a seer whose senses are imperfect is another side of ignorance. The pure spirit soul, on the other hand, is unchanging and without the four defects that are characteristic of conditional life. Whatever activities the conditioned soul performs under the direction of false ego, which is the creation of the modes of nature, have a foundation of ignorance. When spiritual knowledge is awakened, one regards his previous experiences as inconsequential. This is the symptom of self-realization. One should never mistakenly equate temporary material existence with liberated existence in the spiritual realm. It is only by identification with the temporary material body and subtle mind that one engages in the meaningless activities of sense gratification or artificial renunciation.

**TEXT 22.34**

*yatha hi bhanor udayo nr-caksusam tamo nihanyan na tu sad vidhatte  
evam samiksa nipuna sati me hanyat tamisram purusasya buddheh || SB  
11.28.34 ||*

**TRANSLATION**

**Just as, when the sun rises, it destroys the darkness covering men’s eyes, but it does not create the objects they perceive, so factual realization of Me destroys the ignorance covering one’s pure consciousness.**

**Srila Vishvanatha Cakravarti Thakura**

One who is self-realized understands that the soul is not subject to material transformation. It is changeless and eternal. Attributing material designations to the spirit soul is simply a result of ignorance. When the sun rises, the darkness covering one’s eyes is removed so that one can see things as they are. Similarly, realization of the self dispels the darkness of ignorance, which covers his real knowledge.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The contamination of an object is a temporary imposition. When the contamination is removed, the object displays its original purity. When one’s intelligence is fully engaged in the service of the Supreme Lord, the propensities for material enjoyment and artificial renunciation leave his association. When one’s contaminated material concept of life is vanquished, he regains his natural and healthy state of serving the Supreme Lord. Just as, when the sun rises, one can see things as they are, similarly when the darkness of ignorance is dispelled by realization of the self, one can engage in his natural condition as the eternal servant of the Supreme Lord.

**TEXT 22.35**

***esa svayam-jyotir ajo ‘prameyo mahanubhutih sakalanubhutih  
eko ‘dvitiyo vacasam virame yenesita vag-asavas caranti || SB 11.28.35 ||***

## TRANSLATION

**The Supreme Lord is self-luminous, unborn, and immeasurable. He is pure transcendental consciousness, all-pervading knowledge, and one without a second. He is realized only after ordinary words cease. By Him the power of speech and the life airs are set into motion.**

**Srila Vishvanatha Cakravarti Thakura**

The Supersoul is compared to the sun, whereas the individual souls are compared to the rays of the sun. The distinction between the Supersoul and the innumerable spirit souls is being described in this verse. The Supersoul is self-manifest and self-effulgent, but the living entities are manifested by Him. The Lord is unborn, but the living entities become subject to material designations. The Lord is immeasurable, or all pervading, whereas the living entities are localized. The Supersoul is the supreme spirit whole, and the living entities are His minute parts and parcels. He is omniscient, whereas the living entity is only aware of his limited experience. The Supreme Lord is one, whereas the living entities are many. Any description of the Supreme Lord is beyond the power of the words of the conditioned souls. It is said in the Vedas, *yato vaco nivartante aprapya manasa saha*: The descriptive power of speech fails in the realm of the Supreme Truth, and the speculative power of the mind cannot achieve Him.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The Supreme Lord is unborn, beyond the range of the material senses, fully spiritual, not bound by time, space, or circumstances, omniscient, and one without a second. When the limit of one's speech is attained within this world, the Supreme Lord remains far beyond reach. Rather, by the influence of the Supreme Lord, the power of speech comes to life. It is the Lord who awards the



power of the senses to the conditioned souls and when He desires, that power is withdrawn. The relationship of the independent Lord with the minute living entities is technically called *svajatiya-bheda*. The living entities' relationship with the material nature is technically called *vijatiya-bheda*. The Lord's relationship with the spiritual nature is termed *svagata-bheda*. Being influenced by the external energy of the Lord, there is confusion in the minds of the Mayavadis regarding *svagata-bheda*, *svajatiya-bheda*, and *vijatiya-bheda*. The enlightened view of these words is that they establish the supremacy of the Lord, whereas the unenlightened view misconstrues a meaning that there is an existence separate from the Supreme Lord.

TEXT 22.36

*etavan atma-sammoho yad vikalpas tu kevale  
atman rte svam atmanam avalambo na yasya hi || SB 11.28.36 ||*

TRANSLATION

**Whatever duality appears to be applicable to the self is simply a manifestation of the mind's bewilderment. There is no factual basis of such duality except the fact that it is imagined by the conditioned soul.**

**Srila Vishvanatha Cakravarti Thakura**

One may question: How can the Supersoul be one without a second when we can directly see that this visible world is separate from Him? The answer is: There is no duality present in the soul, and so what to speak of the Supreme Soul. Whatever is perceived as being separate from the Lord is not because everything in existence is the Lord and His energies. The perception of duality is simply due to a state of delusion within the mind. That the Supersoul is one without a

second is stated in the Vedas: *neha nanasti kincana*: Besides this, nothing exists.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The soul is pure spiritual existence, without any tinge of matter. After comprehending the illusory nature of material variegatedness, one should not foolishly conclude that there is no difference between the minute souls and the Supreme Personality of Godhead. The Lord is always in a superior position and the living entities are eternally subordinate. The soul is naturally free from material association but by misuse of his minute independence, he becomes conditioned by Maya. Transcendental reality has nothing to do with material variegatedness. It is most unreasonable to try to attribute the characteristics of this material world to the Lord's eternal characteristics and pastimes. The conception of duality that is born from the deluded mind of the conditioned soul can never cover the effulgent glory of spiritual variegatedness.

TEXT 22.37

*yan namakrtibhir grahyam panca-varnam abadhitam  
vyarthenapy artha-vado 'yam dvayam pandita-maninam || SB 11.28.37 ||*

TRANSLATION

**The duality that is applied to the five gross material elements is understood by their names and forms. Those who claim that such a dualistic conception is reality are mundane scholars who proudly put forward their theories without actual realization of the truth.**

**Srila Vishvanatha Cakravarti Thakura**

Cotton is the cause of cloth and cloth is the effect of cotton. Cloth could not exist without the existence of cotton. No genuinely learned man could fail to understand this. This visible world of names and forms, composed of the five gross elements, is perceivable by the material senses. All such manifestations have a beginning and an end and so are not ultimate reality. The Supreme Personality of Godhead had previously stated in this chapter:

*pratyaksenanumanena nigamenatma-samvida ady-antavad asaj ynatvanihsango vicared iha*

By direct perception, logical deduction, scriptural authority, and personal realization, one should know that this world has a beginning and an end and so is not the ultimate reality. Thus, one should live in this world without attachment.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Material names and forms, having a beginning and an end, have no permanent existence and so do not constitute essential reality. This cosmic manifestation is a transformation of one of the energies of the Supreme Lord. The Lord is the Absolute Truth and His potencies are also truth, but the names and forms that are temporarily manifested in this material world have no eternal existence. There are two kinds of pseudo-scholars—those who accept matter as ultimate reality, and those who imagine spirit to be devoid of variegatedness. Neither group accepts the transcendental pastimes of the Supreme Lord, and so they are not fit to be addressed as actually learned. The cultivation of knowledge devoid of the service of the Supreme Lord, who is beyond the reach of mundane sense perception, is the only asset of such pseudo-scholars.

**TEXT 22.38**

*yogino ‘pakva-yogasya yunjatah kaya utthitaih  
upasargair vihanyeta tatrayam vihito vidhih || SB 11.28.38 ||*

## TRANSLATION

**The physical body of a neophyte yogi, who has not yet achieved maturity in his practice, may sometimes be afflicted by various disturbances, such as disease. For them, the following process is recommended.**

**Srila Vishvanatha Cakravarti Thakura**

After outlining the process of *jnana-yoga*, the Lord herein gives instructions to those who are disturbed by disease or other impediments. Yogis who are still on the material platform, due to incomplete realization, are given some suggestions by the Lord in this regard.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Often, *hatha-yogis* and *raja-yogis*, who disregard devotional service to the Lord, cannot complete their yoga practice, due to remaining in the bodily conception of life. The process of devotional service to the Lord, which is the constitutional duty of the soul, has been prescribed to elevate such imperfect yogis to the transcendental platform.

TEXT 22.39

*yoga-dharanaya kamscid asanair dharananvitaih  
tapo-mantrausadhaih kamscid upasargan vinirdahet || SB 11.28.39 ||*

## TRANSLATION

**Some disturbances, such as heat and cold, can be counteracted by meditating on the sun and moon. Illnesses, such as gastric disorders, can be restrained by practicing sitting postures and breath control. Performance of penance, chanting of *mantras*, and the application of medicinal herbs can counteract inauspicious planetary positions, fear of snakebite, and so on.**

**Srila Vishvanatha Cakravarti Thakura**

By practicing yoga and meditating on the sun and the moon, one can get relief from the miseries caused by excessive heat and cold. By practicing *asanas* and *pranayama*, one can cure gastric ailments. By the performance of penance, the chanting of *mantras*, and ingestion of medicinal herbs, one can neutralize inauspiciousness caused by planetary positions and the threat of snakebites.

**Srila Bhaktisiddhanta Sarasvati Thakura**

For the removal of obstacles on the path of *karma yoga* and *hatha-yoga*, various practices have been advised. Such remedial measures are only for those who are not surrendered to the Supreme Personality of Godhead.

TEXT 22.40

***kamscin mamanudhyanena nama-sankirtanadibhih  
yogesvaranuvrttya va hanyad asubha-dan sanaih || SB 11.28.40 ||***

## TRANSLATION

**One can destroy disturbances such as lust by always thinking of Me, and by congregationally chanting My holy names. One can destroy the obstacles of pride and false ego by following in the footsteps of the masters of mystic yoga.**

**Srila Vishvanatha Cakravarti Thakura**

One should overcome lust by meditating on the Supreme Lord. One should subdue his pride by following in the footsteps of great souls.

**Srila Bhaktisiddhanta Sarasvati Thakura**

By engaging in the practice of devotional service to the Supreme Lord, beginning with hearing and chanting the Lord's holy names, and meditating upon His transcendental pastimes, all inauspiciousness within the heart, which are impediments to one's advancement, will gradually diminish.

**TEXT 22.41**

***kecid deham imam dhirah su-kalpam vayasi sthiram  
vidhaya vividhopayair atha yunjanti siddhaye || SB 11.28.41 ||***

**TRANSLATION**

**There are methods by which yogis can remain free from disease, and keep themselves in a youthful condition of life, without experiencing the**

**distresses of old age. Thus they practice yoga for the purpose of achieving mystic perfections.**

### **Srila Vishvanatha Cakravarti Thakura**

Some yogis employ various methods to keep their body fit and youthful, desiring to attain mystic perfections. They try to master the mystic perfection of entering another's body so that they can utilize it for sense enjoyment. Such practices are not to be accepted as devotional service to the Supreme Lord.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The practice of *hatha-yoga* is generally accepted with a desire to attain the eighteen kinds of mystic perfection. Such practices cannot be counted as limbs of devotional service.

**TEXT 22.42**

***na hi tat kusaladrtyam tad-ayaso hy aparthakah  
antavattvac charirasya phalasyeva vanaspateh || SB 11.28.42 ||***

**TRANSLATION**

**Learned persons who are expert in transcendental knowledge do not very highly value these mystic perfections because the soul, like a tree, is permanent, and the body, like the tree's fruit, is perishable.**

## **Srila Vishvanatha Cakravarti Thakura**

Those who have actually realized the eternal nature of the self are not tempted by the allurements that mystic powers offer. The spirit soul is permanent, like a tree that may live for a very long time, but the material body is soon to perish, like the fruit of the tree that quickly spoils.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

A tree produces seasonal fruit but even after the fruit is gone, the tree remains for a very long time. Self-realized souls, knowing perfectly well that the gross and subtle bodies, which are temporary manifestations of material nature, are perishable, do not undergo the severe penance required to obtain mystic powers.

TEXT 22.43

*yogam nisevato nityam kayas cet kalpatam iyat  
tac chraddadhyan na matiman yogam utsrjya mat-parah || SB 11.28.43 ||*

TRANSLATION

**Although the physical body may be improved by the practice of yoga, an intelligent person who has dedicated his life to Me does not place his faith in such a prospect, and in fact shuns such practices.**

**Srila Vishvanatha Cakravarti Thakura**



Even if there is the prospect of achieving a duration of life of one *kalpa* by the practice of mystic yoga, an intelligent person will not place his faith in such a thing but rather dedicate himself to Lord Kṛṣṇa's devotional service.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Although in the scriptures there are recommendations for the performance of *hatha-yoga*, *raja-yoga*, and *pranayama*, ultimately, it is advised that one become freed from all types of material bondage by faithfully worshiping the Supreme Lord in the association of devotees. The devotees of the Supreme Lord cannot place their faith in any process for overcoming lust, anger, and so on, other than devotional service to Lord Mukunda. In this connection, one should consider this verse from the *Srimad- Bhagavatam* 1.6.36):

*sarvam tad idam akhyatam yat prsto 'ham tvayanagha  
janma-karma-rahasyam me bhavatas catma-tosanam*

O Vyasadeva, you are freed from all sins. Thus I have explained my birth and activities for self-realization, as you asked. All this will be conducive for your personal satisfaction also.

TEXT 22.44

*yoga-caryam imam yogi vicaran mad-apasrayah  
nantarayair vihanyeta nihsprhah sva-sukhanubhuh || SB 11.28.44 ||*

TRANSLATION

**My unalloyed devotee is without material hankering because he is satisfied within the self, and thus experiences unlimited happiness. Thus, while executing this process of yoga, he is never deterred by impediments.**

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Although the followers of *hatha-yoga* and *raja-yoga* make some progress in their respective practices, they generally fail to gain success because they are confronted by numerous obstacles. However, one who surrenders to the Supreme Lord, who is the transcendental Cupid, will certainly come out victorious on his path back home, back to Godhead.

*Thus ends the translation of the twenty-second chapter of the Uddhava-gita entitled, “Jnana-yoga,” with the commentaries of Srila Visvanatha Cakravarti Thakura and purports of Srila Bhaktisiddhanta Sarasvati Thakura.*

## Chapter 23

### Bhakti-yoga

#### *CHAPTER SUMMARY*

Uddhava thought that the process of *jnana-yoga* that the Lord had described was too difficult and so he asked about an easier means of self-realization. In reply the Lord briefly described the process of devotional service.

Karmis, and yogis, who are still under the influence of the illusory energy of the Lord and thus are very proud of their meager accomplishments, are not inclined to take shelter at the lotus feet of the Lord. On the other hand, the swanlike men who can discriminate between matter and spirit take shelter of the Lord without reservation. The Supreme Lord resides within the hearts of all living entities, as the overseer and permitter, and sometimes appears externally as the spiritual master, who teaches by example. He dispels the living entities' misfortune by revealing His eternal form.

One should perform all activities in the service of the Supreme Lord, keeping one's mind fixed upon Him in all circumstances. One should reside in the holy places of pilgrimage that are related to the Supreme Lord, where many pure devotees of the Lord reside, and one should take part in the festivals that celebrate the Lord's appearance, and so on. One should at least theoretically understand that all living entities are places of the Lord's residence as the Supersoul, and thus cultivate equal vision so that material prejudices will be vanquished. One should avoid intimate association with non-devotees, and renounce desires for material enjoyment. In this frame of mind, one should offer obeisance's to all, even the lowest of men and animals. As long as one cannot factually perceive the Supreme Lord present within all beings, one should continue to use his body, mind, and speech in the service of the Lord.

Because devotional service to the Supreme Lord is the eternal function of the spirit soul, and is preached by the Lord Himself, it is always auspicious and

successful. When one surrenders to the Lord without duplicity, the Lord becomes satisfied. As a result, the devotee attains eternal residence with the Lord in the spiritual sky and enjoys opulence on the level of that of the Lord.

After contemplating the Lord's instructions, Uddhava went to Badarikasrama, as ordered by the Lord. By perfectly carrying out the orders of the Lord, he ultimately attained the transcendental abode of the Lord. Indeed, anyone who faithfully assimilates and then practices these instructions of the Lord will be freed from material existence.

TEXT 23.1

*sri-uddhava uvaca  
su-dustaram imam manye yoga-caryam anatmanah  
yathanjasa puman siddhyet tan me bruhy anjasacyuta || SB 11.29.1 ||*

TRANSLATION

**Sri Uddhava said: O infallible Lord, I think that it is very difficult for ordinary persons who are not self-controlled to practice the yoga system described by You. Therefore, please tell me more simply how one can easily attain perfection.**

**Srila Vishvanatha Cakravarti Thakura**

Taking shelter of exalted devotees and holy places that are associated with the Lord enhances one's devotional service. This will be described in this chapter. Uddhava had difficulty imagining how anyone could follow the procedures of yoga that the Supreme Lord had imparted to him. This is being explained in this verse. The process of yoga, which teaches one to completely give up all attachment for the material body, was described in the previous chapter, but

Uddhava thinks that this practice is too difficult for the majority of people. He therefore requests the Lord to describe a process whereby human beings can easily attain success. Although the word *anjasa* has been spoken twice in this verse, the fault of redundancy does not arise because each indicates a separate cause.

TEXT 23.2

*prayasah pundarikaksa yunyanto yogino manah  
visidanty asamadhanan mano-nigraha-karsitah || SB 11.29.2 ||*

TRANSLATION

**O lotus-eyed Lord, yogis who try to steady the mind generally experience frustration because of their inability to do so. As a result, they become weary of their attempt to bring the mind under control.**

**Srila Vishvanatha Cakravarti Thakura**

The practice of yoga as described in previous chapter is extremely difficult to perform. How this is so is being explained in this verse. In the course of trying to concentrate their minds on Brahman, those who practice yoga often become frustrated, being unable to do so.

TEXT 23.3

*athata ananda-dugham padambujam hamsah srayerann aravinda-locana  
sukham nu visvesvara yoga-karmabhis tvan-mayayami vihata na maninah ||*

***SB 11.29.3*** ||

## TRANSLATION

**Therefore, O lotus-eyed Lord of the universe, swanlike men joyfully take shelter of Your lotus feet, the source of all transcendental ecstasy. However, those who do not surrender to You, being proud of their practice of yoga and *karma*, are defeated by Your illusory energy.**

**Srila Vishvanatha Cakravarti Thakura**

Uddhava desires that the Lord explain the essence of yoga, which is understood by men who are like swans, who can extract the milk from a mixture of milk and water. Those who are very proud of their positions as *karmis*, *jnanis*, and yogis are actually bewildered by the illusory energy of the Lord, and therefore undergo great difficulty.

**Srila Bhaktisiddhanta Sarasvati Thakura**

The processes of yoga leading to spiritual perfection that are accepted by the nondevotees do not provide the satisfaction experienced by those who render service unto the lotus feet of the Supreme Lord. Actual happiness is relished in the service of the all-blissful Supreme Lord, and distress results from posing as an enjoyer in the bodily concept of life.

**TEXT 23.4**

***kim citram acyuta tavaitad asesa-bandho dasesv ananya-saranesu yad atma-***

*sattvam*

***Yo 'rocayat saha mrgaih svayam Isvaranam srimat-kinta-tata-pidita-pada-pithah || SB 11.29.4 ||***

## TRANSLATION

**My dear infallible Lord, it is not at all astonishing that You intimately relate with Your devotees who have taken shelter of You, such as Nanda Maharaja, the *gopis*, and Bali Maharaja. After all, during Your appearance as Lord Ramacandra, when even great personalities such as Brahma desired to place the tips of their crowns at Your lotus feet, You nevertheless showed more affection for monkeys, such as Hanuman, because they had taken exclusive shelter of You.**

**Srila Vishvanatha Cakravarti Thakura**

It is not surprising that those who serve the Supreme Lord receive His favor. The word *ananyasaranam* indicates that the Supreme Lord fully protects His servants who are completely free from the contamination of *karma* and *jnana*, and even takes a position of subordination to them. This is not at all astonishing. Although the king is the ruler of society, he is directed by the *brahmanas*. In the same way, the Supreme Lord is controlled by His dear servants. In other words, the Lord allows Himself to come under the control of His devotees. The Supreme Personality of Godhead, as Lord Ramacandra, established friendship with monkeys, and as Krsna, He enjoyed tending the cows in the pasturing grounds of Vrndavana, and would steal butter and distribute it to the monkeys. Such devotees of the Lord have no need for the elaborate *jnana-yoga* system or the process for achieving mystic powers. All these devotees are represented here by Sri Uddhava, who frankly informs the Lord that the sophisticated systems of philosophical speculation and mystic yoga are not appealing for one who has developed a taste for direct loving service to the Lord.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Unalloyed devotees in all species of life became successful in establishing a relationship of friendship with the Lord, although even great personalities, such as Brahma, could not do so.

TEXT 23.5

*tam tvakhilatma-dayitesvaram asritanam sarvartha-dam sva-kṛta-vid visrjeta  
ko nu  
ko va bhajet kim api vismrtaye 'nu bhutyai kim va bhaven na tava pada-rajo-  
jusam nah || SB 11.29.5 ||*

TRANSLATION

**Who could even think of rejecting You, the Supreme Soul, the most dear object of worship, and the Supreme Lord of all, who awards all possible perfections to the devotees who take shelter of You? Who could be so ungrateful, knowing the great mercy You bestow? Who would reject You and accept something for the sake of material enjoyment, which simply leads to a miserable condition of life? What is there lacking for us who are engaged in the service of the dust of Your lotus feet?**

## **Srila Vishvanatha Cakravarti Thakura**

The Lord is the well-wishing friend of all living entities, and for their benefit, He imparts instructions on devotional service to His empowered representatives, such as Narada Muni. The Lord is the bestower of the fruits of everyone's activities because He is the supreme controller, but He particularly fulfills all the



desires of His devotees. The Lord showered great compassion upon devotees such as Bali and Prahlada. Knowing this, who would want to abandon Him? Only the most fallen, dry, and ungrateful yogis reject the service of the Supreme Personality of Godhead. How can an unalloyed devotee of the Lord desire elevation to the heavenly planets or liberation? How is it that devotees such as Bali and Prahlada, who were free from material desires, attained such a status of material enjoyment, and even liberation? The answer to this dilemma is found in the *Narayanlya* of the *Moksa-dharma* section of the *Mahabharata*:

*ya vai sadhana-sampattih purusartha-catustaye  
taya vina tad apnoti naro narayanasrayah*

Whatever among the four goals of human life can be achieved by various spiritual practices is automatically achieved without such endeavors by the person who has taken shelter of Lord Narayana, the refuge of all persons.

Material enjoyment and liberation are simply by-products of the Lord's inconceivable mercy.

TEXT 23.6

*naivopayanty apacitim kavayas tavesa  
brahmayusapi krtam rddha-mudah smarantah  
yo 'ntar bahis tanu-bhrtam asubham vidhunvann  
acarya-caittyavapusa sva-gatim vyanakti || SB 11.29.6 ||*

TRANSLATION

**My dear Lord, those who are learned scholars in the transcendental science could never properly express their indebtedness to You, even with a lifetime of Brahma, because You manifest Yourself externally as the *acarya* and internally as the Supersoul, to deliver the conditioned souls by instructing them how to return to You.**

## **Srila Vishvanatha Cakravarti Thakura**

“As all surrender unto Me, I reward them accordingly.” This reward of the Lord is not artificial—it is natural. It is ultimately the Lord who is the bestower of the results of everyone’s activities. Even by rendering devotional service for a duration of one thousand *kalpas*, a devotee cannot repay the debt he feels to the Lord for having awarded him loving service to His lotus feet. The word *apaciti* indicates that a devotee could not repay his debt to the Lord, even by rendering service to Him for the duration of Brahma’s life. The Lord guides the living entities from without as the *mantra guru* and *siksa guru*, and by imparting instructions of devotional service, and from within, He guides the living entities as the Supersoul. The Lord has personally stated this in the *Bhagavad-gita*:

*tesam satata-yuktanam bhajatam prlti-purvakam  
dadami buddhi-yogam tam yena mam upayanti te*

To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Expert and sober devotees, despite being very qualified and having a lifespan like that of Brahma, cannot repay the Lord’s favor upon them by awarding them auspiciousness while remaining seated within their hearts as the Supersoul.

TEXT 23.7

*sri-suka uvaca  
Ity uddhavenaty-anurakta-cetasa prsto jagat-kridanakah sva-saktibhih  
grhita-murti-traya Isvaresvaro jagada sa-prema-manohara-smitah || SB  
11.29.7 ||*

## TRANSLATION

**Sukadeva Gosvami said: Being thus questioned by the most affectionate Uddhava, Lord Krsna, the master of the demigods, who considers the entire universe as His plaything, and assumes the three forms of Brahma, Visnu and Siva, began to reply while lovingly displaying His all-attractive smile.**

**Srila Vishvanatha Cakravarti Thakura**

This material world is also a place for the Lord's eternal pastimes. He enjoys in this world with His internal, marginal, and external energies as the Supersoul within the hearts of all living entities. He inspired Uddhava from within to place before Him these inquiries for the benefit of future devotees. The Lord exhibits His pastimes within this material world, just to distribute the transcendental mellows of devotional service. Here, Uddhava is the audience and Lord Krsna is the speaker. Similarly, Sukadeva Gosvami became the speaker and Maharaja Pariksit became the listener. These conversations shower the nectar for which all living entities are hankering. Sri Krsna alone is capable of bestowing actual mercy, which only brings unmixed auspiciousness. He is the controller of all the universal controllers. He spoke to Uddhava while displaying His most enchanting smile.

TEXT 23.8

*sri-bhagavan uvaca  
hanta te kathayisyami mama dharman su-mangalan  
yan sraddhayakaran martyo mrtyum jayati durjayam || SB 11.29.8 ||*

## TRANSLATION

**The Supreme Personality of Godhead said: Yes, I shall describe to you the religious principles of devotion to Me, by executing which a mortal human being can conquer unconquerable death.**

**Srila Vishvanatha Cakravarti Thakura**

Out of compassion, Lord Krsna will explain the principles of devotional service unto Him. These principles are very auspicious and should be followed by all human beings with great faith. It is only in this way that the conditioned souls can conquer unconquerable death.

TEXT 23.9

*kuryat sarvani karmani mad-artham sanakaih smaran  
mayy arpita-manas-citto mad-dharmatma-mano-ratih || SB 11.29.9 ||*

TRANSLATION

**While always remembering Me, one should perform his devotional and daily duties for My satisfaction, without becoming impetuous. With mind and intelligence offered to Me, one should cultivate attraction for My devotional service.**

**Srila Vishvanatha Cakravarti Thakura**

The Lord will herein describes devotional service that is unmixed with *karma* and *jnana*. One should keep his body clean by brushing his teeth and bathing. One should keep his existence in a purified state by hearing and chanting the

glories of the Supreme Lord. Ordinary human beings should follow the principles of *varnasrama*, and while performing all activities, they should remember the Supreme Lord. One whose heart is always fixed in meditation upon the Lord and His characteristics is a first-class devotee.

TEXT 23.10

*desan punyan asrayeta mad-bhaktaih sadhubhih sritan  
devasura-manusyesu mad-bhaktacaritani ca || SB 11.29.10 ||*

TRANSLATION

**One should reside in a holy place that is inhabited by My saintly devotees, and one should follow in their footsteps. Such devotees appear among the demigods, demons, and human beings.**

**Srila Vishvanatha Cakravarti Thakura**

What is unalloyed devotional service? What is *vaidhi-bhakti* and *raganuga-bhakti*? These are being explained, one after another. One should live in a holy place, such as Dvaraka. One should follow the instructions and exemplary behavior of exalted personalities like Narada Muni, Prahlada Maharaja, and King Ambarisa. This is called *vaidhi-bhakti*, or regulative devotional service. To reside in a holy place, like Gokula, Govardhana, or Vrndavana, and follow in the footsteps of the *gopis*, like Candrakanti and Vrnda, is called *raganuga-bhakti*, or devotional service in attachment.

TEXT 23.11

*prthak satrena va mahyam parva-yatra-mahotsavan  
karayed gita -nrtyadyair maharaja-vibhutibhih || SB 11.29.11 ||*

#### TRANSLATION

**Whether alone or in an assembly of devotees, one should sing, dance, and spend lavishly to celebrate My appearance days, as well as other ceremonies and festivals that are especially meant for My worship.**

**Srila Vishvanatha Cakravarti Thakura**

These basic principles apply to all types of devotional processes.

TEXT 23.12

*mam eva sarva-bhutesu bahir antar apavrtam  
iksetatmani catmanam yatha kham amalasayah || SB 11.29.12 ||*

#### TRANSLATION

**With a purified heart, one should see Me as being situated within his own self, as well as within the hearts of all living entities, unblemished and all-pervading, like the sky.**

**Srila Vishvanatha Cakravarti Thakura**

After describing the duties of unalloyed devotees, Lord Krsna now speaks in a way so as to attract the *jnanis*. Those who are philosophically searching for the Absolute Truth should understand how the Lord is transcendently situated, without any tinge of matter, although He is all-pervading and situated within the hearts of all living entities.

TEXT 23.13-14

*iti sarvani bhutani mad-bhavena maha-dyute  
sabhajayan manyamano jnanam kevalam asritah*

*brahmane pukkase stene brahmanyē ‘rke sphulingake  
akrure krurake caiva sama-drk pandito matah || SB 11.29.13-14 ||*

TRANSLATION

**O most-intelligent Uddhava, one who cultivates the understanding that I am present in the heart of all living beings, and who offers respect to everyone, is to be considered actually wise. Such a person sees equally the *brahmana* and the outcaste, the thief and the person who gives charity to the *brahmanas*, the sun and tiny sparks, the gentle and the cruel.**

**Srila Vishvanatha Cakravarti Thakura**

Lord Krsna said, “O Uddhava, you should regard all living entities as My parts and parcels and offer them due respect. Indeed, such consciousness is the symptom of an actually learned person.”

The word *kevalam* is an adjective of the verb *asraya*, and not the adjective of

*jnana*, because *jnana* without devotional service is to be condemned. This could also be taken to mean, “taking shelter of the non-dual Brahman, who is full of transcendental knowledge.”

Although there is a social distinction between a *brahmana* and a *candala*, a behavioral distinction between a thief and a charitable man, a distinction between a professional *brahmana* and a devotee *brahmana*, a quantitative distinction between the sun and a spark of fire, and a qualitative distinction between a ruffian and a gentleman, one should see all of them with equal vision, because the Supreme Lord is situated within each one. One who sees like this is a truly wise person, and who does not is certainly ignorant.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

In this regard, one should consider this verse from the *Bhagavad-gita* (5.18):

*vidya-vinaya-sampanne brahmane gavi hastini  
suni caiva sva-pake ca panditah sama-darsinah*

The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle *brahmana*, a cow, an elephant, a dog, and a dog-eater [outcaste].

If one can see this material world in relation to the Supreme Personality of Godhead, then his liberation is guaranteed. As soon as one sees the material nature as separate from the Lord, his constitutional spirit of service is transformed into the spirit of enjoyment. In this world, there is a superficial difference between those who are exalted and those who are fallen, between the truthful and the liars, between the fire of the sun and that of a small spark, and between gentle person and a cruel ruffian. When one ignores such differences of behavior and nature, considering them inconsequential in comparison with their actual spiritual identities, then one’s vision of duality transforms into equanimity. A learned person is he who is not diverted from the truth while viewing the distinctions of this world of perverted enjoyment.



***naresv abhiksriam mad-bhavam pumso bhavayato 'cirat  
spardhasuya-tiraskarah sahankara viyanti hi || SB 11.29.15 ||***

## TRANSLATION

**For one who constantly meditates on Me as being situated within all living entities, all bad qualities such as rivalry, abusiveness, and arrogance, along with their cause, false ego, are quickly vanquished.**

**Srila Vishvanatha Cakravarti Thakura**

One should practice seeing how the Supreme Lord is situated everywhere so that his polluted qualities, such as arrogance, can be destroyed. In material consciousness, one engages in rivalry with his equals, is envious of superiors, and belittles those who are inferior.

TEXT 23.16

***visrjya smayamanan svan drsam vridam ca daihikim  
pranamed danda-vad bhumav a-sva-candala-go-kharam || SB 11.29.16 ||***

## TRANSLATION

**Ignoring the ridicule of one's companions, one should renounce the bodily conception of life and its concomitant embarrassments, and offer obeisance's to all living beings, even dogs, cows, donkeys, and**

**untouchables, falling flat upon the ground just like a stick.**

### **Srila Vishvanatha Cakravarti Thakura**

How one can cultivate equal vision, seeing everything in relation to the Supreme Lord, is described in this verse. The purport is that one should learn how to see with spiritual vision, and not remain satisfied with simply studying the bodily designations, which, after all, are temporary. Instead of showing respect or contempt according to external circumstances, one should show respect to all classes of living entities, even dogs and dog-eaters, knowing that the Supreme Personality of Godhead is present within each of them as the Supersoul.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

One should ignore the ridicule of envious people, while showing suitable respect for all living beings, even dogs, dog-eaters, and asses. Sri Caitanya Mahaprabhu has instructed us to consider ourselves lower than a straw in the street and more tolerant than a tree, offering respect to all others while not expecting any respect for oneself. This is the secret of success in the matter of chanting the holy name of the Lord.

**TEXT 23.17**

***yavat sarvesu bhutesu mad-bhavo nopajayate tavad evam upashta van-manah-kaya-vrttibhih || SB 11.29.17 ||***

**TRANSLATION**

**Until one is actually able to see Me within all living beings, one should worship Me in the prescribed manner with his body, mind, and speech.**

**Srila Vishvanatha Cakravarti Thakura**

Until one has gained the realization that the Supreme Lord is residing within the hearts of all living entities, it is recommended that one offer obeisance's to varieties of creatures as a means for elevating one to that highest platform. Although one may not actually fall flat before every dog and donkey, at least one should carefully respect all forms of life, knowing them to be part and parcel of the Supreme Lord, Thus, one should show respect to all with one's body, mind, and words.

**Srila Bhaktisiddhanta Sarasvati Thakura**

While worshiping the Supreme Lord with one's body, mind, and speech, one should think oneself to be lower than a blade of grass, one should be more tolerant than a tree, and one should be ready to give respect to all living entities without desiring any respect in return. In such a state of mind, one can continuously engage in *bhajana*, or worship of the Lord.

**TEXT 23.18**

***sarvam brahmatmakam tasya vidyayatma-manisaya  
paripasyann upamet sarvato muita-samsayah || SB 11.29.18 ||***

**TRANSLATION**

**By the cultivation of such transcendental knowledge, one should become free from all doubts by seeing the Supreme Lord everywhere and within all living entities, thus remaining aloof from all kinds of fruitive activities.**

**Srila Vishvanatha Cakravarti Thakura**

By the advancement of transcendental knowledge, one should come to see the Supreme Lord everywhere. It is a fact that everything in existence is owned and controlled by the Lord and being well aware of this, one should refrain from fruitive activities

**Srila Bhaktisiddhanta Sarasvati Thakura**

The more one advances in Kṛṣṇa consciousness, the more one becomes freed from all doubts. By constant engagement in devotional service, one can free oneself from all reactions of fruitive work. In devotional service, one works under the direction of the Supreme Lord and His representative, the spiritual master, whereas fruitive activities are impelled by the three modes of material nature. The conditioned souls exhibit many unfavorable qualities because their activities are based on envy. Such envy can only be removed by dedicated worship of the Lord with one's body, mind, and speech.

**TEXT 23.19**

***ayam hi sarva-kalpanam sadhricino mato mama  
mad-bhavah sarva-bhutesu mano-vak-kaya-vrttibhih || SB 11.29.19 ||***

**TRANSLATION**

**I consider this process of utilizing one’s mind, words, and bodily functions for realizing My presence within all living entities to be the best method of spiritual enlightenment.**

**Srila Vishvanatha Cakravarti Thakura**

For the *jnanis*, realization of impersonal Brahman is life’s ultimate goal.

TEXT 23.20

***na hy angopakrame dhvamso mad-dharmasyoddhavanv api  
maya vyavasitah samyan nirgunatvad anasisah || SB 11.29.20 ||***

TRANSLATION

**My dear Uddhava, because the process of devotional service has been established by Me, it is transcendental and free from any material considerations. There is no doubt that a devotee will never suffer even the slightest loss by taking to this process.**

**Srila Vishvanatha Cakravarti Thakura**

After explaining the essence of *jnana* in eight verses, the Lord now presents the essence of *bhakti*. Although the compilers of the scriptures have advocated various methods for elevation, this system of *bhakti-yoga*, or devotional service, was introduced by the Lord Himself. However, a neophyte can easily be diverted from the other processes so that no benefit is accrued, whereas the devotional service of the Lord never goes in vain. This is stated in this verse—that the

process of devotional service is the best means of spiritual realization and such engagement can never be considered a loss.

Lord Kṛṣṇa said: My dear Uddhava, if one begins the process of devotional service to Me and becomes diverted before reaching perfection, there is still no loss or diminution because *bhakti-yoga* is transcendental and is executed under My shelter. This supreme religious practice is perfect in all respects because I am the fully independent Supreme Personality of Godhead.

The word *mad-dharma* in this verse refers to the principles of devotional service, and not to the cultivation of knowledge. *Juana*, or the cultivation of knowledge, is not fully transcendental and awards the successful performer impersonal liberation in Brahman, and not the association of the Supreme Personality of Godhead.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The desire for material enjoyment is the root cause of all *anarthas*. Only liberated souls who have renounced material enjoyment are actually qualified to worship Lord Hari.

TEXT 23.21

*yo yo mayi pare dharmah kalpyate nisphalaya cet  
tad-ayaso nirarthah syad bhayader iva sattama || SB 11.29.21 ||*

TRANSLATION

**O most pious Uddhava, when faced with a dangerous situation, an ordinary person cries, becomes fearful, and laments, although such useless emotions do not change the situation. However, activities offered to Me without**

**personal motivation, even if they are apparently useless, amount to the highest process of religion.**

**Srila Vishvanatha Cakravarti Thakura**

If devotional service to the Lord is performed without desire for personal gain, it will help elevate one to the spiritual platform. If devotional service, beginning with hearing and chanting, is engaged in for the sake of achieving worldly or heavenly sense gratification, as well as name and fame in this life or liberation in the next, it will act, but only gradually. Devotional service is the supremely powerful process of selfrealization and is capable of awarding one the ultimate goal of life, and so what to speak of other, lesser achievements. The scriptures advise that a Vaisnava need not worry about his maintenance, such as food and clothing. The Lord is known as Visvambhara, the maintainer of the entire universe, and so how could He neglect His devotees? Still, if a devotee cries to the Lord for protection or maintenance, desiring to continue his devotional service without impediment, the Lord accepts such apparently unnecessary appeals as the highest religious process, as stated in this verse.

**Srila Bhaktisiddhanta Sarasvati Thakura**

One who performs devotional service to the Supreme Lord is never the loser. Whatever endeavor a devotee makes to serve the Lord never goes in vain, even if he cannot complete the process in this lifetime. Being transcendental, service rendered to the Lord is never forgotten or lost.

**TEXT 23.22**

***esa buddhimatam buddhir manisa ca manisinam yat satyam anrteneha  
martyenapnoti mamrtam || SB 11.29.22 ||***

## TRANSLATION

**This process is the supreme intelligence of the intelligent and the cleverness of the cleverest, because by following it, one can make use of that which is temporary and illusory to achieve Me, the eternal reality.**

**Srila Vishvanatha Cakravarti Thakura**

Why do people often execute devotional service in the hopes of gaining fame, and other personal advantages? The reason is that they are not actually intelligent. This is the purport of this verse. One who poses as a great devotee to enjoy immense prestige is not actually intelligent. Simply to imagine oneself to be a great preacher of devotional service, or a great relisher of transcendental *rasas*, simply for enjoying fame and reputation, is also not the sign of good intelligence.

One who has taken birth in Bharatavarsha should try to attain the eternal Supreme Lord with the help of his temporary material body. One can obtain the eternal with the help of the temporary. Conditioned souls can utilize their abominable material bodies to achieve a sublime eternal form like that of the Supreme Lord. According to the material conception, one who can earn thousands of coins by investing just a few coins is considered intelligent. Especially in this age, those who possess the most wealth are considered to be the cleverest persons in society. However, if one could somehow possess a touchstone or a wish-fulfilling cow, he would certainly be considered even more clever and intelligent. Still, it must be understood that all such possessions are temporary and thus ultimately useless.

If those who have been born in Bharatavarsha engage their temporary material bodies, which are composed of disgusting substances, prone to dwindle, full of disease, and ultimately destroyed, in the service of the Supreme Lord, they can come to relish the best of all possessions, love of God. The Lord gives His very self to those who are devoted to Him without personal motivation. How wonderful such an attainment is! How intelligent are the inhabitants of



Bharatavarsha who engage in unmotivated devotional service by hearing about the Lord, chanting His glories, and rendering all sorts of service to Him. The tongue should always be engaged in chanting the holy name of the Lord, the ears should be continuously engaged in hearing the Lord's glories, and the hands should be employed in rendering menial service to Him. Even by fully engaging in only one of the nine processes of devotional service, one can achieve the perfection of life. Considering this, what actually intelligent and clever person will fail to do so?

**Srila Bhaktisiddhanta Sarasvati Thakura**

Those who are the most clever and intelligent will engage themselves in the devotional service of the Lord. It is only due to good fortune that a conditioned soul, who is bewildered on account of material attachment, decides to utilize whatever may be in his possession for the service of the Supreme Personality of Godhead. By such dovetailing of one's material body and possessions in the service of the Lord, one comes to the platform of eternity.

**TEXT 23.23**

*esa te 'bhihitah krtsrio brahma-vadasya sangrahaḥ  
samasa-vyasa-vidhina devanam api durgamah || SB 11.29.23 ||*

**TRANSLATION**

**I have thus described to you, both briefly and in detail, the essence of spiritual knowledge, which is incomprehensible even to the demigods.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord thus concludes His description of the processes of transcendental realization.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

The word *devanam* in this verse not only refers to the demigods, but to all those who are situated in the mode of goodness. Those who are elevated in this way but still are not fully surrendered to the Supreme Lord are to be considered on the level of the demigods.

TEXT 23.24

*abhiksriyas te gaditam jnanam vispasta-yuktimat  
etad vijnyaya mucyeta puruso nasta-samsayah || SB 11.29.24 ||*

TRANSLATION

**I have repeatedly spoken this knowledge to you within a logical manner.  
Anyone who properly understands this knowledge will become free from all  
doubts and attain liberation.**

TEXT 23.25

*su-viviktam tava prasriam mayaitad api dharayet  
sanatanam brahma-guhyam param brahmadhigacchati || SB 11.29.25 ||*

## TRANSLATION

**Anyone who carefully considers these clear answers to your questions will attain the confidential goal of the Vedas—the Supreme Absolute Truth.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Lord said: I have elaborately replied to your questions. Anyone who attentively hears these answers will attain the Supreme Brahman, who is the confidential goal of the Vedas.

TEXT 23.26

*ya etan mama bhaktesu sampradadyat su-puskalam  
tasyaham brahma-dayasya dadamy atmanam atmana || SB 11.29.26 ||*

## TRANSLATION

**One who liberally imparts these instructions to My devotees is the bestower of the Absolute Truth, and to him I give My very self.**

**Srila Vishvanatha Cakravarti Thakura**

Although the phrase *brahmadayasya* is in the sixth dative case, it should be understood to be in the fourth dative case, so that it indicates one who gives the Supreme Brahman to others.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Devotees of the Supreme Lord are well aware of the science of devotional service. When they mercifully distribute that knowledge to others and thus bring them to the service of the Supreme Lord, the Lord reciprocates such magnanimity by giving His very self to such devotees. On the other hand, those who are engrossed in their plans for material enjoyment cannot possibly achieve such mercy of the Lord.

**TEXT 23.27**

*ya etat samadhiyita pavitram paramam suci  
sa puyetahar ahar mam jnana-dipena darsayan || SB 11.29.27 ||*

**TRANSLATION**

**One who loudly recites this supreme knowledge, which is purifying for both the hearer and the chanter, becomes steadily purified as he reveals Me to others with the lamp of transcendental knowledge.**

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Those who are expert in the understanding of devotional service to the Lord are able to dissipate the darkness of ignorance with the light of transcendental knowledge. The conditioned souls are in a contaminated state of existence but when they take to the Lord's service, they quickly become sanctified. The darkness of ignorance cannot remain in the presence of the sun-like Supreme Personality of Godhead.

TEXT 23.28

*ya etac chraddhaya nityam avyagrah srnuyan narah  
mayi bhaktim param kurvan karmabhir na sa badhyate || SB 11.29.28||*

TRANSLATION

**One who regularly hears My instructions with faith and attention while constantly engaging in My pure devotional service will never become bound by the reactions of *karma*.**

TEXT 23.29

*apy uddhava tvaya brahma sakhe samavadharitam  
api te vigato mohah sokas casau mano-bhavah || SB 11.29.29 ||*

TRANSLATION

**My dear Uddhava, have you fully understood these transcendental instructions? Has your illusion and lamentation now been dispelled from your mind?**

**Srila Vishvanatha Cakravarti Thakura**

Uddhava's lamentation arose because he thought himself to be separated from

Lord Krsna. It is understood that Uddhava is an eternal associate of the Lord who was put into illusion so that this wonderful conversation known as *Uddhava-gita* could be spoken. Lord Krsna is herein indicating that if Uddhava did not perfectly understand His instructions, He would happily repeat them. Uddhava is an intimate associate of the Lord and so this question is somewhat playful in nature. After all, the all-knowing Lord could understand Uddhava's perfect understanding of Krsna consciousness.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

By achieving the Lord's mercy, the living entities' ignorance in the form of the material conception of life is dispelled. In the liberated condition, there is no possibility of becoming subjected to lust or lamentation.

**TEXT 23.30**

*naitat tvaya dambhikaya nastikaya sathaya ca  
asusrusor abhaktaya durvinitaya diyatam || SB 11.29.30 ||*

**TRANSLATION**

**You should not instruct this knowledge to anyone who is hypocritical, atheistic, or dishonest, or with anyone who will not listen faithfully, who is not a devotee, or who is simply not humble.**

### **Srila Vishvanatha Cakravarti Thakura**

Spiritual knowledge should not be distributed to those who have no faith.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The confidential knowledge of devotional service to the Supreme Lord should not be presented to non-devotees, those who are falsely proud, cheaters, those who are arrogant, atheists, those who are faithless, and those who have no interest in hearing the truth. In this context, one should remember the ninth offense against the chanting of the holy name of the Lord.

TEXT 23.31

*etair dosair vihinaya brahmanyaya priyaya ca  
sadhava sucaye bruyad bhaktih syac chudra-yositam || SB 11.29.31 ||*

TRANSLATION

**This knowledge should be taught to one who is devoid of these faults, who is dedicated to the welfare of the *brahmanas*, and who is kindly disposed, saintly, and pure. And if *sudras* and women are devoted to the Supreme Lord, they can also be accepted as qualified to receive these instructions.**

## **Srila Vishvanatha Cakravarti Thakura**

If *sudras* and women have devotion for the Lord, they should also be instructed about the process of devotional service.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

The members of all the four *varnas* can be instructed in the confidential understanding of devotional service if they maintain a condition of purity and honesty. Indeed, anyone can give up his duties within the *varnasrama* society and fully dedicate himself to the devotional service of the Lord.

TEXT 23.32

*naitad vijnaya jijnasor jnatavyam avasisyate  
pitva plyusam amrtam patavyam navasisyate || SB 11.29.32 ||*

TRANSLATION

**When a person who thirsts after the truth gains an understanding of this transcendental knowledge, he has reached the completion of his education. When someone drinks nectar, no more thirst will remain.**

**Srila Vishvanatha Cakravarti Thakura**

A pure devotee is fully satisfied with his engagement in the devotional service of the Lord. Outside of such engagement, he does not desire to cultivate knowledge. And, even if a pure devotee desires some particular understanding, he will receive dictation from the Lord within his heart. One who knows the Supreme Lord is the knower of everything. If one drinks celestial nectar, how can he thirst for something else?

TEXT 23.33



*inane karmani yoge ca vartayam danda-dharane  
yavan artho nram tata tavams te 'ham catur-vidhah || SB 11.29.33 ||*

## TRANSLATION

**My dear Uddhava, by means of *karma*, *jnana*, yoga, mundane business, political rule, and the acceptance of *tridanda*, people try to make advancement in the four objectives of life—religiosity, economic development, sense gratification, and liberation. But because you are My devotee, whatever can be accomplished in these ways, you will very easily find within Me.**

**Srila Vishvanatha Cakravarti Thakura**

Should a devotee accept the processes of *karma* or *jnana* if he desires material advancement or liberation? Here, the Lord says that He awards the four objectives of human life to the devotees that desire them. I am the goal of their cultivation of knowledge. The cultivation of knowledge culminates in liberation, the performance of fruitive activities depends on the principles of religiosity, and yoga awards one mystic perfections. All such accomplishments can easily be attained by the mercy of the Lord. This is confirmed in the *Narayaniya* of the *Moksa-dharma*, in *Sri Mahabharata*:

*ya vai sadhana-sampattih purusartha-catustaye  
taya vina tad apnoti naro narayanasrayah*

Whatever among the four goals of human life can be achieved by various spiritual practices is automatically achieved without such endeavors by the person who has taken shelter of Lord Narayana, the refuge of all persons.

The purport of this verse is that one should not divert his attention to other process because one who is devoted to the Supreme Personality can attain all the benefits derived from the practice of yoga, philosophical speculation, the performance of religious rituals and sacrifices, the giving of charity, and so on.

That is the specific benediction of devotional service to the Supreme Lord.

### **Srila Bhaktisiddhanta Sarasvati Thakura**

Because devotees obtain the perfection of yoga by their execution of devotional service, they never consider undergoing various disciplines, such as *jnana-yoga*, *karma-yoga*, severe austerities, or ritualistic religious performances.

TEXT 23.34

*martyo yada tyakta-samasta-karma niveditatma vicikirsito me  
tadamrtatvam pratipadyamano mayatma-bhuyaya ca kalpate vai || SB 11.29.34*  
||

TRANSLATION

**One who gives up all fruitive activities and surrenders unto Me, sincerely desiring to render service unto Me, achieves liberation from birth and death and while residing in My supreme abode, shares My opulence.**

### **Srila Vishvanatha Cakravarti Thakura**

Uddhava might have said: “I have heard Your opinion on this matter but what is the opinion of Your devotees?” The Lord would reply: “My dear Uddhava, the opinion of pious persons has been described in the eighteenth chapter, and the opinion of sinful men has been given in the twenty-second chapter. My devotees are truthful, saintly, and undisturbed by material duality. A surrendered soul is one who, by the mercy of My devotee, has given up all varieties of religiosity to

engage in My unalloyed service. Such a surrendered devotee has taken shelter at the lotus feet of a bona fide spiritual master, who is non-different from Me. The spiritual master initiates his disciple into the chanting of Kṛṣṇa *mantras* and the disciple offers everything in his possession, including his body, mind, and power of speech, for the service of the Lord. When a devotee sincerely surrenders unto Me, even once, I personally take charge of him. My activities, and the activities of My devotees, are transcendental and factual, having nothing to do with Maya, the illusory energy. As a result of his engagement in My service, a *devotee* comes to associate with Me as one of My loving associates.”

### **Srila Bhaktisiddhanta Sarasvati Thakura**

When the conditioned souls renounce fruitive activities and the cultivation of knowledge and surrender to the Supreme Personality of Godhead—it is not that they will feel any scarcity. The Supreme Lord is perfect and complete and everything in relationship with Him is also complete, or in other words, without any deficiency.

TEXT 23.35

*sri-suka uvaca*

*sa evam adarsita-yoga-margas tadottamahsloka-vaco nisamya*

*baddhanjalih prity-uparuddha-kantho na kincid uce ‘sru-pariplutaksah || SB*

*11.29.35 ||*

TRANSLATION

**Sukadeva Gosvami said: Having been instructed by Lord Sri Kṛṣṇa about the complete path of yoga, Uddhava, his voice choked due to ecstatic love and his eyes filled with tears, folded his hands and stood silently, unable to say anything.**

TEXT 23.36

*vistabhya cittam pranayavaghurnam dhairyena rajan bahu-manyamanah  
krtanjalih praha yadu-praviram sirsna sprsams tac-caranaravindam || SB  
11.29.36 ||*

TRANSLATION

**O King, with great patience, Uddhava pacified his mind, which was agitated by ecstatic love. Feeling most grateful to Lord Krsna, the greatest hero of the Yadu dynasty, he bowed down to touch the lotus feet of the Lord with his head and then spoke with folded hands.**

**Srila Vishvanatha Cakravarti Thakura**

Due to fear of impending separation, Uddhava felt very anxious, but just to steady his mind, he remembered how Sri Krsna had bestowed great mercy upon him.

TEXT 23.37

*sri-uddhava uvaca  
vidravito moha-mahandhakaro ya asrito me tava sannidhanat  
vibhavasoh kim nu samipa-gasya sitam tamo bhih prabhavanty ajadya || SB  
11.29.37 ||*

## TRANSLATION

**Sri Uddhava said: O primeval Lord, I was born in the darkness of ignorance but by Your merciful association, my delusion is now dispelled. For one who stands in the sunlight, how can cold, darkness, or fear continue to oppress him?**

**Srila Vishvanatha Cakravarti Thakura**

Sri Uddhava said: “I had fallen into the darkness of illusion. Although I am surrounded by the Yadavas, headed by Sri Krsna, I considered Dvaraka to be a limited and temporary material place.”

In the Third Canto of *Srimad-Bhagavatam*, Lord Sri Krsna revealed the confidential conclusions of transcendental knowledge to Uddhava, which were unknown to others, but He withheld the most confidential part, which He has now imparted to him.

**Srila Bhaktisiddhanta Sarasvati Thakura**

Just as, by the rising of the sun, darkness is automatically vanquished, so when one takes to the devotional service of the Supreme Lord, the darkness of ignorance cannot remain. The processes of *karma*, *jnana*, and *yoga* are incapable of entirely removing the darkness of ignorance.

TEXT 23.38

*pratyardhito me bhavatanukampina bhrtyaya vijnana-mayah pradipah  
hitva kṛta-jñas tava pada-mulam ko 'nyam samiyac charanam tvadiyam || SB  
11.29.38 ||*

## TRANSLATION

**As reciprocation for my surrender at Your lotus feet, You have mercifully illuminated me with transcendental knowledge. What devotee of Yours who has any gratitude at all could give up the shelter of Your lotus feet and accept another master?**

**Srila Vishvanatha Cakravarti Thakura**

Uddhava said, “I have surrendered my body, soul, mind, intelligence, and senses unto You and in return You have enlightened me with the knowledge that removes all darkness of ignorance. My dear Lord, I am fully satisfied at every moment by the realization of Your unfathomable glories. Now, You may do whatever You wish to Your surrendered servant. You may keep me here or send me wherever You desire. I am ever grateful to You and I simply wish to remain Your eternal servant. I have no personal desire to go anywhere, even a holy place of pilgrimage, leaving aside Your lotus feet. I am happy to reside anywhere as long as I am fully absorbed in Your devotional service. Whatever You wish me to do—I will carry out Your order.” This is the purport of this verse.

**Srila Bhaktisiddhanta Sarasvati Thakura**

When one takes shelter of the lotus feet of the Supreme Lord, all of the darkness born of ignorance is dispelled so that one becomes free from all doubts. Such a devotee accepts the lotus feet of the Lord as his only refuge.

*vrknas ca me su-drdhah srieha-paso dasarha-vrsriy-andhaka-satvatesu  
prasaritah srsti-vivrddhaye tvaya sva-mayaya hy atma-subodha-hetina || SB  
11.29.39 ||*

## TRANSLATION

**With a desire to increase the population, You extended the rope of My affection towards the Dasarhas, Andhakas, Vrsnis, and Yadavas. But today, You have cut that rope with the weapon of transcendental knowledge.**

**Srila Vishvanatha Cakravarti Thakura**

Uddhava might wonder: How can I sever my affection for the Yadavas and go elsewhere? He would answer that as follows: I am tied to the Yadavas with the rope of affection. My dear Lord, You expanded Your family, the Yadavas, and have thus increased the population, by means of Your own potency. Your family is still expanding through the agency of Your sons and grandsons. Thus, my social prestige has also spread in all directions. You should now cut off the rope of my family affection and prestige with the weapon of transcendental knowledge. Let me instead be tied by the rope of affection to those who relish hearing and chanting Your transcendental names, as well as descriptions of Your transcendental forms, qualities, and pastimes. Let that affection remain as my ornament. I wish to remain in Your association, and that of the Yadavas forever. This is my prayer.

TEXT 23.40

*namo 'stu te maha-yogin prapannam anusadhi mam  
yatha tvac-caranambhoje ratih syad anapayini || SB 11.29.40 ||*

## TRANSLATION

**O greatest of mystic yogis, I offer my obeisance's unto You. Please instruct me, who am surrendered unto You, so that I may have unflinching attachment for Your lotus feet.**

**Srila Vishvanatha Cakravarti Thakura**

Uddhava said: O greatest of all mystics, You have so graciously allowed me to realize Your transcendental nature and characteristics, and thus have awarded me complete satisfaction.

TEXT 23.41-44

*sri-bhagavan uvaca*

*gacchoddhava mayadisto badary-akhyam mamasramam  
tatra mat-pada-tirthode snanopasparsanaih sucih*

*iksayalakanandaya vidhutasesa-kalmasah  
vasano valkalany anga vanya-bhuk sukha-nihsprhah*

*titiksur dvandva-matranam susilah samyatendriyah  
santah samahita-dhiya juana-vijnana-samyutah*

*matto 'nusiksitam yat te viviktam anubhavayan  
mayy avesita-vak-citto mad-dharma-nirato bhava  
ativrajya gatis tisro mam esyasi tatah param || SB 11.29.41-44 ||*

## TRANSLATION



**The Supreme Personality of Godhead said: “My dear Uddhava, follow My order and go to Badrikasrama. Purify yourself by bathing and performing *acamana* with the water that has emanated from My lotus feet. Free yourself of all sinful reactions by having *darsana* of the sacred Alakananda River. Dress yourself in tree bark and eat the fruit and roots that are easily available in the forest. Thus, you should remain self-satisfied and free of all desires, tolerant of all dualities, good-natured, self-controlled, peaceful, and endowed with transcendental knowledge and realization. With fixed attention, constantly contemplate these instructions that I have imparted to you, and thus assimilate their essence. Fix your mind and words upon Me, and in this way, you will be able to surpass the influence of the three modes of material nature and finally come back to Me.**

**Srila Vishvanatha Cakravarti Thakura**

The Supreme Personality of Godhead said: O Uddhava, You are as good as Me and thus, among all the members of the Yadu dynasty, you are My personal representative. I had previously declared: Uddhava is not inferior to Me in any way. Therefore, you should remain in this world, just to preach My instructions. Distribute this transcendental knowledge to everyone. Whatever I wish to accomplish in this world can be done by you. As I had previously sent you to Vraja, I will now send you to Badarikasrama. There, the foremost of sages, Sri Narayana, as well as others, aspire to see Me. Previously, I traveled to Mithila, and many other places on this earth, and satisfied all My devotees who desired to see Me, by giving them My *darsana* and imparting to them transcendental knowledge. Now, however, I am unable to go to Badarikasrama. I am now one hundred and twenty-five years old, so that the time for My disappearance has arrived. You said to Me, “I am Your surrendered servant and so kindly order me. What should I do?” So, this is My order. Your name, Uddhava, is suitable because you give pleasure to everyone. Now, go to Badarikasrama and give everyone joy by displaying your knowledge, renunciation, and other sublime characteristics. This is My mission. Indeed, simply by your glance, you will nullify all the sinful reactions that have become stocked in the river Alkananda. After you execute My order, you will return to Me in the spiritual sky.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Instead of working under the direction of the three modes of material nature, if one works under the direction of the spiritual master in devotional service, which is transcendental to the material modes, he certainly becomes qualified to attain the ultimate destination. Others cannot go back to Godhead because they try to attain insignificant and temporary material objects.

TEXT 23.45

*sri-suka uvaca*

*sa evam ukto hari-medhasoddhavaḥ pradaksinam tam parisrtya padayoh  
siro nidhayasru-kalabhir ardra-dhir nyasincad advandva-paro 'py apakrame ||  
SB 11.29.45 ||*

TRANSLATION

**Sukadeva Gosvami said: After being thus instructed by the supremely intelligent Lord Sri Kṛṣṇa, Uddhava circumambulated Him and then bowed down to offer his obeisance's , placing his head upon the lotus feet of the Lord. Although Uddhava was free from the influence of all material dualities, he became afflicted by feelings of separation so that he drenched the Lord's lotus feet with his tears.**

**Srila Vishvanatha Cakravarti Thakura**

Sukadeva Gosvami said: After receiving instructions from Sri Kṛṣṇa, Uddhava, whose heart was always filled with ecstatic love for the Lord, felt great lamentation due to impending separation and thus shed incessant tears.

TEXT 23.46

*su-dustyaja-sneha-viyoga-kataro na saknuvams tam parihatam aturah  
krcchram yayau murdhani bhartr-paduke bibhran namaskrtya yayau punah  
punah || SB 11.29.46 ||*

TRANSLATION

**Greatly fearing separation from the Lord, for whom he felt such great affection, Uddhava was distraught, so that he could not give up the Lord's association. Finally, feeling great agony, he repeatedly bowed down to the Lord, placed His wooden shoes upon his head, and departed.**

**Srila Vishvanatha Cakravarti Thakura**

The Lord mercifully extended His lotus feet to Uddhava, who clasped them with great love and devotion and placed them on his head. Thereafter, Uddhava left for Badarikasrama, in order to carry out the mission of the Supreme Lord. It is said in *Srimad-Bhagavatam* (3.4.5), that while Uddhava was going to Badarikasrama, he heard that the Lord had traveled to Prabhasa. Uddhava then retraced his steps so that he could find Lord Krsna, and it so happened that he came to where the Lord was sitting alone after the annihilation of the Yadu dynasty. Uddava was once again instructed by the Lord, and after his transcendental understanding was reawakened, on the order of the Lord, he again departed for Badarikasrama.

TEXT 23.47

***yathopadistam jagad-eka-bandhuna tapah samasthaya harer agad gatim || SB  
11.29.47 ||***

#### TRANSLATION

**Thereafter, the exalted devotee, Uddhava, placed Sri Krsna upon the lotus of his heart and went to Badrikasrama. By engaging in austerities, he attained the Lord’s eternal abode, which had been described to him by the only friend of the conditioned souls, Lord Krsna.**

**Srila Vishvanatha Cakravarti Thakura**

The word *viracandra visalam* refers to Badarikasrama. After residing there, Uddhava attained the eternal abode of the Lord in the spiritual sky, Dvaraka.

**TEXT 23.48**

***ya etad ananda-samudra-sambhrtam jnanamrtam bhagavataya bhasitam  
krsnena yogesvara-sevitanghrina sac-chraddhayasevya jagad vimucyate || SB  
11.29.48 ||***

#### TRANSLATION

**Thus Lord Krsna, whose lotus feet are served by all the great masters of yoga, spoke to His devotee this transcendental knowledge, which comprises the entire ocean of spiritual ecstasy. Anyone who receives this narration with great faith and devotion is assured of liberation in the very near future.**

## **Srila Vishvanatha Cakravarti Thakura**

If one faithfully hears this conversation between the Lord and His devotee, which is like an ocean of bliss, he becomes a fit candidate for executing loving devotional service of the Lord. Indeed, by his association, the entire world can become engaged in the service of the Lord.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

By faithfully serving the devotees of the Supreme Lord, one can from material bondage and engagement in the devotional service of the.

TEXT 23.49

*bhava-bhayam apahantum jnana-vijnana-saram  
nigama-krd upajahre bhrnga-vad veda-saram  
amrtam udadhitas capayayad bhrtya-vargan  
purusam rsabham adyam krsna-samjnam nato 'smi || SB 11.29.49 ||*

TRANSLATION

**I offer my obeisance's unto the Supreme Personality of Godhead, the origin of everything, Lord Sri Krsna. He is the author of the Vedas, and just to destroy His devotees' fear of material existence, like a bee, He collected the essence of all knowledge and selfrealization and then awarded it to His devotees, who, by His mercy, have drunk it.**

## **Srila Vishvanatha Cakravarti Thakura**

To conclude this chapter, Sri Sukadeva Gosvami offers his obeisance's to the spiritual master of the whole universe, Sri Krsna. It is Krsna who churned the essence of the Vedas to extract the essence. Other philosophers have also tried to extract the essence from the Vedic literature, but without knowing the confidential purport of the Vedas, being devoid of implicit faith in the Supreme Lord. Being the author of the Vedas, it is the Supreme Lord who understands their true purpose. The Supreme Lord, like a bee, collected honey from the garden of Vedic flowers and distributed it to His devotees. However, while favoring the devotees, the Lord has simultaneously cheated the nondevotee demons. For example, during the churning of ocean, the Lord took the pot of nectar after assuming the form of Mohini and then distributed it to the demigods, while tactfully deceiving the demons. Let us bow down to that Supreme Lord, Sri Krsna.

## **Srila Bhaktisiddhanta Sarasvati Thakura**

Sri Krsna is the Supreme Personality of Godhead, without beginning and without end. As the supreme instructor, He removes the living entities' fear of repeated birth and death. He mercifully distributes love of Himself, which is the essence of all Vedic knowledge, to all conditioned souls who are otherwise averse to His service. He is the compiler of the Vedic literature, and He distributed its essence to the swan-like Vaisnavas. It is the foremost duty of all living entities to surrender unto the Supreme Personality of Godhead, giving up all varieties of religiosity.

*Thus end the translation of the twenty-third chapter of the Uddhava-gita entitled "Bhakti-yoga" with the commentaries of Srila Visvanatha Cakravarti Thakura and chapter summary and purports by Srila Bhaktisiddhanta Sarasvati Thakura.*

End of Uddhava-Gita

# Appendix

## Glossary

### A

Abhidheya : Activities involved in developing one's relationship with the Supreme Lord.

Acintyabhedabheda : Simultaneous oneness and difference.

Asvattha : Banyan tree, considered very holy.

Asvin-kumaras : The twin demigods, who are the controlling deities of the object of sense perception.

Adhibautika : Miseries of material existence caused by other living entities.

Adhidaivic : Miseries of material existence caused by higher authorities or the demigods.

Adhirudha mahabhava : Severe agony felt due to separation from one's beloved.

Adhyatmika : Miseries of material existence caused by one's mind or body.

Advaya jnana : The conception of the Supreme Lord as non-dual, one without a second.

Anima-siddhi : First of the eighteen mystic perfections that can be attained by a yogi. In this perfection, a yogi can become smaller than the smallest.

Agnihotra : One of Vedic sacrifices which a twice-born person must perform after marriage.

Airavata : Lord Indra's elephant.

Akrta-droha : A devotee never uses his mind, body or words to perform any act that is harmful to the welfare of any living entity.

Akincana : A devotee is free from possessiveness. He is not eager to enjoy or renounce anything because he considers everything to be Lord Krsna's property.

Alankara : Literary ornaments.

Amani : A devotee is not proud. Even if he is famous, he does not take it very seriously.

Anaptakama : The Lord's merciful reciprocation with His loving devotees of being unable to achieve His desire without the cooperation of His devotees.

Anartha : Unnecessary habits or unwanted traits that impede spiritual advancement.

Anatmarama : Being affected by the love of His devotees, the Lord sometimes appears dependent on the love of His devotees.

Anavadyatma : A pure devotee is devoid of envy, and never unnecessarily criticizes others. Aniha : Detached from all worldly activities.

Astanga-yoga : Eightfold system of yoga practise.

Astakaliya-lila : The eternal eightfold daily pastimes of the Divine Couple.

Anuloma : Mixed marriage systems in Vedic culture. If a man marries a girl belonging to an inferior caste, that union is termed anuloma.

Anusvara : Nasal vibration pronounced after the fifteen Sanskrit vowels.

Aparajaya siddhi : The mystic perfection of becoming unconquerable in all respects. Apramatta : Being cautious, not mad.

Apsaras : Heavenly damsels.

Apta-kama : Supreme Lord automatically fulfills all of His own desires.

Asanklipta : One of three methods of begging alms by the mendicants. This is whereby one approaches seven houses and is satisfied with whatever he receives.

Atma-krida : An advanced Vaisnava, constantly enjoying the mellows of loving devotional service and carrying out the mission of the Lord on the earth, and enjoys life within the internal potency of the Supreme Lord.

Atma-rata : Being fully satisfied by constant engagement in devotional service.

Atmarama : Self satisfied. One finds pleasure only in the self.

Atmavan : Situated in one's eternal constitutional position.



Avadhuta : A careless or mad person. Also an advanced state of spiritual practise. Avidya : Ignorance.

Avyakta : The Lord who is not materially manifest at any stage of cosmic evolution.

## **B**

Brhaspati : Chief priest or the spiritual master of the demigods.

Bahvayana : One of the two categories into which the Vedic scriptures are divided. Bhagavan : The Supreme Personality of Godhead, complete with six opulence. Bhagavata dharma : Devotional service to the Lord.

Bhakti-devi : Goddess of devotion.

Bhava-bhakti : The advance stage of bhakti whereby one experiences loving feelings towards the Supreme Lord.

Bhumi : Mother earth.

Bhutabhavana : The Lord, who is the benefactor of all living entities.

## **C**

Caitya-guru : The Lord as the spiritual master situated within.

## **D**

Daksina : Instructing others in the knowledge of one's relationship with the Supreme Lord. Dana : To give up the mentality of unnecessarily punishing one for his faults.

Danta : A devotee's senses are completely under control.

Darsa : New moon day when the sun and the moon are in proximity.

Daridra : One who is dissatisfied with life or is poor.

Dasya : The mood of being the Lord's servant in loving devotional service.

Devata-kanda : One of three sections of the Vedas. The Vedas has three divisions. Dhana : To strictly follow religious principles.

Dharana : Meditation.

Dharma : Occupational duties.

Dhrtimana : One who is not agitated by the urges of the tongue and genitals.

Dhatu : Truth or element.

Diksa : Spiritual initiation.

## **E**

Ekayana : One of two categories by which the Vedas are divided. This category aims at sole meditation on the Supreme Lord. This is the method adopted by the topmost devotee of the Lord who firmly believe that chanting the holy names of the Lord is the only way of achieving the ultimate goal of life.

## **G**

Gabhiratma : He whose nature is unfathomable.

Grha-vrata : An attached householder who cannot control his senses.

Garbhadhana : Puficatory rites performed while a child is in the womb of the mother.

Guna-bhuta-bhakti : Devotional service mixed with speculative propensities, or performed under the influence of the modes of material nature.

Gunamaya : Mundane qualitative potency.

Gunibhuta-bhakti : Devotional service that is performed based on the execution of occupation's duties.

## **H**

Harivasara : The appearance day of the Lord.

Hri : Actual modesty, which is, to be disgusted with abominable activities.

## **I**

Ista : Most desirable. The Supreme Lord is the only most desirable object.

Isa : A controller. Also pertains to one who is detached from sense gratification.

Isita : A mystic perfection that enables one to manipulate the sub-potencies of

Maya. Isitva : The mystic perfection that enables one to exert his influence over the bodies of others.

## **J**

Jati-smara : The mystic power that enables one to remember his previous birth.

Jivasakti : The Potency of the Lord that manifests living entities.

Jivamaya : The living potency of the living entities.

## **K**

Kama-rupa : A mystic perfection of the ability to assume any form that one desires, even the form of a demigod.

Kamair ahata-dhi : A devotee who is not agitated by lusty desires.

Kamavasayita : A mystic perfection that enables one to obtain anything he may desire. Krpana : A miserly person.

Krpalu : A devotee is always merciful.

Karunika : A devotee if fully magnanimous to all.

Kavya : Poetic.

Kevala-bhakti : Unalloyed devotional service to the Lord.

Kimpurusas : A race of monkeys who are almost like human beings.

Kindevas : A race of human beings who are, like the demigods, completely free from fatigue, sweat and body odor.

Kinnaras : A race of beings who are a little like human. They have either a human head or human body (but not both) combined with a nonhuman form.

Kriya : Activities that one performs, usually under the influence of material energy. Kupatha : The wrong path, which leads to sense gratification and simply bewilders the mind.

## **L**

Labha : Greed.

Laghima : A mystic perfection that enables to become as light as an atom.

## **M**

**Madhukara** : A method of begging by a mendicant where he collects little from each household, just like a honeybee.

**Mrdu** : A devotee whose heart is always gentle.

**Mahantah** : Pure devotees always desire to give Krsna conscious happiness to others. **Mahat-tattva** : The combined material nature.

**Mahima-siddhi** : The mystic perfection whereby a yogi meditates upon the total material existence as a manifestation of the external potency of the Lord and thus firmly realized that the material creation is not different from the Lord. By therefore realizing the Lord's presence in each individual element, the yogi acquires the greatness of each element.

**Maitra** : A devotee is friendly to everyone.

**Manada** : A devotee gives respect to everyone.

**Mano-javah** : A mystic perfection that enables one's body to follow his mind wherever it goes.

**Manomaya** : Lord Krsna is to be kept within one's mind.

**Margasirsa** : Lunar month that falls between November and December.

**Mayasakti** : Illusory potency.

**Mitabhuk** : A devotee eats enough only to sustain his body.

## **N**

**Nisedha** : Regulations.

**Nistha** : Fixed.

**Nihsanga** : Without any tinge of karma, jnana, and so on.

## **P**

**Para-kaya-pravesanam** : The mystic perfection that enables to enter the body of another person.

Parinamavada : The philosophy of transformation.

Purnamasa : Full moon day.

Pradhana : The totality of material ingredients.

Pradhanibhuta-bhakti : Devotional service performed according to principles delineated by the Supreme Lord in the scriptures.

Prakpranita : One of three methods for begging alms. This is a process by which one establishes regular donors and collects one's maintenance from them.

Prapti : A mystic perfection by which one gains mastery over everyone's senses.

Pratiloma : Vedic system of marriage where a man marries a girl of the higher caste.

Priyam : The Lord is the supreme lovable object and He establishes wonderful affectionate relationships with His devotees.

## **R**

Raga-marga : The path of intimate devotion to the Lord.

Rasa : Mellow.

## **S**

Samskara : Purificatory rites.

Sankalpa siddhi : A mystic perfection that enables one to achieve his goal.

Salokya mukti : Liberation of being able to be on the same planet as the Lord.

Sama : Equal in happiness and distress, as well as in honor and dishonor.

Samadarsana : Equal vision. A learned person sees the equality of all beings.

Sandhini : The potency of eternal existence.

Santa : A devotee is always peaceful.

Sarsti : The liberation of achieving the same opulence as the Lord.

Sarvopakaraka : A devotee is always engaged in acts meant for the welfare of others. Satpatha : True path that leads to liberation.

Satya-sara : A devotee is always fixed in the truth.

Sayujya mukti : The liberation of merging into the personal effulgence of the Lord. Sthira : A devotee is always fixed.

Svacchanda-mrtyu : The mystic perfection of the ability to die at will.

Svagata-bheda : The Lord's relationship with the spiritual nature.

Srngara : The intimate loving mood by which devotional service is rendered.

Sakta : Possessor of the energy. Usually referred to Lord Shiva.

Santa-bhakta : A devotee who has attained the first stage of loving association with the Lord, which is a position of neutrality.

Santa-rati : The mood of neutrality in the perfection of devotional service.

Sauca : To remain detached from material enjoyment while utilizing everything in the service of Krsna.

Saurya : To subdue one's natural thirst for material sense enjoyment.

Srivatsa : Tuft of hair on the chest of the Lord.

Suci : Cleanliness and purity.

Svetadvipa : White island. Spiritual abode of the Lord situated within this material world.

## **T**

Tattva-vinyasa : A procedure in Deity worship whereby the Lord is invoked and established on sanctified ground by the chanting of mantras.

Titiksu : A devotee is always tolerant, even in the midst of adversities.

Titiksa : To tolerate the distress that one is destined to suffer, thinking it to be the Lord's mercy, and refraining from feelings of jealousy because of another's happiness.

Trikalajnata siddhi : The mystic perfection that enables one to know past, present, and future, as well as knowing about the birth and death of all people.

## **V**

Vastusiddhi : When the subtle body is dissolved at the time of spiritual perfection.

Vatsalya : Parental relationship with the Lord.

Vatsayana : The author of kama sutra.

Visistadvaita : This philosophy addresses the living entities as *cit* and the material world as *acit*. This was propounded by Sri Ramanuja.

Visuddha-sattva : Pure existence of the Lord, free from the modes of material nature.

Vidhi : Rules, which are in regard to the activities of the living entities that are always good.

Vidya : Knowledge.

Vijatiya-bheda : The living entities' relationship with the material nature.

Vijnana : Wise or realisation of knowledge.

Vivartavada : The impersonal philosophy that says that the Absolute Truth is unchangeable, and that this material world is false.

Vratadharana : The firm determination to engage in the Lord's service.